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THE

MILLENNIAL HARBINGER:

EDITED BY

Alexander Campbell.

I saw another messenger flying through the midst of heaven, having everlasting good news to proclaim to the inhabitants of the earth, even to every nation, and tribe, and tongue, and people; saying with a loud voice, Fear God and give glory to him, for the hour of his judgments is come; and worship him who made heaven, and earth, and sea, and the fountains of water. JOHN.

Great is the truth, and mighty above all things, and will prevail!

VOLUME VII.

BETHANY, VA.

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MILLENNIAL HARBINGER.

Number I.—*Volume* VII.

A. CAMPBELL, EDITOR.

Bethany, Va. January, 1836.

PREFACE.

THIS is the Sabbatical volume of the *Millennial Harbinger*. There is something in the number *seven* of mystic and solemn import. The seventh day, the seventh week, the seventh month, the seventh year, and the seven times seventh year, were all significant and sacred in the age of types. It has become, for some reason, the number of perfection. All things of extraordinary import were to be done *seven* times. It was after the blast of the seven trumpets, of the seventh circuit, of the seventh day, that the walls of Jericho fell down before the son of Nun.

It was not till the opening of the seventh seal, that the seven angels, bearing the seven trumpets, appeared in the ecclesiastic heavens; and not until the seventh angel of the seven vials poured the seventh cup upon mystic Babylon, that its walls lay prostrate on the ground.

Perhaps it has been owing to the emphasis placed upon this number, that so many judicious and learned men have supposed that the seventh thousand years, or the seventh Millennium, is to be the Sabbath of the church, and the peace of the whole world.

We are, upon the whole, admonished that the seventh volume of this work ought to be more perfect than its predecessors; and to this we shall turn our thoughts as we proceed.

There is an improvement in the art of controversy, (for it appears that controversy must exist while there is any error in society,) which we shall attempt to effect, in some measure, in the current volume. We made a proposition some time ago, with a reference to this object; but it has not been accepted. That proposition contemplated the stereotyping jointly, in one volume, both sides of the controversy be-

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tween us and that class of opponents known by the name of *Baptists*. We wished, by some means, to call forth some one of reputation among that people, in whom they had confidence, to defend their views; and to have a standard work which would give both sides, and with that close all farther process of discussion; leaving the volume, containing our best defence on both sides, to work its passage through society, and make its own impression. It yet appears to us that this was a fair, just, and equitable course, alike honorable to both parties. I was not fastidious how the thing might be done, leaving all that pertained to details open to discussion. But none of the Editors of that society has accepted our proposition.

A rather impolite and cynical notice of it has been taken by two Baptist periodicals. Both of them seemed disposed to torture it into any thing but the intention of its author. It is likely never to be accepted. It would, indeed, have given me pleasure to see any candid, liberal, and gentlemanly Baptist Editor, in whom the society has confidence, who might be chosen by a majority of his brother Editors, or by an Association, to sustain their cause in such an honorable way, and thus redeem time and effort for other purposes. The volume need not have been over three hundred pages; and this, neatly and cheaply executed, might have been circulated through the Union, and given to the whole community the means of forming a correct view of all the matters at issue. If any one can suggest a better plan, I shall cordially adopt his in preference to my own—only let it be done in a courteous spirit, as it becomes the religion of the gospel.

I see no utility nor wisdom in stopping to debate the cause with every strippling or peevish old man in the community. The Baptists are, perhaps, now satisfied on this ground, having had several of their ablest and most influential men already in the field.

I think, indeed, they have done well; but yet the society seems not, in another sense, to be satisfied with what they have achieved; and are still pushing forward new men, even novices, to perfect what they seem to regard as wanting in the labors of a Semple, a Broaddus, a Clopton, a Brantly, &c. &c. We are of opinion that they have no man who can exceed those; but some of them seem to think that a Noel, a Dillard, or a Waller can do what those eminent fathers in their Israel could not achieve. If the society would, in any respectable and unambiguous way, say so, and agree to my proposition; or submit a more impartial, just, or honorable one, I will thank them, and most cheerfully acquiesce in it. The matter shall be conducted on my part in the best spirit, and in a manner which I would wish to see prevalent in all religious controversies.

I cannot imagine a more unholy spirit than the spirit of some religious controversialists. I speak from the appearance—God alone judges the heart. But, as it seems to me, a more unholy spirit appears no where, than in the columns of some of our religious newspapers. I do not wish to name any one, nor do I wish to contend with any one pledged to a party, and to sustain doctrines which unhappily he has made it his interest to maintain, true or false.

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I have been so disgusted with this unholy and unrighteous spirit, that I do not read, and I am resolved not to read, the breathings of any spirit that refuses to let both sides be heard, and that defends divisions among christians.

Several Methodist newspapers have come to my office for the last six months, containing, *as I am told*, various pieces written against my views and publications, so full of bitterness and falsehood as to provoke pious Methodists in my own vicinity to indignation against their own preachers—not one of which I have read. I wish it now to be known, far and wide as this volume circulates, that I will not, unless by accident, read the pieces of any man who assaults our views and will not allow his readers to hear us. I will not hear them who will not hear us. Their continuance in this course may then be considered, by all candid and impartial persons, as an advantage which they take, knowing that they will neither be heard nor called to an account for any thing they may publish concerning our views or sentiments on religion. Neither would I spend five minutes in oral debate with any man acquainted with our history for only seven years, who would interpret this resolution either into illiberality or cowardice. We have always published both sides; and as for the strength of an antagonist, that is what we have sought. We have always courted the strong and avoided the weak.

Beyond the conviction of an individual (and there is no hope of convincing any one wise in his own conceit) nothing can be gained in contending with a novice. If he be put to silence or to shame, he knows it not; and others say, He is but a novice—why do you contend with him! No one is silenced in his silence, not even himself! For like Goldsmith's country schoolmaster,

'Even when vanquish'd he can argue still.'

We have now in hands Mr. Meredith, of North Carolina; and we intend from this number forward to attempt an improvement in the method of controversy, which, I hope, will be acceptable to all parties. It would, indeed, be a desideratum could we change for the better the manners and customs of debate. At present neither truth nor goodness seem to be the bone of contention so much as *my ism* and *your ism*.

As to the contents of this volume, we can neither promise nor foretell any thing, farther than we shall do as we have always done the best we can in reference to the cause of truth and the exigencies of the times.

EDITOR.

M'Corkle Reviewed---No. 1.

YOURSELF, Mr. Editor, and a majority of your readers, will most probably be astonished at my temerity in daring once more to show my face in the gallery of your pages, after the severe castigations I have received from some of your correspondents, brother Editors, and

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the reiterated assaults of our invincible lay brother, M'Corkle. I am, indeed, so much intimidated by the formidable display of courage on the part of the antagonist forces, that had their logic and theology been only equal to their confidence in assertion, or their boldness in debate, I should have consoled myself in the good fortune of the shadow that covers my name, and have silently retired from the arena of discussion. But, my dear sir, I am so much interested in the grand developments of the prophetic page, and discover so many defects in the reasonings and interpretations of the "literalists," that, notwithstanding all the appalling circumstances which surround me, I must beg your attention and that of your readers to a few more essays on these long contested themes.

But, sir, allow me, through you first, to make an apology to my aged and venerable brother, Elder Ballantine, for having imagined that a clergyman, like a drunkard, might reform; and if so, that we might admit the designation, "Reformed Clergyman" as well as *reformed drunkard*; not implying that a reformed drunkard is yet a drunkard, or that a reformed clergyman is still a clergyman. Admitting, however, that he should deny grace to a clergyman, and the possibility of reformation to any of this unfortunate class, might he not, having himself once been a clergyman, allow a licence to use such a style in addressing one who glories in being a *layman*. Are they not correlates? Could there be a *layman* without a *clergyman*, or *the clergy* without *the laity?* I trust, then, that our venerable brother will, in courtesy, in such an association, grant a licence to use a label, which, although it should, in his judgment, like *aqua vitæ*, strictly designate nothing in heaven, earth, or hades, still be understood by your readers in a good sense.

But how to apologize for my great ignorance of the history of the Millennarian controversy, and for my lamentable want of originality, to your brother Editor, the Evangelist, and his correspondent the erudite Eusebius, who happens to have read a writer who affirms that the Millennium is past, and has overthrown the faith of some, I know not. Such deeply read annotators on prophecy as the Evangelist and Eusebius, who only deal in splendid original ideas, can feel nothing in common with such "retailers of scraps" as an humble "Reformed Clergyman." I am not, indeed, ignorant that the Evangelist has announced some brilliant discoveries which he made while on "the cloud;" but whether he has been injured by his descent to the earth, or that he has heard or learnt "things unutterable," I know not. One thing I know, that he has been very silent for the last six months on the whole subject of prophecy. We are, however, expecting something, not only entirely new, but uncommonly splendid, from the patron of Eusebius, having told us, immediately before his descent in July last, that he "is now prepared to enter upon the *direct consideration* of the subject."

I would wish, however, to admonish Eusebius, and, through him, the Evangelist, touching some unguarded assertions found in his too acrimonious strictures on my performances:—

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1. It is not true that I represented either Winchester or Elias Smith as the authors of the literal system of interpretation. I only represented first Winchester, then Elias, and third some of your brethren, Mr. Editor, as the propagators of it in this country. And *I do know* that some of your associates were such students of Smith as even to anticipate their leaders and become Mormonites.

2. It is not true that I imputed plagiarism to my zealous brother M'Corkle—nay, so far from it, that in the very piece to which Eusebius alludes, I positively say that I presume that neither Messrs. Begg nor M'Corkle had borrowed any thing from these authors. How dare Eusebius, then, use such language as the following?—"Because brother M'Corkle had seen Smith's book, and written a few pieces on the prophecies, in which he had borrowed pretty largely, without saying any thing of the poor author; the Clergyman, who himself has stolen all he says, from all within his reach, arraigns him as having plagiarized from Elias Smith." This is positively incorrect. There is no such an ungrounded assertion or implication in any of my essays. Indeed, the opposite is clearly indicated. Why, then, does Eusebius so unguardedly assail my character? The secret, Mr. Editor, I could disclose in full; but I will only say a word which the wise will understand. There is one, whose fame for prophetic science is much more dear to Eusebius than his own reputation for truth-telling, who has actually stolen whole pages from Smith without a single hint of the theft. It was this person to whom I alluded in my remarks on Winchester and Smith; and Eusebius, to change the scent and conceal his friend, would have the public believe that I assailed the honesty of my good brother M'Corkle. The same partiality for his patron induced the *historian* Eusebius to abuse the pages of the Evangelist by an attempt to turn away attention from my pieces, by insinuating that, like his friend's, they were stolen from Towers, or some other speculator on the prophecies. This also is positively untrue. It is more than twenty years since I read Towers on the Prophecies, (a work, by the way, of much value,) since which time I may have read fifty authors on the same subject. But it is not to maintain a reputation for originality of genius that I contend with any man. I make no pretensions to be a Newton, a Bacon, a Locke, a *Eusebius*. I am content to work in the mines where other persons have made their fortunes. Now and then I pick up a precious stone which they slighted, or perhaps did not see. But I fear the sin that dethroned Satan; and, therefore, I will stand in the way of no man's fame for new and splendid ideas.

Mr. Eusebius, in his splendid and original imagery, may again compare me to "a duck or a goose," looking at the ultra sublime flight of his aspiring patron, without provoking any other feeling than that of mortification for the frailties of human nature in its best estate. I will be on the watch that I may gather up any new and brilliant ideas which may fall from the wings of his Pegasus as he approaches the sun and the wax softens; content to be a mere retailer of what I have learned from those who were born before me, and whose business it

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was, by the sublimity of their genius, to prepare the world for my comfortable reception. I have yet, however, from that quarter, to discover the first original idea. The reason, perchance, is, not the want of original genius, but because John Glass, of Scotland, (whose works fell into my hands some sixteen years ago,) was before our friend Eusebius, and his literal brother, and had gathered every gem out of the casket of the ancient Millennarians—even to the fruitfulness of the vines of the Millennial age.* And what avails an original genius when there is nothing new to discovêr!

The question between the allegorists and the literalists—between those who rally under Justin Martyr and those who make Origen their guide, has been completely exhausted on both sides. There is no hope of a single "Isle" or "Newfoundland" in all the seas which they have traversed. The only work left for us moderns is to decide between them. Men of the original genius of Eusebius and his patron had better choose some other subject than the Prophecies—some other theme than religion for their study; for here they may labor for a thousand years, and find at the end that they have been anticipated in all their discoveries. Still the question will be, "What hast thou, O man! which thou hast not received?"

Why boast ye, then, O ye modern Evangelists and Prophets, of your discoveries! Had I the sieve of Ecclesiasticus for catching original ideas, and could I throw into it all the biblical ideas in all your heads, and only shake it seven times, it would be as empty as the purse of Lazarus at the gates of Dives.

But it is high time to return my thanks to my redoubtable friend, the Layman, for his nine months labors in my behalf. His ark has at length rested upon a new Mount Ararat; and I am glad to see, that after so long a voyage, he has safely returned to the place of beginning. I shall, therefore, endeavor in the first place to take an account of the important points touched at in his eight or more essays.

No. I. contains, besides a few candid concessions, a renewal of hostilities against the Clergy for their "melted rocks," their "world-burning," and their "ram's horn rhetorie," and all their political misdemeanors: makes inquiries—evades the discussion of the conversion of the Jews by sight before their heart turn to the Lord—makes also a feeble attempt to sustain his analogies, and to place them on the footing of *demonstrations;* but like one half convinced that it would not do, he soon passes on to my views of some grand events yet in the future. The only point in this essay that demands

* The Millennial grapes, says one of the Fathers, shall each yield 5500 gallons of wine. His words are, "The days shall come in which there shall be vines which shall severally have ten thousand branches, and every one of these branches shall have ten thousand smaller branches, and every one of these branches shall have ten thousand twigs, and every one of these twigs shall have ten thousand clusters of grapes, and in every vine of these clusters shall be ten thousand grapes, and every one of these grapes being pressed shall yield five thousand five hundred gallons of wine; and when one shall take hold of one of these sacred branches, another shall cry out, *I am a better branch—take me, and by me bless the Lord.*"

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at this time a passing remark, is an assertion that the Jewish dispensation would not have closed had not the people been ripe for destruction. I have affirmed that it was necessarily temporary and introductory to a better; and that the destruction of a nation and the close of a dispensation are not the same thing, nor necessarily connected. The one, I assert, may be with or without the other. This point is not argued but asserted by the Layman. His views of a new dispensation we shall examine more fully hereafter.

2d Essay.—That judgments are not the types of judgments, conceded—justifies himself in accusing the clergy of much ignorance without documental proof, because not a tenth of their ignorance is ever *written* down. His argument is, they are ten times more learned in print than in the pulpit!—adduces instances and recent allusions to falling mountains and melted rocks in the sermons of the clergy—Scott's and A. Clark's views of the sixth seal—the resurrection, &c. The church coming up out of the wilderness, and coming out of Babylon, not the same thing—his views of the analogy between the church coming out of Babylon and the Jews' return from captivity—no one point selected argued out, but many agitated, questioned, doubted, affirmed, &c.

In these two essays, which are more that enough for our present purpose, there is repeated allusion to a view of 2 Peter iii. which figures so often through the Layman's speculations as to be regarded as a primary point with him—one that merits our attention supremely—on the decision of which, will essentially depend the fate of his whole theory of interpretation, himself being judge; and to this we shall now invite the attention of your readers.

If frequent repetition and positive affirmation can make any thing emphatic, the Layman has doubtless made all his readers perceive that the common idea of what he is pleased to call "world-burning," the destruction of the present heavens and earth by fire, is wholly a false interpretation, a figment of the clergy, unsupportable by Scripture and by science, and radically and essentially irreconcileable with his theory of the Millennium. So exuberant on this subject is our zealous brother, that he makes it almost the Alpha and the Omega of his theory; and, much to my satisfaction, in his last number he so expresses himself that we may regard his whole system prostrate or erect, as his interpretation of 2 Peter iii. 6—13. stands or falls. On this he seems more confident than on any other point. Indeed, in conclusion of his defence he selects one point as the grand essential of his system—That "the dissolution of nature" is not intended in any of the prophecies, but "the close of the present dispensation." But as he hangs all the fates of his theory of interpretation upon this pin, we shall quote his own words in full, that the reader may duly reflect upon them. They are from his strongest and best essay—the last:—

"The Layman's system of interpreting prophecy is simply this:—To make its concentrating point the dissolution of the present christian dispensation. The questions at issue may thus be stated:—Does

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prophecy point to the dissolution of nature, or does it point to the dissolution of the church? Is the dispensation to close, or is it to remain in its present form till the end of time? If the dispensation is not to close, then is the Layman's whole system of interpreting prophecy false and visionary. If the dispensation is to close, then does the old system of interpreting unfulfilled prophecy "go by the board." The one system dissolves nature contrary to the laws of nature and all former precedent—the other dissolves a corrupt dispensation, in perfect accordance with the former dealing of God toward corrupt superannuated dispensations. If the dispensation is to close, then will the doctrine of Christ's second coming follow of necessity—unavoidable necessity. Who else can dissolve the dispensation, or who else establish a new?"

"I have shown the doctrine of *world-burning* to be unscriptural and unphilosophical. Our friend has a pledge out on this subject: gladly would I hear him in defence of his favorite pulpit weapon. Take from the clergy their *melted rocks, burning worlds, boiling oceans,* &c. and they are almost disarmed—robbed of half their artillery for making converts. On Peter is built the favorite fooleries of the Papacy—on him is built the favorite superstitions of the Protestants; each originating in consummate ignorance of the plain meaning of scripture figures. Why is it that the clergy are always wrong—always spiritualizing the most plainly literal parts of Scripture? And when a plain figure is used, they almost universally take it in the most literal sense.

"Now, brother, suppose the passage in Peter, on which the whole system of *world-burning* is built, be turned into a figure representing some certain fact, what is the consequence? It is this: The literal *heaven* and *earth*, used as figures, representing some other *heaven* and *earth*, plainly called for in the moral kingdom, is at once released from the predicted catastrophe. But a *heaven* and *earth* represented in the figure, is involved—must suffer and undergo that which was proposed to be the fate of the figure. If this passage in Peter be turned into a figure, it will prove fatal to your whole theory—it will involve the moral kingdom in the proposed ruin. The *heaven* and *earth* involved in the ruin cannot be rebuilt but by the hand that dissolves. In my former essays I have shown to demonstration that God's moral government on earth is called *heaven*. I have shown that men of the world, in contradistinguishment from this moral government, are called *earth*. Have I not shown, that, in the *moral kingdom*, we have every thing called for, which we find in the kingdom of nature? A perfect correspondence—a harmony in the two kingdoms. This must be admitted, or you may throw away your Bible as a bundle of inconsistencies."

It is now but of little importance to spend time on minor matters; we shall, therefore, concentrate our argument on this subject, and suspend the fortunes of our views upon our ability to show that Peter spoke of the true and proper burning of our heavens and earth. We shall quote the passage in full from the common version, 2 Peter iii.

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5—13. "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth, also, and the works that are therein, shall be burnt up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness; looking for and hasting unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

1. Now be it noticed, first, that the term translated *world* is not *aioon*, dispensation, age; but *kosmos*, the *world*. The word is of frequent occurrence, and includes both the heavens and the earth—material nature as connected with man—the atmosphere and the land. It frequently represents the inhabitants of the earth.

2. But it is defined in the passage itself, verses 6 and 7, and refers specially to the inhabitants of the earth who were drowned, when the first heavens and earth were deluged with water.

3. The present heavens and earth, in contrast with the former heavens and earth, are to be the subject of the second deluge. Now as heaven and earth are used in the first deluge, so must they be used in the second deluge. This every canon of criticism and law of interpretation demands. Need we, then, labor to show that it was not a dispensation that was deluged with water, but the land and all the works of man upon it—that the people were drowned—the earth overwhelmed—the atmosphere, or heavens, dissolved? or, in the language of Moses, that "the fountains of the great deep" and "the windows of heaven" were broken open, and in this war of elements mankind perished?

4. Again, if it was literal and proper *water* that deluged the first heavens and earth, it must by all means be literal and proper fire which shall deluge the present heavens and earth. This universal usage decides. If the former be figurative or literal, so must the latter.

5. All the other words and allusions in connexion indicate literal fire. Thus we have the present heavens and earth treasured up, *kept for fire*, to the day of judgment and destruction of ungodly men—the heavens passing with a great noise—the elements *burning*, *dissolved*, *melted*—the *earth*, not the *dispensation*, nor the *people*, but

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the *ge*, the land and the *works* of men upon the land, shall be *burned* up.

But not only do all the principalities, and governments, and powers of language decree that it must be literal fire and literal burning, but all the special laws of allegory peremptorily forbid the spiritualizing of the passage In every scripture allegory and parable, and indeed in all perfect allegories, the imagery, even to the very fringes and drapery, must correspond with the principal figures.

To illustrate and apply this universal law, we need only examine the Layman's attempt to allegorize the passage. He makes the "*present heavens*" represent the present "moral government" of God. He also makes the "*present earth*" represent the present race of wicked men under that government. Admitting, then, that *heaven* and *earth* are thus sometimes figuratively used, the question is, Will this whole passage sanction this usage here? To decide this, the grammarian, logician, and rhetorician say, Examine the context, and see whether the words in construction will bear out the hypotheses—can they be accommodated to the main figure? We say they cannot for the following reasons:—

1. Three kinds of heavens and three earths are spoken of in the *allegory*, as we now call it—the former, or old heavens and earth; the present heavens and earth, now existing; and the new heavens and the new earth, hereafter to be created—three moral governments over three distinct classes and orders of subjects. The first, or old heavens, (in the plural number!!) the first moral government, and the first earth, the subjects of that government, stood in the midst of the *water*. Water! What does this mean? God, says Moses, separated the waters by throwing the earth and the atmosphere between. This Peter most certainly believed. Does not the Layman believe it! Thus the first heavens and the first earth subsisted in the midst of water. This both Moses and modern science affirm. How, then, did the first moral government, or dispensation, subsist by and between two waters? Explain, my good brother! *I* cannot.

2. It needs no proof that the first earth and heavens did, in truth, exist between two waters. It is demonstrable. The waters, by and between which the first heavens and earth subsisted, overflowed by the word of God, *deluged the earth* and *drowned the world*—the *land* was deluged; the people, or the *world*, was drowned. According to the allegory the subjects of the government were deluged—but the world! something else perished. Now be it noted that the *world* is never the *figure* of the earth, nor of the subjects of a dispensation. Here again the laws of allegory veto the Layman's theory. The *earth* and the *world* are two things as distinct as a farm and its possessor.

3. But the present heavens and earth, says Peter—the gospel dispensation, and the people under it, are kept in store, or allotted to fire—i. e. destruction, I suppose. In Peter's time the heavens and earth figurative—the gospel heavens and earth, according to Samuel M'Corkle, were only thirty years old; and were, according to Peter,

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already doomed to *fire*, as the former heavens and earth had been to *water*, only thirty years before. For if the present heavens and earth meant the Christian dispensation, the former must have meant the Jewish, and this would bring the allegoric flood even into the lifetime of Peter; for he must have seen the old earth deluged and the world destroyed, before the gospel heavens and earth were created—Peter himself being an active agent in the creation of the new heavens and earth!! So must mean the allegory.

4. The heavens shall pass away with a great noise, the elements shall melt with fervent heat, the earth shall be burned and all human works upon it shall be burned with it. To allegorize this in keeping with the principal figure, will be more than Sampson or Solomon could have done. What *noise* shall accompany the dissolution of the moral government? what *elements* of the heavens shall *melt*, and how will they melt? what *heat* shall be applied to the dispensation, and to the subjects of it? for the heat that *melts* the *elements* makes a *noise* in the *heavens*, burns *the works of men*, and the *men* themselves!! I will not push the matter farther at present!

In my next I shall attempt to show that philosophy, or science, properly so called, sustains the scripture doctrine, and that the literal accomplishment of every word in Peter's description is perfectly compatible with all the developments of modern science up to the present hour.

I will only add, that to make Peter conclude his last letter with an allegory, is an anomaly that would require a volume of explanation to make it even plausible.

I am happy to state that the last number of my friend M'Corkle, in which he concentrates his forces upon his main points, affords me the hope of convincing him that his whole theory is air-built and imaginative, with much less labor than I at first anticipated. I would not be understood as representing him wrong in every thing, or as not having found some reasonable faults and flaws in some of my remarks; but taking all his theory together, it is certainly visionary in the extreme, and perfectly indefensible in any way but in that of mere declamation.

A REFORMED CLERGYMAN.

Mr. Meredith's "Remarks"

"The effect of our last reply has exceeded our most sanguine expectations. In his former essay, the attitude of Mr. Campbell was portentous in the highest degree. He spoke of our obligations to his mercy, of blowing our theories to atoms, &c. &c. &c., with a tone, and an air, and an emphasis, which threatened the most direful results. Indeed one might have supposed, to judge from the style and tenor of his production, that in a short time there would be left but little, either of our theory or of ourselves! But now, *heu quantum mutatus ab illo*—how changed from his former self! We hear not a word about mercy, nor wrath, nor atoms, nor gunpowder, nor earthquakes, nor any such thing. On the contrary, we see only the meekness of a lamb, the sensitiveness of a maiden, the resignation of a persecuted saint. Now, Mr. Campbell—good soul—"will not impugn our motives;" he will "not retaliate aught but truth for error;" and only asks "to be taken decently by the arm and shut out of our columns." Here is certainly a marvellous change—perhaps for the better. For the author's sake we hope it may last.

We certainly did think, after having so repeatedly assured Mr. Campbell that "we would publish whatever he would write in defence of his Extras, *and he might choose his own order, and*

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his own mode of discussion;" after having scrupulously republished every thing that he had published on the subject; and after having added to all the rest, a plain challenge to the defence of his Extras, together with a renewed, *unconditional* offer of the Recorder—after all this, we certainly did think that we should hear no more about his being shut out of our columns. We thought this, because we could not believe, that a man possessing a morsel of self-respect, could so far forget what was due to himself, as to stand up in the face of *such a call*, and whine, and cavil, and quibble about trifling informalities, even allowing that such informalities existed. Much less could we believe, that a person of ordinary discernment, could have the folly to tell his readers, under such circumstances, that he had not been allowed the liberty of self-defence.

But what, we would ask, is the difficulty *now*? What is the monstrous evil, which, notwithstanding all we have done, still shuts Mr. Campbell from our columns, destroys all his hopes of a fair hearing, and overwhelms him with such a deep, dire despondency? Why, forsooth, we have said that he was 'rather wrathy," that he "flounced like a bull in a net," that he "fretted, foamed, raved, and raged" a little—all of which was evidently too true; and that he had misrepresented his own language as well as ours—which we proved beyond the power of contradiction. This is the tremendous, insuperable evil, which overwhelms his sensibilities, endangers his reputation, forces him from the field, and compels him to surrender his Essays defenceless into our hand! This reminds us of the story of the little girl, somewhere at the north, who "could'nt lick lasses" from the hogsheads on the wharf, " 'kaise the Cap'n swor'd."

But we would be glad to be told what right *Mr. Campbell* has to complain of abuse? We should be pleased to learn how much more abuse can be found in any thing written by us, than abounds in language of his own—such, for example, as the following—'Forgery,' 'counterfeit,' 'he lied,' and the like? If he can allow himself to favor us with such handsome forms of speech, we should like to know why he cannot agree to be paid back in the same coin? And if he expects us to publish his abuse gratuitously, we should be pleased to know why we cannot be permitted to do something of the same kind for ourselves?

After all, the sober truth is, we have not abused Mr. Campbell. He has abused us, but we have never abused him. The severe and disrespectful things which he has thought proper to say of us, were not true. We knew that they were not. We regarded them, therefore, as entirely *harmless*. And hence we were perfectly willing that he should indulge in them to his heart's content. But the severe things which we have found it necessary to say of him, are true. He knows that they are true. Hence it is that he has not attempted to refute them. And hence it is too, that they have *wounded* him so severely. The truth has an edge and always cuts. But mere abuse is always pointless, powerless, and harmless. At any rate, as Mr. Campbell has, for once, done us the justice to publish our remarks entire, we very cheerfully submit the question of our abuse to his readers, without further remark, and without the least dread of consequences.

If, however, Mr. Campbell should think that it will afford him any essential relief, we will endeavor to treat him with more *tenderness*. We must be allowed to call things by their proper names, and to speak the truth with plainness and decision. But, inasmuch as his nerves have lately become so weak, and he is so easily "upset" by a little severity, we must try to show him a little more forbearance. In future, therefore, we shall endeavor to adapt our language as far as may be to the present irritable state of his nervous system. And as he has given such fair promises of courtesy, and meekness, and christian resignation, we shall hope to have but few temptations to depart from our engagement.

But what, we would ask, are we to understand by such language as this. "*As I have the misfortune to be on the weak side with the people of Carolina.*" *On the weak side with the people of Carolina!* What can this mean? Can it mean that the people of Carolina have not had an opportunity of seeing every thing which Mr. Campbell has written in defence of his Extras? This cannot be; for we have scrupulously republished every line. Perhaps he has learned through some channel unknown to us, that the people of Carolina consider him defeated. Probably he may only apprehend that such is the decision of our readers, from the impression made on himself. Possibly this phraseology is admitted with the view of insinuating to *his* readers, that, while we have been making our remarks on his replies, we have done him the injustice to withhold them from ours—something after his own fashion. In any view of the case, his language certainly indicates a degree of despondency which bespeaks but little confidence in the success of his own effort. And in this we are confirmed by the ardent, supplicating tone in which he entreats our readers not to allow us to bias their minds—all his replies to the contrary notwithstanding. When argument fails, it is no uncommon thing to resort to entreaty.

But what are we to make of the author when he publishes the following? "I will not say he wilfully deceived his readers, or that, in brief, he lied, when he told them in the preceding number, that he published my short essay '*literatim et punctuatim*,' when in truth he has done no such thing." What can be the meaning of all this? Were his nerves so shattered that he could not see to read? or has he, in despite of all his good resolutions, got at his old trade again? "*Literatim et punctuatim!*" These are no words of ours, nor, have we made any such promise as is here pretended. Our words were, "*verbatim et literatim*," with which we have literally complied. This case of misrepresentation is the more unfortunate for the author, because it happens to form the substratum of a charge of falsehood against ourselves:—and still more so, because it is introduced as an illustration of his meek and benevolent purpose not "to retaliate aught but truth for error." Verily, verily, if this be a specimen of Mr. Campbell's *truth*, we may well pray to be delivered from his *error*.

There is another specimen of the same kind of *truth* on the following page. Speaking of our theory of regeneration, the author has these words: "I give all that you have written on this subject to my readers." He gives all that we have written on this subject to his readers! Worse and worse! If Mr. Campbell has ever given to his readers a single line of our two numbers on regeneration, or of our two numbers on facts, to which he more directly alludes, it is more than we have seen, or than has ever appeared in the Harbinger. This, we are to understand, is retaliating truth for error!!

There is one thing in the essay before us, which puzzles us amazingly. It is, to know what Mr. Campbell would be at—whether he intends to go ahead, or to back out. At one time he

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seems to give up all for lost; talks dolefully of being abused out of our columns, of never getting a fair hearing, of giving up his Extras defenceless, and so on, and so on; then all at once he seems to muster up a little courage, and affirms that he will defend every position of his Extras against any man living—right or wrong of course—but he will do it in his own way; then again he seems to doubt and hesitate, and waver, and wait to be informed whether he shall be allowed to defend his Extras by attacking us; then, all of a sudden, without waiting for an answer, at it he goes for half a page or so, as hard as he can crack, then he as suddenly knocks off and tells us what he will do next month: and finally he winds up with a few remarks on regeneration, the subject of our 6th and 7th numbers. What in the name of wonder can ail the man? Can it be that much learning has turned his head? or is it all to be ascribed to our villainous abuse, and the consequent excitement of his nervous system?

There is one respect, however, in which Mr. Campbell has suffered no detriment—not even from our abuse. We refer to his policy. In regard to this, he is as true to his principle as is the needle to the pole. In the first instance, it will be recollected, he had recourse to flattery; told his readers of our liberality, our magnanimity, our attainments, our agreement in sentiment with himself, and in short assured them that, in several important respects, we were just about *par nobile fratrum*. Finding that this did not exactly succeed, his next resort was to terror; he talked tremendously about his mercy, our peril, and so on, and gave us pretty plainly to understand that, if we were not less unyielding, he would soon blow us to atoms. Having failed in two attempts to extricate himself from the necessity of defending his Extras, now, as a kind of dernier resort, he appeals to *public sympathy;* talks most touchingly of our bad treatment;, reminds his readers of his own meekness, and humility, and resignation, tells them he can never stand our scurrility; and in effect assures them, that he has been fairly shut out of our columns!! We wonder what will come next.

In justification of his course the author says he has made an attempt to defend his Extras by attacking our theory, and that this course is sustained by the best precedents in existence. Grant it all: and suppose too that he had clearly shown our theory to be wrong, or, as he says, that he had blown it all to atoms—what then! Would it have followed that his theory was right? No one of common understanding can believe this; because all such know, that, of two parties engaged in controversy, *both may be wrong*. But suppose the principle to be correct—suppose it to be granted that if one party be wrong the other must be right—why should Mr. Campbell choose this indirect way of doing things? If his object is the defence of the Extras, why not go directly to work—adduce the requisite evidence in behalf of his own theory, and leave ours to be crushed by the weight of his? We can conceive of but one reason—a consciousness of inability to defend the Extras.

As for our first two numbers, the author says he has disposed of them already—in his own way of course. Granted. And how has he disposed of them, pray? Why, by showing that we have falsely represented him! Very good. And when, and where, and how has he shown this? Has he ever quoted a sentence from either of those numbers? Never. Has he ever shown his readers the passages quoted in those numbers from his extras, so as to prove that their meaning has been perverted? Never. How then has he *shown* that we have falsely represented him? Barely by his own assertion, of course. And this is the way in which he has disposed of our first two numbers! Exactly. Well, if *he* is content with this mode of defending his Extras, we can see no reason why *we* should object. But whether his readers will be so easily satisfied is not quite so certain. He will take up our third number next month, and dispose of that, we presume, something in the same way. At this rate our 14 numbers will make him but a mouthful!

But more particularly, as a specimen of Mr. Campbell's showing, and of his mode of disposing of our numbers—he employs this language: "I say that God, by the gospel facts, does delineate his image, &c. You represent me as saying that the facts themselves do delineate, &c." As we have already repeatedly shown the reader, Mr. Campbell's words are these: "When these facts are understood, or brought into immediate contact with the mind of man, as a moral seal or archetype, they delineate the image of God upon the human soul." Mark the words: "*they*," the facts, "delineate the image of God," &c. Now the author denies that he has ever used any such language, and maintains that he said, "God, by the gospel facts, does delineate his image, &c." Whether we should most admire Mr. Campbell's sagacity in thus trying to misrepresent his own words, or his magnanimity, in thus disowning and renouncing his main position, we leave to the judgment of the reader. It is enough for us to know that he has disposed of our two numbers relating to it, and that *this* is the way in which he has done it. As stated before, if Mr. Campbell is content, we can see no reason why we should be otherwise.

What Mr. Campbell now believes, or what he has taught, time after time, we presume not to know, nor do we care. The only question in which we are concerned at present, relates to what he taught in his Extra, No. 6, and, more especially, in the words quoted above. To this we shall mainly confine our attention until it shall be disposed of in form, or to the entire satisfaction of the author. We will just observe, however, in passing, that, as he has shown, after his manner, in his Extra No. 1, page 28, that "regeneration and immersion are two names for the same thing," his meaning must be, when he affirms here that "the Spirit of God is the regenerator," that the divine spirit is the immerser!! How this may suit Mr. Campbell's notions of philosophy, we know not, but to our eye, it is certainly very rare theology.

As Mr. Campbell seems so very anxious that we should know his present opinion, and as he has employed language here, which is susceptible of two meanings, though not at all connected with the question in hand, we would ask him whether, when he says "that the Holy Spirit renovates the human mind by the instrumentality of his word,"—he means that the Spirit acts *directly* on the mind, in conjunction with the word, so as to render the word effectual, or whether his meaning is, that the Spirit acts only *indirectly*, by indicting the word, qualifying the ministry, &c. &c.? One or the other of these two meanings he must have, if he have any that can be understood. If the former be his meaning, then he has clearly abandoned his Extra; the corner stone of his system is gone; and the whole fabrick must perish. If the latter be his meaning, then here is more proof that we have correctly represented him; for this involves the precise position which we ascribed to him at the outset, and, in refutation of which, our first two numbers

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have been exclusively employed. Mr. Campbell may now explain this as he chooses. One thing is certain; if he undertake to escape Scylla, he must be engulphed by Charybdis; and if he would avoid Charybdis, he must founder on Scylla.

With regard to what the author has thought proper to *think* and to *affirm* of our theory, and of our mode of applying scripture, it is quite enough to say at present, that he has misrepresented us. We would add, however, that, after he shall have disposed of the rest of our numbers, should he think proper to quote our language in its connexion, as we have done his, so that his readers may have some chance to see for themselves, we presume we shall not hesitate to give him our attention. But to wrangle with him here about his *judgment*, and his *assertions*, would be an occupation entirely too puerile for an intelligent boy.

Touching Mr. Campbell's closing remarks, on the process of regeneration—we have only to say, that we shall reserve what we have to state on that subject, until he shall come to treat of our numbers on regeneration.

The reader will please here to observe, that the refutations and statements which engrossed nearly the whole of our last reply, are passed over in entire silence; and that the production before us, is almost wholly devoted to fresh quibbles and complaints. We are perfectly willing that it should be so: all we want is, that the reader should notice the fact.

It will no doubt have appeared to our readers, that Mr. Campbell has been trying hard in his last numbers to induce us to shut him out of our columns. But there is no such good luck for him. Whatever may be his deserts, or whatever the value of his productions, our columns are as open and as free as ever. We accordingly hereby renew all our offers and calls on this point, and leave it, as before, entirely with his own discretion, "either to go ahead or to back out." In either case, we shall be content.

One remark more and we are done—for this time at least. Our readers have no doubt observed that since we commenced publishing Mr. Campbell's defence, nearly every thing like argument has disappeared, and almost the whole of our replies have been taken up in answering cavils, accusations, complaints, &c. This is the precise thing which we apprehended at first, and which caused us to try to restrict him to a close, consistent, and argumentative defence of his Extras. But perceiving that he was disposed to make our condition a pretext for being off, and of casting the blame on ourselves, we thought proper to let him have his own way, and his own mode of defence. This, although it has led to a very puerile sort of disquisition, we shall probably find no reason to regret. For, while it has served to furnish a little amusement for the reader, it has had a tendency to develope the resources and predicament of our author, and will, in all probability, eventually lead to a result as decisive as any course which could have been adopted."

Editor of Biblical Recorder.

A. CAMPBELL'S REPLY TO MR. MEREDITH.

ALL that I have sought from Mr. Meredith is now obtained—a pledge that I shall have the liberty of defending *my Extras in my own way in his columns.* As to the manner in which he has conceded this, let his readers and ours judge from the document before them. Mr. M's. judgment of his own pieces, expressed in the following words, is substantially correct:—"Our readers have no doubt observed, that since we commenced publishing Mr. Campbell's defence *nearly every thing like argument has disappeared,* and almost the whole of our replies have been taken up in answering unnecessary cavils, accusations, and complaints." The words *'nearly every thing like argument has disappeared,'* if he will strike off the word *'nearly,'* exactly and fully express my views of his replies; so that we are NEARLY agreed upon one important point.

As I have purchased at a very dear rate, the opportunity of preaching a little to Mr. M's. readers, I shall therefore loose little time in noticing the last three columns (*nearly*) of the 'Biblical Recorder,' filled with matter designed much more for the consumption of his readers than of mine, without even the vestige of argument (*"any thing like argument"*) in the judgment of Mr. M. himself. As he evidently has his own readers almost exclusively in view, so must I direct my attention almost exclusively to them, that if by any means I may save some of them from the paralysis of the mystic divinity of the days of ignorance and superstition.

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As any Priest, Jew, or Gentile might have said of Paul, all that Mr. M. has said of me, and even much worse as respects matter and manner, I shall leave our readers to form their own opinion of it, comparing it with all that I have written concerning Mr. M. I am perfectly willing that they shall judge for themselves. I shall only notice two or three matters implicating my veracity, which Mr. M. seemingly delights to assail, and in the most gothic style. All that he says of my feelings, my nervousness, irritability, conscious inability, versatility, blindness, and fearfulness on account of the union of Sampson and Solomon in his athletic organization, with all the appurtenances of these *illuminating* paragraphs, may find its level in the understanding of the public without a single remark from me. He that believes that I have been "trying hard in my last numbers to be shut out of his columns," will not easily be convinced by any thing I might say in vindication of myself from insinuations and reproaches, which, if Mr. M. allow me to have any respect for his understanding, I must say, I am persuaded he believes not himself. As to the matter of veracity, then—

1st. I must again repeat that his first two numbers are written upon a proposition which I never uttered or wrote. Even in the quotations which he correctly makes from my essay on *Regeneration*, he omits both the beginning and the end, which are essential to the exposition of the passages he has quoted. For example, he quotes, "Thus we hasten to our subject. Having glanced at the great landmarks of the plantations of nature and grace, now that we may, in the light of truth, ascertain the true and heaven-taught doctrines [doctrine] of regeneration, we shall cautiously survey the whole process as developed by the commissioned teachers of the deep councils [counsels] of the only true God.

"That certain things, parts of this great process, may be well understood, certain terms which we are wont to use to represent them, must be well defined, and accurately apprehended. These terms are *Fact, Testimony, Faith, Repentance, Reformation, Bath of Regeneration, New Birth, Renewing of the Holy Spirit, Newness of Life.*"

He then leaves out the following words, of cardinal import, without the slightest intimation to his readers:—" 'All things are of God' in the regeneration of man, is our motto; because our Apostle affirmed this as a cardinal truth. He is the author of the *facts*, and of the *testimony* which declares them; and being the author of these, he is the author of all the effects produced by these facts. The Christian is a new *creation*, of which God is the *Creator*. The change of heart and of character, which constitute moral regeneration, is the legitimate impression of the facts, or things which God has wrought. The facts constitute the moral seal which stamps the image of God upon man. In the natural order we must place them first, and therefore we must first define the term."

Again, in his next quotation, after the following periods, namely—"The work of redemption is a system of works, or deeds, on the part of Heaven, which constitute the most splendid series of moral facts

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which man or angel ever saw."———"When these facts are understood, or brought into immediate contact with the mind of man, as a moral seal or archetype, they delineate the image of God upon the human soul. *All the means of grace are, therefore, only the means of impressing this seal upon the heart; of bringing these moral facts to make their full impression on the soul of man.*"—he leaves out the following words:—"Testimony and faith are but the channel through which these facts, or the hand of God, draws his image on the heart and character of man. If, then, the fact and the testimony are both the gift of God, we may well say that faith and eternal life are also the gift of God, through Jesus Christ our Lord."

And again, after this omission, he quotes the following words:—"These moral facts unfold all the moral grandeur of Jehovah, and make Jesus the effulgence of his glory, the express image of his substance. These are the moral seal which *testimony* conveys to the understanding, and *faith* brings to the heart of sinners, by which God creates them anew, and forms them for his glory."—and then leaves out the following:—"It is the Spirit which bears witness—the Spirit of God and of Christ which gives the testimony, and confirms it in the disciples. But let us next proceed to *testimony*."

After omitting as above, then he proceeds on the quotations made to frame for me the following proposition:—"In these quotations taken together, the following proposition is clearly and fully laid down, namely, that the system of facts announced in the gospel, when apprehended by the natural mind, do, of themselves, delineate the image of God upon the human soul; and that it is by the operation of these facts, thus acting on the understanding, and the heart, that sinners are created anew and formed for the glory of God."

On this proposition he founds his Essays I. and II., and thence proceeds to misrepresent my views of moral regeneration.

Now I leave these facts with the reader, and only request him to note the glaring injustice done my views. I presume not to impeach the motives of the gentleman: I incline to the opinion that he thought he was doing me justice; but so little did he then know, or does he yet know, of the views which he opposes, "because of the vail upon his eyes," that he knows not when he misrepresents them. I will leave it to others to inquire how much influence this may have had in his accusing me of change of opinion, and in attempting to impugn my veracity.

2d. I am sorry to spend a moment to notice the following in his last number. In speaking of his pieces in the *Biblical Recorder*, I said, that "I give all that you have written on this subject to my readers;" on which Mr. M. says, "Worse and worse," &c. intimating that this is false, and then alluding to his numbers in the *Baptist Interpreter*, and affirming that I have not republished them. I shall give this no name. The reader must think for himself. It was before stated, that, as Mr. M. did not publish my Extra on Regeneration, I should not publish his fourteen numbers upon it; but that I should republish all that he writes in the present controversy, in the Biblical Recorder,

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on that question. This I have faithfully done up to the present moment, although he has given nearly *three columns* to himself in his own paper for a few lines more than *one* to me, under date of Dec. 2, 1835.

3d. Another exceedingly small matter is swelled into a mountain. In illustration of the ease with which imputations and charges could be alleghd, I instanced the case of his professing to give all my essay *literatim et punctuatim*, which he had not; but, believing that he intended to do it, I observed that I would not (in imitation of his style) say that he had falsified in the case. The reader will recollect the passage. I pretend not now to quote it *word and point*. Well now it seems that either myself (very probably) or compositor substituted *literatim et punctuatim* for *verbatim et literatim*; and from this he excuses himself, saying, "With which we have literally complied;" and goes on to make out of it a case of misrepresentation.

That every reader may understand this matter, I will explain: The first phrase means *letter and point;* the second, *word and letter*. They are very indiscriminately used by all smatterers in Latin. He said he published my piece "word and letter." In my reply it was quoted "letter and point." The former he affirms he has done; while he would seem to admit the latter he has not done. The Biblical Recorder, containing that piece, has fallen aside in the printing-office; but if Mr. M. will send us another of the same, I pledge myself to show that he has neither done the one nor the other. If he persist in it, let him then send me the paper that I may redeem my pledge!

I wish that our readers may bear in mind, that, although Mr. M., in his *first* essay in the Interpreter, and in the *very first period* after his *first quotation* from my Extra on Regeneration, calls the attention of his readers to "*regeneration as a process*," thereby immediately calling my attention to it; yet he now postpones the consideration of this matter till I come to "treat of his numbers on regeneration." Are not the numbers now under consideration upon that subject!!

After these explanatory remarks, already too *serious* on a number "furnishing," as he says, "a little amusement for the reader," rather than edification; being, as we have both agreed, destitute of "nearly every thing like argument"—I proceed to his 3d number in the Baptist Interpreter, the first sentence of which is in the words following, to wit:—"As we proved in the last number, briefly, but we think conclusively, that facts however well sustained by evidence, are insufficient for the renovation of the natural mind"—a proposition, give me leave to say, about which there is no debate; for I never affirmed that facts, *if only proved to be true*, could renew the mind of man. Our friend of the Recorder has been fighting with an antagonist of his own creation. But, continues he, "we are necessarily met at this point by the following inquiry: What other agency in addition to facts and evidence, is requisite to produce the moral change, the radical renovation of heart which is implied in regeneration?" Reader, observe: regeneration is here used in the sense of a renovation of heart. "Our answer is," says Mr. M., "The agency of the Holy

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Spirit." Here, then, we have the "*other agency*" in addition to two agencies—namely, the agency of facts, and the agency of evidence. This agency of the Holy Spirit is, then, as defined by Mr. M., distinct from the agency of fact and the agency of evidence. Now as he has admitted (as I believe) my definition of *fact* as something done, and of *testimony* as something said—as *deed* and *word*—then we have, according to Mr. M., the agency of what God does; the agency of what God says; and the agency of the Spirit in the work of regenerating the mind. This last agency, then, is neither the work of God, nor the word of God; but the agency of the Spirit contrasted with both!! Now here I neither affirm nor deny for the want of light, because Mr. M. has not informed me what he means by the agency of the Spirit of God, contradistinguished from the works of God and the words of God. As our friend admits the agency of facts and evidence, he will please distinctly define that agency which is no part of either, and then I may be prepared to understand his metaphysics; and, of course, affirm or deny with intelligence.

In the next paragraph, and first argument in proof of his answer to the question above stated, I am informed, indirectly indeed, what he means by this agency; for he says, "that truth—facts and evidence—the only natural means capable of correct action on the human mind, the only instrumentality provided and authorized by the Most High, is incompetent to produce the renovation proposed; it follows of course, that if this effect be produced at all, it must be the result of DIRECT INTERPOSITION on the part of Deity."

Thus in his metaphysical theology the "*agency of the Spirit*" means "*direct interposition on the part of the Deity.*" This is a good definition of a miracle according to some of our best writers; but as the agency of word is contradistinguished from this "direct interposition," what can it mean? The Spirit acting without a word, without a fact, without truth! If *direct* interposition excludes "the truth—the facts and the evidence"—then I deny the proposition; but if "direct interposition" includes "the truth—the facts and the evidence," we are agreed in the theory. Mr. Meredith's spirit acts *directly* by his word, and by his works; and in no other way, as far as known to me. Was not he created after the image of God? But after we have speculated on the word *direct* and called for a definition of it, which excludes both word and deed, still we are as much perplexed with the word *interposition*. A may interpose between B and C; but how he can interpose between his word and the soul of any person, I am not informed. An *interposition* without some two persons or things, is impossible. Between what two things, then, (I ask for information) is this direct interposition? If Mr. M. is not lost in the mist of *pseudo-philosophy*, I am los in keeping my eyes upon him.

But on lifting my eyes I see another expositionof of the exposition of this mystical agency, in the following period: "And," says Mr. M., "as the only mode of *direct divine operation* on the mind of intelligent creatures, of which we have any knowledge, or of which we can even

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form a conception, is, by the Holy Spirit, the conclusion is unavoidable, It is by the agency of the Divine Spirit in connexion *with the inspired wo* that the renovation of the natural heart is effected." This is the first pi that I am in error in the Extra; and it is an exposition of the exposition divine interposition which resolves it into the agency of the Spirit.

Interposition is now changed into *operation*, and that saves the reader fi feeling the shock of a divine interposition by an action of the Holy Spirit; of a *direct* interposition by *means* of a third agency. The "*mode* of di divine operation," as now explained, is "by the action of the Holy Spirit' connexion with (or by means of) the inspired word! And is this direct op tion by means of the word!! In truth, according to my conceptions, if Mr. does not use words without any ideas attached to them, he has to all int and purposes reduced his agency of the Spirit into direct divine interpositi and this direct interposition into direct operation, and this direct opera into an agency in *connexion* (happy invention for the word *means!*) with inspired word, and here ends the matter. So that this science ends in a di indirect, a mediate immediate—an agency without an agency with the w

If our friends of North Carolina, who read this Biblical Recorder, unc stand such language, they are greater adepts in the Diversions of Purley, Horne Tooke's metaphysics of words, than we of Virginia. For I do not th if the salvation of the Governor of this commonwealth (and I know he is one our best metaphysicians) depended on his understanding the nature of t agency which our friend Mr. M. travails in birth to utter, as essential to right conception of moral regeneration, he must perish forever.

My courteous and pious readers, this barbarous and unintelligible jar which you daily read and hear from mystic pulpits and mystic presses, is great reason why you spend so many cloudy days and gloomy seasons—w you complain of so many desertions, and cold and languid hours in your ch tian life. To save our contemporaries of these mental agonies, and to t the veil which science and learning, falsely so called, (for there is true scier the true friend of religion,) have thrown over the sacred writings, we h laid aside all this sort of language as not taught by the Holy Spirit. We th the Holy Spirit knew better than John Calvin, John Wesley, John Gill, Andr Fuller, Mr. Meredith, or A. Campbell, to express himself on things spirit and divine. Therefore, we contend for the language of Canaan in preferei to this language of Ashdod. But this has occasioned some of our learned untaught contemporaries to take up against us a railing accusation of hete doxy, because we will not say *shibboleth* as broad as they wish us.

The words "agency," "direct agency" of the Spirit, "divine interpositio &c. &c. are not found in all the writings of the New Testament on this subje We oppose all theory of spiritual operations, because no theory can make understand the Scripture, or feel the power of the Holy Spirit. This we f in our hearts while we converse with God in our prayers, and while we d keep his commandments, and weekly commemorate his death and resurr tion. In this way we grow in grace and in the knowledge of God and Je Christ our Lord. But we might theorize till the day of judgment, and l without God and without hope, and die in our sins.

I object, moreover, to this theory of Mr. Fuller, as detailed by Mr. Meredi because it makes the word of God of non-effect. In the next paragraph positively says, "It is to the *direct action* of this omnipotent Spirit, that t word, *otherwise powerless*, is indebted for its triumphs over the natural hear It is owing, then, to an indescribable something, called *direct divine interp tion*, which Mr. M. cannot define, that the word is any better than an impot dead letter! Why, then, read it, preach it, or regard it at all in the work of generation? Paul said, "The Scriptures are *able* to make one *wise to sal tion*," and David said, "The law of the Lord is PERFECT, *converting the sou* and again Paul says, "The *word of God* is living and *powerful*; but Mr. says it is *powerless* without this non-descript agency. Mr. M's. first argum is, therefore, not only directly opposed to these, and many such sayings of

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Holy Spirit, but it is what logicians call "a begging of the question." He has not proved, but assumed his premises.

His second argument in proof of his theory is drawn from my vindicating the inhabitation of the Spirit of God in all christians, or from the fruits of the Spirit in those who believe. He quotes these words from my Extra—that "the influences of the Holy Spirit are as necessary to the new life as the atmosphere is to animal life in the kingdom of nature. From this he infers as follows:—"That a more efficacious agency cannot be required to *sustain* life of any sort, than is required to impart such life." True; yet his reasoning is false—because he assumes that life is imparted and sustained by the *same means*. Now it may require more absolute power to call a person into existence than to sustain him; but that power which sustains is apparelled very differently from that which confers life. Far as our knowledge of the impartation of life goes, it is never imparted and sustained by the same means.

His third proof of the theory by which he would subvert what he represents as mine (for his method in his third number is to establish the opposite theory) is drawn from the experience of believers before immersion. In this age every one's experience so generally corresponds with the teaching under which he is educated, or the opinions he has formed, it cannot be argued from as an axiom in science, or a witness in a case. One testimony of the Spirit speaking in the Apostles, ought to make every man doubt of an experience not according to what is written in the Book.

But he very logically makes his main defence rest upon the Scriptures; and, consequently, makes his appeal directly to the Book. This ought to have sufficed. We shall therefore attend specially to his witnesses adduced from the Book. We can only attend to one of them at this time. Before he summoned his witnesses he ought to have stated his proposition, that we might judge of their relevancy and pertinence. I have no where in my writings asserted that "the Spirit of God does, or does not accompany the word in the conversion of sinners?" The phrase, to my mind, is both unscriptural and unphilosophic; but if it be unscriptural that is enough, and no person has a right to enforce it. But the doctrine of some is, that "the Spirit acts upon the naked spirit of man, without the word, and regenerates him." This is what they call an operation *direct* and *immediate*. Others say, that "*the Spirit accompanies the word* and renders it effectual; but that it operates not without the word."

Mr. M. appears to prove, in the following quotations, that faith is the product of the Spirit—as formerly stated that the Spirit is the parent and faith the child. He may explain himself, however. The first witness which he adduces to prove some such proposition, viz.—that *faith is wrought in the heart by the Spirit accompanying the word*, is Galatians v. 22, 23.

Now be it noted, that I neither affirm nor deny his propositson; but I proceed to show that *whether the proposition be true or false*, neither this passage, nor any one he has quoted, will prove it to any man of intelligence.

The words on which he relies are, "But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, *faith*, meekness, temperance." The argument in his own words is as follows:—"To say nothing of the other *virtues* enumerated, it is undeniably certain from this statement of the Apostle, that *faith* is as truly a fruit of the Spirit, and as clear a proof of his influence as peace, love, joy, or hope; and consequently where this PRINCIPLE is found, it not only affords evidence of the existence of the *kindred affections*, but constitutes full proof that the Holy Spirit is there also."

To this I object, that Paul speaks of a *virtue*, and Mr. M. of a *principle* called faith or belief. Mr. M., indeed, calls it first a *virtue*, but inadvertently, I presume, imposing upon himself and his readers, he changes it into a *principle*. As consistently might he call this temperance or gentleness a *principle*, as faith; for Paul, as Mr. M. *first* asserts, speaks of virtues, "*fruits of the Spirit*," amongst which *fidelity* to our engagements (here and elsewhere called *faith*) stands in company with "meekness and temperance."

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The Saviour uses the word *faith* in the same sense, Matth. xxiii. 23.—'You have omitted judgment, mercy, and faith,' (*fidelity* as all agree.) The Jewish Prophets and the Christian Apostles sometimes use it in the same sense. I have, since writing the last word, opened three commentators within my reach. Matthew Henry says, "*Faith*," that is (in this place) "*Fidelity*, justice, and honesty in which we promise to others." A. Clark, PISTIS, *faith*, "here used for *fidelity*—punctuality in performing promises," &c. D'Oylie and Mants quote Pyle on the passage with approbation, who simply says "*fidelity*." I suppose all learned men in christendom view this word, *pistis*, in this passage, as I have done. Where, then, is Mr. M's. proof found in Gal. v. 22, 23?

We shall yet, I trust, convince even Mr. M. himself that he cannot prove his own theory. We shall take our time to the examination of his numbers. The rest of his Scripture testimonies next moon. *I will pay less and less attention to any thing he says about A. Campbell!* Let him make what he pleases out of the *man* who edits the *Harbinger*. He has no doubt his full share of human frailties. He daily confesses his faults to the Lord; but his arguments, his reasonings, his scriptural demonstrations—these are the matters concerning which he has much sensibility. Every inch of ground Mr. M. gains from me, it shall be at the point of the Sword of the Holy Spirit!

I will forward this sheet as soon as the proof is corrected—two weeks before the number can be issued—that I may have Mr. M's. next essay in time for the February number. I ask the favor of prompt attention.

Brethren of North Carolina, "*strike, but* HEAR *me!*" Every man of you that fears God and loves Jesus Christ, I claim as a brother. Need I say that it will be your honor and your bliss to know all the truth, and stand perfect and complete in all the will of God. The Lord bless all his saints in all places of the earth!

EDITOR.

DISCIPLINE.

JAMESTOWN, *Ohio*, December 3, 1835.

Dearly beloved Brother,

I HAVE just finished reading your Essay on "ORDER;" and you know, from many proofs now in your possession, that I flatter no man, but that I bring every man's works to the test; or, like Mr. Jones' surly mathematician named VINCE, I always say when I have finished reading "*Well, but what does all this prove?*"

Now let me say to you, that this same Essay gave to me as much, if not more, consolation than any thing written by you or any other *man* since I believed the Apostles' teaching to be of God; not because any thing in it was new to me, but because the things which I had learned from the teaching and example of the Apostles and the first christians were set in order so as to be the more clearly seen, and because that by it I was the more convinced that those who learn in the same school, and are taught by the same teachers, speak the same things.

I, who never entered any other school of theology than the church of Jesus Christ, and who never read any man's works on theology until after I had entered the church, have repeatedly taught to the church of which I am a member and a servant, almost all the things taught in your Essay, of which the whole church can testify. This fact is strong circumstantial evidence that what you have taught in the Essay was not learned in any school of human device.

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In *church discipline* I had taken a view which differs a little from the one expressed by you. In the 18th chapter of Matthew our Lord gives directions to his disciples how they shall settle private difficulties between individuals; and if they fail to succeed, then, after proper preparation, by summoning witnesses to take notice of the charge, and of the refusal to comply with the laws of the King by the party accused, they shall then report the case to the church, &c.

Here I turn to the Apostles for instructions *how* the church shall attend to this matter—whether the whole church, male and female, shall sit and hear all the testimony of the witnesses, *pro* and *con*, in all cases, ("*incest*" not excepted,) and then by a vote it shall be determined whether the accused is guilty or not; the majority to determine the guilt or innocence of the accused. Or whether the church shall set apart *men* (not women) *as judges*, who shall sit in judgment, and hear all the testimony, *pro* and *con*, in the case; and then decide as to the guilt or innocence of the accused, and report their decision to the church for confirmation.

I understand the Apostle Paul to instruct as above (in substance) in *all cases* that come before the church: "*If, then, you have cognisance of a matter pertaining to this life, why do you set those to judge who are of no account in the congregation? For shame to you I say it.*" Here the Apostle had reference to the *tribunals* in the Roman government. In it Judges were appointed; and some of the ignorant disciples in the church were in favor of going before the Judges appointed in the civil government to have their difficulties adjusted; but Paul condemns that practice, and shows that the least esteemed in the church were better qualified to decide a case *by the laws of Jesus Christ* than any of the Judges in Cesar's dominions were, and that the jurisdiction of the church extended farther than the jurisdiction of Cesar did. Cesar's Judges had no cognizance beyond human beings; but Christ's judges had cognizance of angels as well as men; for if an angel were to preach any other gospel to them than the one preached by the Apostles, they had power to *judge and condemn him* as well as men.

By attention to the instructions of the Apostle, the whole church, male and female, old men, young men, and babes in Christ, are not detained to hear all the testimony detailed by the witnesses relative to some shameful breach of the laws of the King, "*that should not even be named amongst them as saints.*" Nor are fathers compelled to sit in judgment upon their children, nor husbands upon their wives, nor wives upon their husbands and children, nor *children* upon their *fathers* and *mothers*. Thus has the Apostle guarded against the harrowing up all the ties of nature, and putting to the blush all the relatives of a transgressor.

I will now detail our practice, as a church, in cases of *discipline*. If the offence have been originally of the individual kind, when report is made to the Elder he inquires of the reporter whether the laws of the King, as expressed in Matthew xviii., have been properly attended to; and on being answered in the affirmative, he calls upon the church

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to appoint men to investigate and report whether the accused is guilty of a breach of the King's laws or not, and whether he be penitent and willing to ask forgiveness of God and of the church, or not. If, upon report, he be penitent, he then publicly confesses his fault and asks forgiveness, and is forgiven; but if not, he is separated from the privileges of the church, by *confirming* the report of the judges thus set apart by the church.

Where the offence is of the public kind originally—upon report being made to the Elder, the same proceedings are had as before detailed.———In much esteem, I remain yours,

M. WINANS.

To our much esteemed and beloved brother Winans.

THERE are but few whose approbation of my Essay on *Order*, or of my general essays on the things pertaining to the kingdom of Messiah the Prince, I more highly appreciate than that of brother Winans.

In the present instance I would rather have the concurrence of one whose only guide and directory is the Oracles of God, who has capacity to understand the book according to the most obvious rules of intepretation, who has been an active member of a community meeting every week in honor of the institutions of Jesus, than the concurrence of the most learned prelate or presbyter in things ecclesiastic, north or south of the river Tweed.

As to the reference made by you to that part of the Extra which looks askance at the 18th chapter of Matthew, I would hastily observe that, as the whole matter appears to my mind, there is little or no difference in judgment. I do not consider that the phrase, "*Tell it to the church*," behooves every soul to hear it in full assembly met; for then all the church must be *ear*. Nor do I regard the phrase, "*Hear the church*," as implying that all the church speak; for that would be to make all the church *tongue*. And still less do I regard any phrase in that discourse as implying that the whole church is to judge the case; for that would be to make the whole church a tribunal, and all its members judges, without regard to witnesses, accuser, or accused.

In other matters we have no difficulty in understanding such language, because common sense is allowed to operate. When we say the City or the State has been informed of any matter, or have decided a certain matter as a City, as a State, we do not include the whole community, but only those appointed by the people to act in the name or for the sake of the whole community. So was it in the days of the synagogue so is it in the days of the christian church.

When the christian community has appointed a committee or a tribunal to examine any matter, and they are reported to the congregation, and the congregation has approved their decision; then he that refuses to hear that tribunal refuses to hear the congregation, just as much as if the congregation had resolved itself into a committee of the whole and judged the case as a popular assembly.

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The Baptists have not unfrequently been subjected to all those inconveniencies to which you allude, by interpreting the 18th chapter too democratically; churches have been rent in twain by the clannish spirit of family connexion, &c. through the full development before every eye and ear of things which ought not to have been named. They seem not to have always thought that the whole church hears, sees, and acts, when those appointed by her hear, see, and act in the works assigned them, and that when the church—the whole community, approbate the decision of any case, it is the same as if the case had been decided on a hearing by the vote of every individual member. Nor does any thing, be it observed, found in the New Testament, in the passage under consideration, nor in any other, forbid an appeal being made to the whole community when there is nothing in the case prohibiting the presence of all, or, what is the same thing, nothing in it revolting to the feelings of any member, male or female; and when nothing short of such an appeal shall, *in the judgment of the church*, give full and ample satisfaction to one of the parties.

But these remarks in passing, to notice that I am not so sure that you have got exactly the meaning of 1 Cor. vi. 4, 5. I should read as in the 4th edition of the new version, and as pointed by Griesbach:

"If, then," or "since, then," or "when, then," as the case may be, "you have the cognizance of such matters, why do you" (the church) "set those to judge who are of no account" (the Pagan magistrates) in the congregation. For shame to you I say it!" O Corinthians! "So, then, there is not among you a wise man who shall be able to decide between his brethren. But brother with brother is judged, and that by infidels"—the persons of no account in the congregation.

It is either ironically spoken, or the Apostle condemns the brethren for suffering their causes to be heard by heathen magistrates—persons of no account in the christian community.

The judging of angels and the judging of the world doubtless refers to a state of things yet future—we *shall* judge the world—we *shall* judge angels—or, what is the same, we *are to* do those things.

I am very sure that if all things are done *decently*, as they ought to be in the christian church, such scenes as those to which you allude will never by the Elders of the congregation be permitted to come before all the members any other way than as deciding upon the report, or in sustaining the decision of those appointed in the manner aforesaid to judge the case.

In the kingdom, your fellow-servant, EDITOR.

To Elder William Jones, of London.

Letter VIII.

To the beloved and venerable brother Jones: May favor, mercy, and peace be multiplied, through the knowledge of God and of Jesus Christ our Lord!

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PERMIT me, dear brother, in the absence of a letter from you, to call yonr attention to a matter with us in America of the highest concern, but which we learn from some emigrants to this country from the Scotch Baptist churches, and more especially from some recent correspondence with some of our brethren in England during the last year, has not obtained that consideration which, in this peculiar crisis of affairs ecclesiastic, it seems to us to merit. I allude to the apostolic *bond of union*. And in an age like the present, when there are so many foundations laid on which to build the church of Jesus Christ, and so many rival bonds of union, and terms of communion, claiming a constitutional authority, a New Testament institution; it would seem that the satisfactory investigation and establishment of this matter were a consummation most devoutly to be wished.

When we ponder upon the Lord's prayer, properly so called, not the disciples' prayer, which he taught Matth. vi., but his own prayer, which in the audience of his Apostles he addressed to his Father on their behalf, and in behalf of all his disciples to the end of time, (John xviii;) we cannot fail to learn that the union, communion, and co-operation of his followers was an object nearer and dearer to his heart, because essential to the success of his mission —the salvation of the world—than any other object relative to the destiny of man. A person possessing the spirit of Christ, cannot, in my judgment, read that prayer with an understanding of what is expressed, and not feel the most intense interest in the accomplishment of that union by which the world was to be convinced and to be assured that Jesus of Nazareth is the Son and the Apostle of God, and the only Saviour of men. And if we regard the Lord Jesus as intimately acquainted with the deep counsels of God, with the nature of all things human and divine, it must be obvious that whatever he regards as necessary to any object, is indispensable to that object; that until such a union, communion, and co-operation amongst all christians actually appear as in good faith existing, all efforts to convert the world to Jesus Christ must be abortive.

Therefore, in the exact ratio of our love to Jesus Christ, our interest in the peace and happiness of his people, and our devotion to the conversion of all nations, will be our efforts to effect such a state of things as that contemplated by our Redeemer in this his intercessory prayer for the prosperity of his cause and people. Now Protestant christendom presents an aspect in perfect contrast to that state of things; many opposing establishments, with all their jealousies, rivalries, strifes, seditions, heresies, founded upon a basis essentially subversive of the one foundation laid by the Son of God.

To lecture upon the evils of discord and division would here be out of place, as it would be unnecessary to commend the excellency and utility of union. It is on all hands agreed that union is strength—that division is weakness—that union is but another name for strength, for peace, for love, for heaven.

It might, indeed, be made still more evident to some, that impotency and misery are but the retinue of division—that but for division

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hell had never begun to be—that the first thrill which creation felt, when discord shook the universe, struck it off from heaven:—that all selfishness, envy, pride; all strife, confusion, hatred; all moral evil, are but the progeny of this accursed thing; but for which eternal harmony would have delighted every ear and reached from the circumference to the centre of universal being.

But admissions are already so liberal on this head, that enough, and much more than enough, is conceded to warrant an appeal to all the friends of Jesus on the nature and extent of their obligations, not only to avoid all occasions of division in the family of God, but to abjure every thing heretical in their views and schismatical in their operations; and not only this, but to adopt every measure and exert every influence which may gather into one the scattered flock, and terminate the most unhallowed warfare which ever disgraced any portion of the human race.

What ought to be done in this crisis is, therefore, the first and great question: for "blessed are the peace-makers! for they shall be called the children of God." To answer this question a deep knowledge of the christian religion and the present state of religious society is indispensable; and more than even this is required—an ardent and intense desire for the salvation of the world, essentially distinct from the proselyting spirit of an aspiring partizan. And to give such an answer any good effect with the people, it ought to come from a source of high ecclesiastic authority, recommended by those who have the destinies of religious society very much in their hands.

To attempt an answer to such a momentous question in the present crisis, would neither appear modest nor safe on our part; and therefore we shall only attend to a single item which we think must always constitute an essential element in any scriptural and rational answer that shall be given.

Truth alone is eternal. Peace and truth are naturally, necessarily, and eternally leagued in one holy and blissful communion. Where truth is not present peace is a delusive truce, a portentous calm, indicative of new and greater convulsions about to rend society by fiercer agonies. He, then, that would plead this heavenly cause, must stand before the people with peace in his heart, union upon his lip, and truth in his eye.

But still the question recurs, What shall he say? That every truth is alike important, and must be perceived and received prior to united action? No, certainly; for then on earth there never could be union. Here the wisest and most intelligent know but in part. All Bible truths are therefore no where in that book propounded as either necessary to salvation or as prerequisite to union and communion among brethren. There are many historical, political, prudential, and moral truths in that book, of much value to enlighten and perfect human character in the science of God and man, besides those that pacify the conscience and reconcile the heart to God. The latter is called emphatically *the truth*. A person may understand and believe with all his heart a thousand facts recorded on the sacred page; such as

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the martyrdom of Abel, the birth of Seth, the age of Methuselah, the flood of Noah, the conflagration of Sodom, the building of Babel, the calling of Abraham, the fortunes of Hagar, the circumcision of Ishmael, &c. &c. and still live without God, without Christ, and without the hope of heaven. As the trunk is necessary to the branches, the branches to the leaves, the leaves to the blossoms, and the blossoms to the fruit, so are all the sacred records to the development of the bread of life; yet as we eat only the fruit, not the leaves, nor even the blossoms, so in this case that which saves our souls is *the truth* concerning the living bread, and not all the truths which are necessary to the full exhibition and mature development of *the truth*.

That truth which pacifies the conscience, which purifies the heart, and reconciles to God, is naturally and fitly propounded as the bond of union in the family of God; for certainly that which reconciles a sinner to God, ought to reconcile him to his fellows; and that which brings the peace of heaven into his soul, ought to promote peace with all men, more especially with the household of faith. Hence it is that nothing is proposed as a bond of peace on earth other than the bond of peace in heaven, which is all comprehended in the cardinal and sublime proposition—JESUS THE NAZARENE IS THE MESSIAH, THE SON OF GOD.

On this fundamental truth concerning the person and the office of this illustrious visitant of our world, which, in conversation with Peter at Cesarea Philippi, he was pleased to call "the rock," in compliment to the name of his first confessor, he solemnly declared he would build his church. "On this rock will I build my church, and the gates of hades shall not prevail against it."

In allusion to this Paul told the Corinthians, "Other foundation can no man lay than that which is already laid, which is Jesus Christ," or Jesus is the Messiah. Time has proved that every attempt to build a christian society upon any other foundation, will ultimately prove abortive, that the gates of hades will triumph over every thing founded on human creeds—on moral philosophy—on the traditions of the Fathers, or on human opinions. It is high time, then, that we dig down to the Rock, through the rubbish of ages, and build on the old foundation.

We flatter ourselves that we in the United States, who have united on this foundation, will yet prove to the most sceptical that this is the only rational, scriptural, and consistent plan of terminating schisms and parties—of abolishing that formidable and disastrous and antichristian thing called *sectarianism* amongst the professors of that gospel whose spirit is, "glory to God in the highest, peace on earth, and good will among men."

It is in this view of the matter that we have laid so much emphasis upon the true apprehension of the use of facts, testimony, faith, knowledge, opinion, as respects the present order of society, and the right apprehension of things in the Scriptures. We have long labored to show, and with a good measure of success, to the conviction of many thousands, that our creeds are more properly confessions of

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opinions than of faith, more metaphysical, and speculative, and dogmatical, than christian—that not faith, but opinion—that not reason, but imagination, has made all the strife, confusion, and divisions amongst all who profess the christian faith. It is, therefore, the paramount duty of all who love Jesus Christ and seek the good of Zion, to sift out the faith from amongst the chaff of human opinions, and to let all the Protestant world see that they are fighting about notions, speculations, imaginations, and questions of expediency, that have never saved a human being, but have directly or indirectly been the cause of the eternal ruin of immense multitudes who might have been saved if christians had presented an unbroken phalanx of intelligence, union, and co-operation in the cause of the Lord.

Your particular views of this matter I have not been able to learn from any thing in your periodical which has reached my eye; but it is reported here (and from some persons who have come under my view, professing to have been members of the Scotch Baptist churches, I would infer) that unity of opinion, rather than unity of faith, is the bond of union amongst the churches in Scotland and England who have assumed the above designation, and that therefore divisions and schisms frequently occur about the most abstract and speculative views, or about mere matters of human expediency. The brethren here would be glad to have your views fully stated on this point; and, therefore, I have again, and more formally than before, invited your attention to it. Give me leave again to say, that there is nothing with us relative to the christian church so cardinal as the foundation on which she is built, or the bond of union by which her members are cemented into one body.

Might we, my very dear sir, ever promise ourselves the pleasure of a visit from you to this New World? It would give you a better insight into our affairs than a hundred letters—it would afford all the churches the highest gratification to have a visit from you—it might add ten years to your life, and lay the foundation of a more intimate acquaintance between the brethren in both continents, than could otherwise be attained. So deeply interested am I in this matter, and in the prosperity of the good cause in the land of my ancestors, as well as in the New World, that, in prospect of such a visit from you, I would almost promise myself to accompany you to London and see you safe home again, if the Lord would permit. Do let me entreat you take this proposition into your most grave consideration, and gratify the wishes of many, very many brethren. Anxious to hear from you on this subject, as well as on many others, I remain as ever, in the hope of immortality, yours, EDITOR.

December 31, 1835.

Importance of Christian Baptism.

Selected from Baptist Writers.

SOME are diverted from the examination of this subject, by considering it as a thing of *small moment*, and that time is better spent in

schemes of general usefulness. That *baptism* is a thing of *small moment*, is an *opinion* that is not likely to have been suggested by the *accounts* of it in the *Scriptures*. It is an ordinance that *strikingly* represents the *truth* that SAVES *the soul;* and is *peremptorily* enjoined on all who believe. But were it the *very least* of all the commandments of Jesus, it demands attention and OBEDIENCE at the *hazard of* LIFE *itself*. Nothing that CHRIST *has appointed* can be *innocently* neglected. To suppose that schemes of general usefulness ought to take place of the *commandments of* GOD, is a *direct affront* to the *wisdom* and *power* of Jehovah. Saul alleged that he had substantially obeyed the word of the Lord, though he spared Agag, the king of Amalek, and a part of the spoil for a burnt-offering; but the answer of the Prophet ought forever to deter from the exercise of a discretionary power with respect to the commandments of God. "Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold to obey is better than sacrifice; and to hearken, than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is an iniquity and idolatry: because thou hast rejected the word of the Lord, he hath also rejected thee from being king."—[*Carson on Baptism, New York Baptist edition, p.* 6.]

"If baptism," he (the Rev. Joseph Kinghorn) observes, "was *once necessary to communion*, either it was then *essential to salvation*, or that which was *not* necessary to salvation was *essential to communion*. If it was *then* essential to salvation, how can it be proved not to be essential *now?* If it be argued that it was not essential to salvation *then*, it must either be proved that communion was held without it, or Mr. Hall's position must fall."

Of the preceding dilemma, I embrace, *without hesitation, the affirmative* side; and assert that, in the *apostolic age*, BAPTISM *was necessary to* SALVATION. To the query which follows, "How, then, can it be proved that it is not essential now"—I reply, that it is unnecessary to attempt it, because it is admitted by Mr. Kinghorn himself; and it is preposterous to attempt the proof of what is *acknowledged* by *both* parties.

Robert Hall: Harpers' new edition of his works, vol. 1, *p.* 416.

We *wash away sins in baptism*, just as we eat the flesh of Jesus in the Lord s supper. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" How is the cup the communion of Christ's blood? How is the bread the communion of his body? In figure. And when *the figure is observed in faith, the real communion is effected. Just so baptism washes away sin.* Just so in baptism we die, we are buried, and we rise. But the truth of the emblem is effected, not by baptism in any sense, but by faith of the operation of God. It is absurd and ridiculous to suppose that an ordinance can wash away sin in any other than a figurative sense. Was it not in this way that the Jewish rites were said to make an atonement and to cleanse from sin? The first ordinance observed has no

more to do with these things than the last. The death, burial, and resurrection, which are ascribed to baptism, take place *in baptism*, and *by means* of baptism. *The washing away of sins, ascribed to baptism, is effected by baptism.* This washing, this death, this burial, and this resurrection, then, cannot be the washing, death, burial, and resurrection, which are effected by faith, and which take place before baptism. If the washing away of sins, the death, burial, and resurrection, ascribed to baptism, *were effected previously and by other means*, the Scriptures *are not true* that speak of them as effected *in* and *by* baptism. The reality has already taken place, but it is represented in figure as taking place in the ordinance, and *by means* of the ordinance.—*Carson on Baptism, p. 262.*

Here (Acts ii.) I observed how Peter understood his commission: he began with preaching or teaching—waiting for the success of his labor. Nor did I find a word of baptism, till they were pricked in their hearts; then, indeed, and not before, he says, Repent and be baptized, in the name of the Lord Jesus; which I understood after this manner: If, indeed, you are grieved and ashamed of your conduct towards this Jesus whom you have crucified—if you are convinced by the Spirit of God he is the promised Messiah, the great Redeemer and King of his church, and have a fiducial dependence on him for salvation; then you are to be baptized in his name, and may hope for a *comfortable evidence in your* BAPTISM, *of the* REMISSION *of your* SINS, and that you may receive the gift of the Holy Spirit. And for their encouragement he adds, "For the promise is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Now I thought the evidence of children's right to baptism began to open, especially as I had often heard this verse mentioned as incontestible proof of it. But being willing to see with mine own eyes, I considered what this *promise* might be; the text indeed I found, if not wholly silent, yet not directly expressive; but, on close reflection, I thought it must be either the great promise of the Messiah, as the seed of Abraham, in whom all nations should be blessed; or, of the *remission of sins* for his sake; or, of the gift of the Holy Spirit.

Accordingly I brought infants to each of these; and presently saw as to the first, the great honor which was done to the Jews and their offspring, that Christ should be allied to them according to the flesh; but found no reason to conclude that all Abraham's natural children were the children of the promise, as to the spiritual part of it; nor could I see how the *general* promise of the Messiah, as the seed of Abraham, could give them a right to baptism, if impenitent and uncalled, any more than the Gentiles, or those afar off.

As to the *promise of the remission of sins*, I saw not how this could be claimed, but by believers. And as to the gift of the Holy Spirit, if it was of the same kind with what had been lately poured out on the Apostles, the thing spoke for itself; there was no room to expect it in a state of infancy.—[*Saml. Wilson's Scripture Manual*, published by the *Baptist General Tract Society*, Philadelphia.]

From the Baptist Tract Magazine.

CHOICE SAYINGS OF NEWTON.

MY principal method of defeating heresy, is by establishing the truth. One proposes to fill a bushel with tares; now if I can fill it first with wheat I shall defy his attempts.

Many have puzzled themselves about the origin of evil; I observe there is evil, and that there is a way to escape it, and with this I begin and end.

Apollos met with two candid people in the church; they neither ran away because he was legal, nor were carried away because he was eloquent.

I can conceive a living man without an arm or a leg, but not without a head or heart; so there are some truths essential to vital religion, and which all awakened souls are taught.

A christian is like a young nobleman, who, on going to receive his estate, is at first enchanted by its prospects; this in a course of time may wear off, but a sense of the value of the estate grows daily.

When we first enter into the divine life, we propose to grow rich; God's plan is to make us feel poor.

A man's present sentiments may not be accurate, but we may make too much of sentiments. We pass a field with a few blades—we call it a field of wheat: but here is no wheat; no, not in perfection: but wheat is sown, and full ears may be expected.

Contrivers of systems on earth are like contrivers of systems in the heavens; where the sun and the moon keep the same course in spite of the philosophers.

We should take care that we do not make our profession of religion a receipt in full for all other obligations.

A man truly illuminated will no more despise others, than Bartimeus after his own eyes were opened, would take a stick and beat every blind man he met.

HERESY HUNTING.

One passage in the address of Dr. Skinner of Andover Theological Seminary, coming from a man in the station which he occupies, must have created some surprise.

"And yet, Mr. President, it is the impression of some persons, that there are too many ministers. All professions, it has been said, are overstocked. In almost every place, there are more lawyers than are wanted; and in some places at least, there are also more clergymen than are wanted. There is cause, Sir, for this impression. The demand for ministers of the Gospel is indeed coming up into our ears from every part of our land, and almost of the world; but still we should not wonder that some men should think that there are more ministers than are wanted. It is true, mournfully true, that of certain sorts of men nominally in the ministry, there are more, many more

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than are wanted. I can enumerate at once several classes of ministers, of which it were well for the church and the world, if there was not a man of them in existence: ambitious, pre-eminence-loving ministers; parish, or rather salary-seeking ministers; indolent ministers; and to mention no more, heresy-hunting ministers, who sow discord in the church by magnifying the points of honest difference, and making nothing of the great points of agreement, among the faithful servants and friends of Christ—were it not, Sir, cause for thanksgiving to God, if small as the number of the ministry is, compared to what is demanded by the wants of a perishing world, it were yet quite as much smaller, as it would be made, by the subtraction of every name contained in each of these classes?"

[Dr. Skinner would have been much nearer the truth, if he had mentioned heresy-*preaching*-ministers, as a class of men, which the church could well spare, and from which, it would be a blessing, if she was delivered.—*Ed. Pres.*]

Progress of Reform.

EXTRACTS FROM LETTERS.

Bragg's Store, *Ala.* December 1, 1835.

WILL the brethren engaged in publishing in defence of the restoration of the ancient gospel, forward their several periodicals to J. A. Butler & A. Graham, Tuscaloosa, Alabama, for 1836?

JAMES A. BUTLER.

Baltimore, *Md.* December 4, 1835,

I arrived at home last evening from Beaver creek, Washington county, near Hagerstown. The brethren thought proper to have a two-days' meeting, and invited some of the brethren from this church to come and assist them. It so happened that none could go except myself. At our brother M'Clanahan's, in Rockwell, there is a young brother, bred to the law, by the name of Joseph Bradock, who had visited this city while I was absent in the summer. The brethren here spoke well of this young brother; so I wrote to him that if he would go to the meeting at Beaver creek I would call for him. It is 23 miles round or out of the direct road. I received from him an answer that he would go; and so I called upon him. Samuel Jacobs, who lives 12 miles from Beaver creek, was to be there also. He has been a proclaimer for some years, and has lately quit his mode of attacking the different sects—goes straight on in calling his hearers' attention to the word of God. We met at the place and time appointed. The meeting was well attended; and two persons came forward and were immersed the same hour of the night. I had much conversation with the disciples, exhorted them to cleave unto the Lord with full purpose of heart, and assured them that in due season they should reap if they fainted not. Every thing went on well, and we parted with the disciples on Beaver creek in the fullness of affection.

W. CARMAN.

Fountain County, *Ind.* November 16, 1835.

The cause of reformation progresses slowly in this country. Too much of a disposition to theorize, and too little to practise, has been the fault among the brethren. The public brethren, who should have acted as officers, have been

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disposed to tell the soldiers, '*Go* on and fight the good fight;' whereas they should have said, '*Come* on, brethren, and let us practise the institutions of the heavenly kingdom, and we will assist you until you are qualified to take the lead yourselves.'

Upon the whole, the public brethren have been too much disposed to proclaim first principles, and too little to build up the disciples in the faith and practice of ancient christianity.

DAVID ANDERSON.

JAMES CITY COUNTY, *Va.* November 23, 1835.

I think since we have commenced meeting every Lord's day, and breaking the loaf, we begin to command a greater influence in society. We still permit the Old Baptists to preach in our house; but they will never make an appointment for us, even in our own house.

G. B. LIGHTFOOT.

CONNELLSVILLE, *Pa.* December 9, 1835.

The meeting to which I referred in my last, was held as appointed, at which two persons were baptized. Within four months there have been fourteen baptized within the bounds of this church.

L. S. NORTON.

ELIZABETHTOWN, *Ohio*, December 7, 1835.

We have a congregation of disciples who meet every first day to keep their Master's commandment, and commemorate his death, &c. Brother Sanders lately immersed eight and added seven to this congregation. Our march in numbers has been slow. I believe the fault has been our own, and has been of two kinds: First, such as bad preaching, such as abusing the sects, and unsound doctrine in respect to the Spirit—such as contending that there was no other Spirit than the Word. This we did not believe. On some occasions our hearts have almost ceased to palpitate. We grew cold and lifeless; but thank our heavenly Father, we have recovered from the shock, and are now quite healthy.

LEROY LEMERT.

SOMERSET, *Pa.* December 5, 1835.

I see brother Young has stated the number of baptized at about one hundred since our meeting in June. There have been about one hundred and forty, and we hope the number will be much increased. The prospects, I think, are favorable.

W. H. POSTLETHWAITE.

PUTNAM COUNTY, *Ind.* November 2, 1835.

I will inform you that the cause of reformation is still progressing in this country. Brother J. Matthews has immersed about sixty-five this season; brother M'Comb about thirty; brother James Ross about twenty; and myself twenty-one. We are also trying to preserve gospel order in the several congregations where we travel.

JOHN M. HARRIS.

RHINEBECK, *N. Y.* November 2, 1835,

The hearts of the few who are determined, fearless of consequences, to hold fast the traditions delivered to us by the Lord and his divinely authorized ambassadors, have been strengthened and refreshed by a visit from brethren Thomas and Yearnshaw from the western part of this state, to whom we feel truly grateful for their labor of love among us; and should any other brethren be travelling this way they may rest assured that they will receive a hearty welcome from the few poor despised disciples meeting here.

MARY HUGHAN.

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MOUNT PLEASANT, *Pa.* November 27, 1835.

The number of the disciples is still increasing in this region. I immersed three last week. A two days meeting commences in Connellsville on to-morrow. I visited, a short time since, father Caldwell, of Bedford county, Pa. He has been for a number of years a preacher among the Bible Christians. He now advocates the principles of the retormation. He is a man of extensive influence, and universally beloved. His son also, a disciple, bids fair for usefulness. Since the camp-meeting, held by the Christians in Bedford county, brother Line also, together with perhaps two hundred of that denomination, have come out in favor of the Reformation. I attended the meeting in company with brother Shell and others. No further detail of this matter at present.

May the Captain of our Salvation direct us in all things! To his name be the praise! P. G. YOUNG.

CHARLOTTE COUNTY, *Va.* December 18, 1835.

We have a small number of disciples that meet to worship, every Lord's day, at Good's meeting house, in this county. Our number is about twenty-five. We have three Elders; two of these break the loaf and address the congregation every Lord's day. We should be glad to receive a visit from you. J. C. INGRAM.

A Mortal Wound to Popery in Portugal.

THE following "Expose" of Portuguese affairs is from the November number of the London "*Millennial Harbinger.*" Elder William Jones, from whom we have just now (January 2d) received an interesting letter, has a son, a merchant, in Oporto, who has translated and forwarded to his father the following document for his Harbinger. As we have seen no account of it in our American prints, we hasten to lay it before our readers. ED. M. H.

EXPOSE
Of the Secretary of State for Ecclesiastical Affairs, to Don Pedro, Regent of Portugal.

SIRE!

The prejudice which lasted for ages is now extinct, viz., that the existence of the monastic orders is indispensable to the Catholic religion, and useful to the state: and the prevailing opinion is, that religion profits nothing by them, and that their maintenance is incompatible with civilization, the intelligence of the age, and the political organization suited to the people. Jesus Christ did not found them—they were unknown to the Apostles: the establishment of the church and the propagation of the gospel were effected in the first ages in a surprising manner, without the co-operation of the monastic orders. Persecution drove from the cities many individuals, who, finding in the deserts peace, and the liberty of exercising the persecuted religion, were obliged to take shelter there. The Roman Empire became Christian, the deserts were peopled with Cenobites; and, notwithstanding the motives had ceased which led thither the first, they continued to be peopled by them. The enthusiasm of a solitary life of devotion led many devout persons to the deserts, as the fear of death led the first christians. Societies, so formed in the deserts, and hermitages gave rise to the monastic orders: but in a short time the model which they held out to be followed was forgotten. These institutions spread from the east to the west. So early as the fifth century

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there was a prodigious number of convents, and the monks of that age were as like the first ascetics as the Rome of Nero was like that of Numa. The history of that and the following exhibits a striking contrast between the one and the other. The one class fled from the cities and towns to purify themselves by meditating on eternity: they were laymen who sought retirement, not as a way of living, but from spontaneous devotion: they were useful citizens, though separated from society, because they drew their subsistence not from the faithful, nor from the state, but by the labor of their own hands, to which they devoted many hours daily throughout the year. With them every thing was modest and humble; their food, vegetables, which their exertions produced from the waste and almost unfruitful deserts: their dress of coarse cloth, short, and accommodated to their work; thus cells, grottoes, and caves—thus, temples, small oratories, a rude cross, and the relics of the martyrs, all their treasure. The others, on the contrary, fled, as if terrified at solitude, to inhabited places, and others to the most rich and populous cities: they abandoned labor as unbecoming the priestly character to which they were elevated—they obtained and forced, often from princes and people, unlimited endowments, and the most odious privileges—they invented others, and created titles—they had plentiful tables, and well laid out—they built sumptuous houses and magnificent temples—they attacked the security and authority of kings and people—they spread fanaticism through the different classes of the state, disturbed the peace of the church and society with their dissensions and discords, which, commencing with idolastic subtilities, at all times useless, and nearly always ridiculous, ended, sometimes, in fighting and assassinations in the very temples—they substituted, in the place of the pure and sound doctrines of the gospel, false legends, miracles, visions, and fabulous revelations—they adopted the most crafty means of heaping up riches—propogating the belief, which lasted for centuries, that the sins of him were pardoned who gave the most to the convents, and that the end of the world was at hand. Thus, credulity brought large endowments to the monasteries, and it was believed that the surest way of saving souls was to found a convent or leave to one all their property; and the unhappy generation which thought itself near the catastrophe which would put an end to it, cheerfully gave to the monasteries all it had, and the monks, though they appeared not to doubt of soon going to enjoy a better lot in eternity, were receiving the endowments, and keeping the titles in their archives, in order that on their part there should be no doubt of the salvation of the souls of their pious benefactors. They manifested, in fine, in every way the ambition inseparable from powerful bodies, which had the credulity of the people in their favor, and consequently their immoderate liberality; and from sources so prolific they would have managed to possess themselves of all the wealth of the world, if the number of the timid and credulous had not diminished with the diffusion of knowledge, and if princes had not limited their acquisitions by means of laws oft repeated. The opulence and luxury of the monks drew to the bosom of their societies, instead of men carried to them by a sincere vocation, those who wished to enjoy there those conveniences which they could not meet with in the world.

These, sire, are not assertions without foundation, nor vague accusations. Writers the most famed for their religion and piety, have left abundant proofs of them in their works. The laxity of the monastic orders had necessarily a powerful influence on public morals; but it is not alone in this point of view that they ought to be considered. They weighed heavily in another very disastrous way on the republic, and on the church, principally after the 13th century, when the four families of mendicants appeared on the stage; rivalling and surpassing all the establishments of the preceding centuries, they aggravated the evil still more. They intruded into civil affairs of the greatest moment; they cried up intolerance with the utmost vehemence, and declared themselves openly against the supremacy of the temporal power, and against the plenitude of the spiritual which belongs to the bishops or successors of the Apostles. "What the Jesuits were after the Council of Trent," says a great

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canonist of our times, "such were the Franciscans and Dominicans of the 13th century, until that council." It was then chiefly that the subversive effects of their exemptions showed themselves clearly. These emancipations from the episcopal authority, like as the civil from the paternal authority—these emancipations (to use the expression of St. Bernard who so much detested them) were attacks on the sacred rights which Jesus Christ had confided to the Apostles, and to their successors: the bishops ceased in consequence of them to be prelates of all their diocesans, because a part was alienated from them; and this alienation, which appeared only to injure the internal regime of the church, had not only relation in its effects to the power of princes, but dissolved the tie which could more closely bind the monks in the discharge of their duties, and enabled them to live with more unbridled license, not only because their interests triumphed over all legitimate obstacles, but because in fact they remained without a superior on earth, having one so remote, and occupied with the affairs of all christendom.

Another grave inconvenience yet resulted, and that was not felt till very late, and when it had already occasioned irreparable ravages in morals; I speak of the diminution of the patriarchal authority. This was absorbed in a great degree by the monastic orders, in general, but principally by the bodies of mendicants. They took to themselves the administration of nearly all the sacraments; and especially the most important, as it regulates the motion of the mind and of the human heart, viz., penitence. Morals suffered by this an inevitable laxity, and those whom the divine law constituted centinels and zealous supporters of these morals, arbiters of conscience, and distributors of the spiritual food, no longer recognized their flock, every moment taking it from them. Besides these evils, there remained one derived from the close connexion between them and the people; the latter received every doctrine good and bad, devoured all their fanaticism, respected them, succored them to excess, and imbibed all the vices of the mendicants, whom they took into the bosom of their families. The state of the monastic orders, and their unruly conduct, gave occasion often to bitter and energetic complaints, and to divisions fatal to the peace of the church and the state, the narration of which history has transmitted to posterity in voluminous pages. Divers reforms, assisted by the efforts of councils, pontiffs, bishops, and civil rulers, followed each other in the course of time: but it could hardly be expected that any of them could root out the vices inherent in the establishments, and in fact they produced no result: the evil went on progressing—the founding of new establishments was prohibited—various monasteries were suppressed; but this remedy was not sufficient to cure it.

The history of the monastic orders is almost the same in all nations where they were admitted. It may be affirmed that in all the same principles and the same means served for their establishment; that every where the same laxity was found, and the same abuses; and that the consequences to morals, to religion, and to the state, have been still the same. Turning over the annals of Portuguese history, and ancient and modrn documents, abundant proofs will be found of this truth, as respects Portugal; and examples, particularly, will not be wanting of daring acts of temerity against the rights of princes, and against the most sacred interests of the people, as well as of intermeddling in civil and political affairs, together with an inordinate craving of wealth.

In our time, have not insidious plots against the legitimate throne, against civilization, and national liberty, been hatched in the cloisters? It is not necessary to recall to mind old events—it is sufficient to advert to what has passed since 1820. Since that period the friars, not content with diverting weak minds from liberal ideas, by their sacred magic, through crooked paths, and laying aside all restraints, have hastened like fearful waves to invest the tossed-about vessel of the state. The convents were converted into revolutionary assemblies—the pulpits into tribunes of factions and bloody calumnies, and the confessionary into oracles of fanaticism and treason. The whole nation witnessed a part of the regular clergy changing the warfare of God for

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secular warfare, abandoning truly the sanctuary whose authority did not support them, despoiling its worship of its riches to convert them into means and provocations of war, bestowing with one hand the relics of the saints, and with the other fratricidal weapons, changing the truths of the gospel into the most absurd falsehoods, the prayers into the most ferocious proclamations, and, as the climax of horror, perpetrating in the solitude of the night unheard-of wickedness, to publish it in the day as the work of the liberals; the whole nation saw those bands of savages buckling on the sword in place of the girdle which it became them to wear, and inflicting deadly strokes with the hands which were consecrated to supplicate and draw down the blessings of Heaven upon their kindred, inciting, by their words and example, to robbery, assassination, and incendiarism,—in fine, making religion serve the caprice of a furious and delirious imagination. But why touch upon sores so fresh, that they yet wound the religious feelings of your Imperial Majesty, by particularizing more fully the dark and impudent means with which the pillar of superstition and despotism availed itself, in order to expel your Imperial Majesty from the government, because you were neither its slave nor the tyrant of your subjects, and in order to deprive the Queen of her throne, because the liberal system by which he was to govern did not suit them?

The little which I have said on this subject is more than enough to induce your Imperial Majesty to take into consideration, in the measure which I have to propose, the incompatibility of the free institutions which your Imperial Majesty has deigned to grant to the Portuguese nation, with the maintenance of institutions which, generally speaking, have shown themselves opposed to liberty, and in which institutions it meets with a powerful obstacle to its consolidation.

Far be from me, however, sire, the idea of comprehending all the regular clergy in the generality of the accusations made against it. The monastic orders have had, and have now, men of solid virtue, distinguished knowledge, and extreme patriotism: many of them, sire, has your Imperial Majesty seen exposing their lives on the field of battle for the throne of the Queen, and for the liberty of their country; whilst others were victims under the usurpation of the fury with which fidelity and honor were persecuted: but these form a rock of offence to the bodies to which they belong, and the objects of their persecutions. These, overcoming the power of their vicious institutes, and of the general corruption, are worthy of particular praise, and will, without doubt, deserve the special protection of your Imperial Majesty. These must acknowledge that if prejudice has kept the monastic orders in a state little in conformity with true religion, which they bring so much into discredit by their example, circumstances now demand their complete extinction.

The existence of the monastic orders does not comport with the maxims of sound policy, and is destructive of the foundations of public prosperity. The strength of a nation depends on its population, the population on marriages; the greater number of marriages on the greater number of "proprietors." The monastic orders are doubly injurious to population. As bachelors, they leave a great vacuum amongst generations—as bodies of mortmain, absorbing enormous property which is never after alienated, they occasion that a considerable number of individuals cannot possess a foot of land, and consequently they are condemned also to a necessary celibacy. Those enormous landed properties being subdivided, and furnished, what will be the consequence? The state will gain by the duties on sales and purchases: these rendered possible and probable, agriculture will flourish because all those lands, limited and put on a footing with the physical means of their future possessors, will be well cultivated, and always with useful articles; industry and commerce, as a necessary consequence, will revive their increase of activity; the conviction of the advantages of such a measure will reach the lowest class, for which the best argument is wealth; population will be increased, and with it all the powers of the state.

In conclusion, sire, it is absolutely necessary to extinguish the monastic orders, and appropriate the wealth which they possess. The public good, the

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happiness of the nation, which owes so many benefits to your Imperial Majesty, the purity of worship which your Imperial Majesty so much exerts yourself to promote, the regeneration of the Portuguese people, which your Imperial Majesty has so much at heart to consolidate—all call for that extinction. To attempt further to reform them is useless. The reforms made by wise and virtuous men since the fifth century could not better them, and similar would be the result of any other reform. To remove them from the midst of the age, where they have taken root, in order to replace them in the desert, obliging the friars to support themselves by the labor of their hands, is impossible; and to subject them in every thing to the bishops, would not remove the inconveniences of preserving them. It is time that reason should awake from that kind of lethargy in which it has lain for ages, now that the long eclipse of justice and enlightenment has passed over; it is prudent, it is noble, it is necessary, that your Imperial Majesty should not encircle the throne of your august daughter with these bodies which sometimes have made kings bow before them, and at other times have made the people bend before the interests of kings, their protectors, which they connect with the interests of religion. Constitutional thrones, like that of the august daughter of your Imperial Majesty, should be surrounded by the happiness of the people, the most zealous, the strongest, and the most lasting support. The mere habit of seeing the institution occasioned the prejudice of thinking that it was really useful, and instead of hearing the voice of reason in order to judge, the understanding has been employed only in seeking motives to prove what reason denies. Yes, sire, impartial reason has fully confirmed the doctrines which, with all frankness, I make bold to lay before your Imperial Majesty, and in view of which I have the honor to propose to your Imperial Majesty the following project of a Decree.

JOACHIM ANTONIO DE AGUIAR.

Lisbon, May 28, 1834.

"DECREE.

"Taking into consideration the Report of the Minister and Secretary of State for Ecclesiastical Affairs, and having heard the Council of State, I have thought well, in the name of the Queen, to decree the following:—

"Art. 1. All convents, monasteries, colleges, hospices, and whatever houses of friars of all the monastic orders that now exist, are from this moment suppressed in Portugal, Algrave, the islands adjacent, and throughout the Portuguese dominions, whatsoever may be their denomination, institution, and rules.

"Art. 2. The property of the convents, monasteries, colleges, hospices, and whatsoever other houses of friars of the monastic orders, are incorporated with the national property.

"Art. 3. The sacred vessels and furniture, which served for divine worship, shall be placed at the disposal of the respective ordinaries, to be distributed among the most necessitous churches of the diocese.

"Art. 4. To each of the friars of the convents, monasteries, colleges, hospices, and other houses hereby suppressed, shall be paid from the royal treasury for their support, an annual pension, as long as they shall not have an equal or greater income from a benefice, or some public employment. The following are excepted:—

"Sect. 1. Those who have taken arms against the legitimate throne, or against the national liberty.

"Sect. 2. Those who in favor of the usurpation abused their ministry in the confessionary, or in the pulpit.

"Sect. 3. Those who accepted of any benefice, or employment from the government of the usurper.

"Sect. 4. Those who denounced, or persecuted directly their fellow-citizens for their sentiments of fidelity to the legitimate throne, and their adhesion to the constitutional charter.

"Sect. 5. Those who accompanied the troops of the usurper.

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"Sect. 6. Those who at the period of the re-establishment of the Queen's authority, or afterwards in the places where they resided, abandoned their own convents, monasteries, colleges, hospices, and respective houses.

"Art. 5. All laws and dispositions contrary to this decree are revoked.—The Minister and Secretary of State for Ecclesiastical Affairs is hereby charged with its execution.

"D. PEDRO, *Duke of Braganza.*"

The above is followed by a decree assigning a monthly allowance equal to about three pounds British, sterling, to each friar, and about four pounds ten shillings sterling if above seventy years of age. To the order of mendicants, however, only the sum of thirty-six shillings monthly was assigned, and fifty-four shillings, if above seventy years of age.

London "*Millennial Harbinger.*"

INQUIRIES TOUCHING MY NO. VI. TO BISHOP OTEY.

BROWNSVILLE, *Tennessee*, November 10, 1835.

Mr. Editor,

I HAVE just read, with much interest, your sixth letter to Dr. James H. Otey, Bishop of Tennessee, published in the October number of the Millennial Harbinger.

The letters previously addressed to the same individual, were full of interest to myself, and, I doubt not, must have been to most of your readers; especially, to such of them as think much upon the very important subject of which you have been treating.

The last letter possesses an interest above any of the preceding ones; and, as I am not an extensive reader, you will confer a *particular* favor by citing the book, page, &c. from which *all* the quotations made in that letter were adopted.

Where you have quoted from Mr. Barnes of Philadelphia, be so good as to note the authors, pages, &c. from which he has quoted, if he has given them; if he has not been thus particular, and you can readily ascertain, as I have no doubt you can, the end at which I aim in this request will be attained—to wit: the source from which so important information was derived, and thus I shall be enabled to form a correct judgment upon the matter at issue, by a reference to the authority quoted from, taking into consideration all the circumstances, and attending relations, which every one who honestly seeks after the truth should always do, or he will assuredly miss his aim.

You will easily perceive my meaning, though, perhaps, it is not so plainly expressed as I could wish. I make the request the more earnestly, because there are other readers in my own situation, desirous to examine the authors referred to, and form a conclusion upon the *whole* matter. But as it now stands, we are subjected to the drudgery of searching we know not where, to find many of the words marked as quotations; in order that we may come to a just understanding, by having access to all the legitimate means of interpretation, (that is) the writer, the time, the circumstances, the object and intention, the context, &c.

By a compliance with the above request, you will subserve the cause of truth, and gratify, I have no doubt, many of your readers.

I am sincerely yours, A READER.

REPLY TO "A READER."

My dear Sir,

ABSENCE from home, and the accumulation of business on my return, consequent upon such absence, have prevented by replying to your favor of the 10th ultimo, before this date.

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You wish for more particular reference to the authors quoted in my Letter 6, to Bishop James H. Otey. I hasten to lay them before you.

My first quotation is from chapter xii. 3d and 4th of the Acts of Edward VI. You may, if you cannot have access to those Acts, find them quoted in Neale's History of the Puritans, page 105, vol. 1.

Quotation 2d.—Burnet's History of the Reformation, vol. 2, p. 44.

Quotation 3d.—Neale's History, vol. 1, pages 385 and 386.

Quotation 4th.—Life of Whitgift, page 292.

Quotation 5th, containing the Ordinance of 1644–1645, touching ordination—is quoted from Rushworth, vol. 1, page 212. It may also be found in Neale's History, vol. 3, pages 281 and 282. Quotations from Barnes will be found on page 141. I cannot name the pages in Bede and Jones, to which reference is made, not having the works in my library.

For more full documentary proof and additional evidence touching all the allegata in Letter 6, we refer the curious reader to Burnet's History of the Reformation and Neale's History of the Puritans—especially vols. 1, 2, and 3. EDITOR.

A Stumble.

JAMES CITY, *Va.*, September 12, 1835.

Dear Sir,

THERE are no observations more common, or language more vigilantly enforced, by all religious denominations, than that their brothers should so let their lights shine, that others seeing their good works, should be constrained to glorify God. This is no doubt a good precept; but (melancholy to tell!) examples are rarely to be found, even among those who are said to be set apart for the ministry, and who, above all others, seem most zealous in inculcating such principles.

I have been drawn to these observations from a lamentable circumstance that yesterday occurred in my presence, and with which (though a sinner) I was struck with astonishment and disgust. I say I am a sinner; I belong to no religious society, nor am I prejudiced against any; therefore, I can deal impartially with all.

On Friday, the 11th September, I attended preaching at an arbor in York county, which had been erected principally by the members of the Reformed Baptist Church; when Mr. R—— (a minister of the Old Baptist Church) preached to an attentive audience, with a zea calculated (if accompanied with example) to do honor to the cause of religion. In his exhortation he often called to their minds the necessity of brotherly love, charity, justice, temperance, and godly conversation. His language was accompanied with the humble appearance of a christian; insomuch that a wonderful influence followed, and much comfort seemed to be afforded the christians. They were faithfully charged so to act by a godly walk, that at the bar of judg-

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ment no blood should be found on their skirts, and that none should say they had stumbled over them into everlasting darkness. Much of his language was that of John, who said, "By this we know we have passed from death unto life, because we love the brethren." He concluded with such appearance of perfect philanthropy, that I was about to leave the ground with the firm belief that his words proceeded from a heart as pure as his precepts. But what followed? A member of the Reformed Baptist Church requested Mr. R—— to give notice that Mr. E——, a Reformed Baptist, would preach at that place on the ensuing Lord's day; but, to the utter astonishment of his then deeply affected audience, he positively refused.

On being asked his objection, he stated he could not fellowship, or, in other words, call them brethren; believing they were not directed by the Scriptures, or that they wilfully misconstrued them. O, Heaven! what a stumble! what a shock was here produced! for he was then in a neighborhood where such a charge fell on a majority of the christians.

As I set out with a determination of impartiality, I hope I shall not be otherwise understood when I state that I firmly believe that the people thus abused have a superiority of talent, and certainly their godly walk is inferior to none. What unfit subjects of his merciless scorn, arising, as generally believed, from a different construction of some few passages of Scripture, that has not only divided their church, but produced inveterate enmity, that nothing but pure religion, such as will find admittance into heaven, can ever eradicate! God grant that such may not cause many to stumble and rise no more!

Your obedient servant, T. W. G.

REMARKS ON THE ABOVE.

WHATEVER excuse or cause of stumbling such incidents may be to *others*, it can be none to the *writer of the above;* inasmuch as he is so intelligent in the Christian Scriptures as to perceive that such conduct is reprobate in the sight of the Author of the Gospel. He, therefore, can have no defence for refusing to honor the Messiah, seeing he knows full well that the Messiah disapprobates such conduct, and is worthy of the homage and respect of all mankind to whom the gospel is addressed. EDITOR.

REFORMATION—*NO. VIII.*

THERE is more profanity in the pulpit than most of us dare imagine. It is called "the sacred desk;" but this, like "courts of justice," is frequently a sad misnomer. "I have seen the place of righteousness," said Solomon, "but iniquity was there." We have heard as much profanity from "the sacred desk" in one hour, as we have heard in the street, or in the forum. The frequency and irreverent familiarity with which the Divine Name is introduced into an angry controversial sermon, must be exceedingly disgusting to every one of

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moral sensibility and sound judgment. That holy and "dreadful name," which angels pronounce with awful solemnity, is mouthed a hundred and fifty times in an hour as a common expletive, which the tongue of the orator articulates with as much levity, or passion, or apathy as any monosyllable which connects two members of a sentence. Sometimes a rogueish smile contracts the muscles, or the warmth of passion glows upon the cheek, while from the lips is heard the adorable name of the Self-existent, as if it meant no more than to grace a period or to complete a sentence.

Such speakers seem to think, if they think at all upon the subject, that their standing before the people in the attitude of religious teachers, gives them a license to speak of God as familiarly and unceremoniously as they speak of man, or of the most common things. But this is not all: having habituated themselves thus to "take the name of God in vain" in their sermons, by the fireside and in the common intercourse of every day they are sometimes heard to relate anecdotes of a very sportive and ludicrous character, at the expense of introducing the Divine Name in the most unhallowed association of ideas. If this be not foolish and sinful jesting, we cannot think what should be so denominated; and if this be not to "take the name of God in vain," will any one please expound to us how this can be done! Surely these things ought not to be amongst christians. A Chinese who cannot read, if he find a piece of paper on the road with any thing written upon it, will not set his foot upon it lest it should have the name of his divinity inscribed upon it. And shall we pay less homage to that Name which all pure, and holy, and exalted intelligences adore, than a Pagan pays to the name of his idol god!

We do not think it is comely to speak hastily, or with rapidity of enunciation to utter the name of God, even in prayer; still less in a discourse upon religion or morality; and least of all, in conversation upon the common incidents of life. We cannot reconcile such apparent irreverence in expression with the fear and love of God in the heart.

Some of our brethren, educated in the popular sects of this day, and habituated to such a style of speaking in and out of the pulpit, have too much assimilated themselves to such models. They have, without reflection, acquired habits which it behooves them to correct, and which they may find it very difficult to reform, unless they exercise a very strict discipline over their thoughts as well as over their expressions.

There is this difference between familiarity with God and familiarity with men: Our reverence for God will always increase, while our reverence for man will always decrease in the ratio of intimate acquaintance. The man who knows God best will reverence and love him most, and approach his throne and use his name with the most profound homage and respect. One of the most devout and intelligent christians I have known, seemed always to pause before he pronounced the name of God. What a contrast this, and the random and galloping flippancy of some religious teachers, whose style rather

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diminishes or destroys, than inspires a reverence for that great and dreadful Name which fills heaven with adoration and eternity with praise! EDITOR.

PROFANITY OF RELIGION.

RELIGION never was more profaned in any age or country than in this. Our religious newspapers are a perfect *salmagundi* of piety and impiety, of pride and humility, of avarice and generosity, of prayers and maledictions, of camp-meetings and auction sales, of revivals and advertisements of trade. On the first page of the last "*Biblical* Recorder" I find the President's Message! This is the *Genesis* of Mr. Meredith's *Biblical* Record!! On the last page of the last "*Cross* and Baptist Journal" I read notices of the Treasury Report, the revenue, and the expenditures political for 1836—rail roads, Texas, and Governor Wolf. This under the banner of the *Cross of Christ!!*

The *religious* papers of this day are a valuable device to cheat political Editors. There is no way in which the politicians can match these *christian* Editors, but by filling one page of their politicals with *religion*, and pledging themselves to build up a sect, while they support trade and supply their own wants.

If an alliance between Church and State is anti-American—if a union between religion and politics in the counsels of government is proscribed by our political orthodoxy—then why should one column of our newspapers be filled with something called religion, and the next with strayed or stolen horses, and runaway slaves—with the machinations of political aspirants and the denunciations of rival demagogues? A paper devoted to Jesus Christ and Andrew Jackson, to the Christian Religion and Henry Clay, is so like an attempt to serve God and Mammon, that, for my part, in this cloudy and dark day I cannot see the difference.

Let no Reformation pleader ever pollute his pages with party politics, or with any politics, while he pleads for heaven-born and heaven-destined religion. EDITOR.

The School of the Preachers.

THE first meeting of the Ohio Western Reserve School took place at New Lisbon at the time appointed, and continued from Saturday to Thursday evening, the 10th day of December. Owing to the inclemency of the weather and the state of the roads, there were many absent whom we expected to have seen there.

Of those who labor in the word, there were present—Brethren Cyrus Bosworth, William Haden, Simons Rider, John Whitacre, Jonas Hartsill, S. Green, Warrick Martin, Sutten Haden, Mahlon Martin, James Gaston, Wm. F. Pool, William Beaumont, J. J. Moss, (a part of the time only,) and A. Campbell.

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The order of the meeting was as follows:—

1. An hour was fixed upon for every one present to speak, and the appointments were announced, so that every one knew his appointed time, and the public knew when to attend.

2. The day was divided into two sessions—one for hearing discourses, and one for reviewing them. There were always three, and sometimes four discourses delivered per day, and more than as many hours spent in examining them. The citizens were very regular in their attendance to hear the discourses; and although the doors were always open during the review, but few were present except the public speakers.

3. In examining the discourses every thing was considered—the subject matter, the manner, even to the minutia of the pronunciation of a word.

4. In calling upon the brethren for their criticisms, the youngest speaker was called upon first, and the oldest last. This was found the most expedient for eliciting a full development of the views of all present.

Every thing was done in the very best spirit; all were examined with the severity of impartial criticism, and every remark was both tendered and received with the frankness and the faithfulness of christian candor and uprightness.

It was unanimously agreed by all the brethren present that the meeting was of the most profitable character; that much information was elicited, many inadvertencies and some improprieties corrected; and every one seemed to return home determined to be more vigilant, more studious, more circumspect, and more scriptural in thought and expression than before.

The subject of examination, assigned three months before, was not exhausted, viz.—the principles and rules of interpretation. It is therefore to be continued till our next meeting, which is to take place by appointment at Warren, Trumbull county, Ohio, on the 5th day of March next ensuing. EDITOR.

January 6, 1836.

NEWSPAPERS.

A lecture on Printing was lately delivered before the Portsmouth Lyceum, by C. W. Brewster, one of the proprietors and editors of the Portsmouth Journal.

The following extract furnishes some interesting facts in relation to the periodical press.

"The first newspaper published at regular intervals was issued monthly at Venice, in Italy, about 250 years since. It was called the Gazetta—signifying a little treasure of news. The number of copies issued of the first paper must have been very limited—for the jealousy of the Venitian government would not allow of the circulation of a printed sheet, so that the Gazetta continued to be distributed in manuscript for more than thirty years. Files of this paper are now extant.

In the whole Chinese empire, although printing has been so long practised there, but one regular newspaper is published at the present time. It is a

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sort of court journal issued at Pekin, and called Kingpau, or the messenger of the capital.

The press had been in operation in England nearly a century, before a regular periodical was established. In November, 1665, the London Gazette was issued weekly, and has been published to the present time.

The first newspaper in the British American Colonies, the Boston News Letter, was commenced in 1704. The Boston Gazette was commenced in 1719—and the third paper in the colonies was commenced the same year in Philadelphia, entitled the American Weekly Mercury, The first paper in New York was published in 1725—in Maryland in 1728—Rhode Island and South Carolina in 1732—Virginia in 1736—Delaware in 1751—and in Georgia in 1763.

In 1775, there had been 78 different newspapers printed—38 of which had been discontinued previous to that time—so that at the commencement of the Revolution there were but 39 papers published in the United States—and of the number then printed, but eight establishments are now in existence.

In 1810, the whole number of newspapers was three hundred and fifty. There are now about one thousand and two hundred newspapers in the United States, from which are issued at a moderate calculation, 100,000,000 sheets printed annually—which, if in one continuous sheet, would reach from pole to pole—and if embodied in a book form would be equal to issuing six volumes as large as the Bible every minute in the year.

The advancement of newspapers has not only been in numbers, but also in size. The largest paper published about fifty years since was of the demy size. In about 20 years, some had increased to the super-royal. Within a few years some have grown to the elephant size—and last month a New York publisher presented the public with a full grown mammoth."

The printing press was first introduced in Calcutta about a dozen years after the establishment of the Baptist mission from England at Serampore. The first paper printed in the language of Bengal was by the missionaries in 1818—within seven years from that time there were six native papers—these have since increased to about 16. The paper first established by the missionaries is still in circulation—it is published both in Bengalee and English twice a week, and has one hundred native correspondents. Their letters for the first quarter of 1832 exceeded 400. *Zion's Advocate.*

PROSPECTUS

FOR

"The Evangelist," for 1836.

A VOLUME of unbroken discourse of the true gospel, is yet a desideratum in this Reformation. Since 1827 it has floated through our periodicals in essays and fragments of essays, very unlike the living orations in which it was originally set forth to society for acceptance. Those essays are scattered over a wide field, and necessarily apart from each other, so that if a person would invite a relative, or friend, or fellow-professor to a perusal of what has been written of the gospel by us who profess to hold it in primeval simplicity, he must invite him to the review of numerous large volumes, a task by no means acceptable to readers generally.

The Evangelist for 1836, consisting of a connected discourse of the true gospel, containing much new matter, and written by earnest desire of many intelligent brethren, is intended to supply this deficiency. The task might have fallen to some one more able to perform it; but as the writer has long contemplated such a work, and has for a long time been paving the way for its appearance, and as no other has as yet appeared to assume this precise ground, he has yielded finally to the wishes of those who perhaps had a right to be judges in the case, and has put his book to the press.

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As the volume is written entirely on the Gospel, the distribution of it to our subscribers monthly and by single numbers, is thereby rendered unnecessary. The Printer is bound by article to have the whole volume ready for mailing against a certain day, and therefore no single numbers will be forwarded to any one unless by request. All the numbers of each volume, with an appropriate title page, a dedication, and a preface, will be stitched together by the book-binder, and mailed in that form. It will be printed on new type, so large that old and young shall be able to read it with equal facility; and as it will form a volume like the Millennial Harbinger and contain an equal number of pages, (576,) it will be distributed to subscribers on the same terms—namely, $2,00 per volume, if paid within the year 1836, and $2,50 if payment is delayed till after that time.

Those who will forward us the names of five subscribers and become responsible for their volumes, shall have one copy gratis. Those of our subscribers who do not wish to take the Evangelist on these terms, therefore, will confer a real favor on us by notifying us of the same by the Post-Masters of their respective residences, who will order a discontinuance if requested. We do not desire and we do not intend to forward a single volume to any one who does not wish to possess it. The book contains much interesting matter; and though it would not become us to praise it, we may be allowed to hope that it will be such a one as that our brethren will neither be afraid nor ashamed to put into the hands of their relatives and friends, for the purpose of informing them, at one reading, what is the ancient, original, and true gospel of our Lord and Saviour Jesus Christ.

Monies forwarded in payment, before publication, will be receipted in the end of the volume. Those in arrears for the preceding volumes of the Evangelist, are respectfully urged to settle up immediately.

☞ Each volume will be mailed separately, in stout wrapping paper.

☞ Address WALTER SCOTT, *Carthage, Hamilton county, Ohio.*

Belshazzer's Feast.

Belshazzer is King! Belshazzer is Lord!
And a thousand dark Nobles all bend at his board;
Fruits glisten, flowers blossom, meats steam, and a flood
Of the wine that man loveth runs redder than blood;
Wild dancers are there, and a riot of mirth,
And the beauty that maddens the passions of earth:
And the crowds all shout till the vast roofs ring,
All praise to Belshazzer! Belshazzer is King!

Bring forth, cries the monarch, the vessels of gold,
Which my father tore down from the temples of old—
Bring forth, and we'll drink while the trumpet is blown,
To gods of bright silver, of gold, and of stone!
Bring forth!—and before him the vessels all shine,
And he bows unto Baal and drinks the dark wine:
While the trumpets bray and the cymbals ring—
Praise, praise to Belshazzer! Belshazzer is King!

Now, what cometh? Look! look! Without menace or call,
Who writes with the lightning's bright hand on the wall?
What pierces the King like the point of a dart?
What drives the cold blood from his cheek to his heart?
Chaldeans! Magicians! the letters expound!
They are read—and Belshazzer is dead on the ground!
Hark! the Persian is come on a conqueror's wing,
And a Mede's on the throne of Belshazzer the King!

☞ Our news from England, containing the Portuguese Decree, has deferred our 9th letter to Bishop Otey till next month.

☞ Mr. Montgomery, in our next.

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THE

MILLENNIAL HARBINGER.

Number II.—*Volume* VII.

A. CAMPBELL, EDITOR.

Bethany, Va. February, 1836.

Elder Jones and the Baptist Apostacy.

OUR readers will remember how often, in the days of the "Christian Baptist," we spoke of the fearful falling away of the Baptists from their primitive intelligence, purity, and zeal. Elder *Jones*, the most learned ecclesiastical historian now living, is also a witness of the sad reality of my allegation. We shall treat our readers with a few extracts from some of his publications on this subject. ED. M. H.

"THE English Baptists, considered as a denomination, appear to me to have degenerated greatly from what their forefathers were, both in doctrine, discipline, and order; and though I have not the vanity to suppose that they are likely to be moved by any thing which I could say to them as a body; yet, a reference to first principles may so far be useful, as it may serve to show how far they have degenerated; and I am much mistaken if it do not also show that the principles on which the English Baptists set out two hundred years ago, and those which are now maintained and contended for by the Scotch Baptists, are more nearly allied than is generally imagined.

Our countryman, *Wickliffe*, has been denominated the "morning star of the Reformation." He lived towards the latter part of the fourteenth century, and gave rise to a sect called the Lollards. According to Knighton, a cotemporary historian, "more than half the people of England embraced his doctrine, and became his followers." This was the first step towards a separation from the Church of Rome in England, though the event was not consummated till the time of Henry VIII. They sowed the seeds of Protestantism; for they set out with maintaining that nothing should be practised in the Church

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of God, as a branch of worship, which is neither expressly commanded, nor plainly exemplified in the New Testament.

This principle led them to reject infant baptism, a fact confirmed by the historians of those times. Thomas Walden, who wrote against Wickliffe, terms him "one of the seven heads that rose up out of the bottomless pit, for denying infant baptism, that heresy of the Lollards, of whom he was so great a ring-leader." Walsyngham, another English historian of the fifteenth century, says, "It was in the year 1381, that the damnable heretic, John Wyckliffe, received the cursed opinions of Berengarius," one of which undoubtedly was the denial of infant baptism. The Dutch martyrology also gives an account of one Sir L. Clifford, who had formerly been a Lollard, but had left them, and who informed the Archbishop of Canterbury that "the Lollards would not baptize their new born children."

Thus early was the seed sown, which has since ripened into a harvest of Baptist Churches: "others have labored, and we have entered into their labors." The Baptist profession, however, did not assume a visible appearance in England, by the formation of churches in a state of separation from the world, and also from their fellow-christians of the Paidobaptist persuasion, earlier than the reign of James I., 1600; but at this time they began to obtain public notice, and were "a sect every where spoken against," and greatly persecuted. In the year 1646, there was printed in London, "A Confession of Faith of Seven Congregations, or Churches of Christ in London, which are commonly, but unjustly called Anabaptists; published for the Vindication of the Truth, and Information of the Ignorant; likewise for the taking off of those Aspersions, which are frequently, both in pulpit and print, unjustly cast upon them."

This Confession of Faith comprises fifty-two distinct heads or articles: the first asserts the Unity of the Godhead—the second, the revealed distinction in Deity—the third, the eternal purpose of grace and salvation before the world was—the fourth, the fall of our first parents, and the corruption of our nature. It then proceeds to the economy of redemption, and I particularly notice

Article viii. Having quoted John xvii. 3. they remark—"The rule of this knowledge, faith, and obedience, concerning the worship of God, in which is contained the whole duty of man, is (*not man's laws, or unwritten traditions*, but) only the word of God, contained in the Holy Scriptures; in which is plainly recorded whatever is needful for us to know, believe, and practise; which are the only rules of holiness and obedience for all saints, at all times, in all places, to be observed."

Again, *Article* xxxiii. "Jesus Christ hath here on earth a spiritual kingdom, which is his church, whom he hath purchased and redeemed to himself as a peculiar inheritance; which church is a company of visible saints, called and separated from the world by the word and Spirit of God, to the visible profession of the faith of the gospel, being baptized into that faith, and joined to the Lord, and each to other by mutual agreement in the practical enjoyment of the ordinances commanded by Christ their Head and King."

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Article xxxv. treats of the fellowship of the saints—it asserts that all their gifts are a common stock; that though each person has a property in his own estate, yet they are called to supply each other's wants, according as their necessities shall require—that the name of Jesus Christ may not be blasphemed through the necessity of any in the church—that all the subjects of Christ's kingdom, being enrolled among his household servants, are called to present their bodies and souls, with all that God has given them, to be under his heavenly conduct and government, to lead their lives in his walled sheepfold and watered garden, to have communion here with his saints, and made meet for partaking of their inheritance in the kingdom of God.

Article xxxvi. declares that every church has power given them by Christ, for their well-being, to *choose among themselves meet persons for elders and deacons, being qualified according to the word*, for the feeding, governing, saving, and building up of his church, &c. &c.

Having spoken of baptism as an ordinance of the New Testament, given by Christ, to be dispensed upon (or administered to) persons professing faith, or that are made disciples—and showing that this is a necessary pre-requisite to their partaking of the Lord's Supper, (Article xxxix.) they proceed to vindicate the scriptural mode of baptism by immersion—they then show that Christ has given power to his church to receive in, and cast out, any member that deserves it, "and this power is given to every congregation, and not to one particular person, either member or officer, but in relation to the whole body, in reference to their faith and fellowship." They then proceed thus to speak of the order and worship of the church:

Article xliv. "Christ, for the keeping of his church in holy and orderly communion, placed some special men over the church; who, by their office, are to govern, oversee, visit, watch; so likewise for the better keeping thereof, in all places by the members, he hath given authority, and laid the duty upon all to watch over one another.

Article xlv. "Also *such, to whom God hath given gifts in the church, may, and ought to prophesy, according to the proportion of faith, and so to teach publicly the word of God, for the edification, exhortation, and comfort of the church.*"

Article xlvi. "Thus, being rightly gathered, and continuing in the obedience of the gospel of Christ, none are to separate for faults and corruptions, until they have in due order and tenderness sought redress thereof."

Article xlvii. "And, although the particular congregations be distinct and several bodies, every one as a compact and knit city within itself; yet are they all to walk by one rule of truth: so, also, are they, by all convenient means, to have the counsel and help of one another, if necessity require it, as members of one body, in the common faith, under Christ their head."

Article xlviii. After defining the power and authority of the civil magistrate, and showing the duty of Christ's disciples in relation to them—they thus proceed: "And, concerning the worship of God, there is but one Lawgiver which is able to save and destroy, (James

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iv. 12.) which is Jesus Christ, who hath given laws and rules sufficient in his word for his worship; and for any to make more, were to charge Christ with want of wisdom, or faithfulness, or both, in not making laws enough, or not good enough for his house. Surely it is our wisdom, duty, and privilege to observe Christ's laws only, Ps. ii. 6, 9, 10. And we believe it to be our express duty, especially in matters of religion, to be fully persuaded in our minds of the lawfulness of what we do, as knowing "whatsoever is not of faith is sin." And as we cannot do any thing contrary to our understandings and consciences, so neither can we forbear the doing of that which our understandings and consciences bind us to do. And if the magistrates should require us to do otherwise, we are to yield our persons in a passive way to their power, as the saints of old have done, James v. 4. And thrice happy shall he be, that shall lose his life for witnessing, [*though but for the least tittle*] of the truth of the Lord Jesus Christ."

In conclusion, they say; "We desire to render unto Christ that which is his, and unto all lawful authority that which is their due—to owe no man any thing but love—to live quietly and peaceably as becometh saints, endeavoring in all things to keep a good conscience, proving ourselves a quiet and harmless people—and to labor with our own hands, that we may not be chargeable to any, but to give to him that needeth, both friends and enemies, accounting it more excellent to give than to receive. We confess that we know but in part, and that we are ignorant of many things which we desire and seek to know; and if any shall do us that friendly part to show us from the word of God what we see not, we shall have cause to be thankful to God and them: but if any man shall [attempt to] impose upon us any thing that we see not to be commanded by our Lord Jesus Christ, we should, in his strength, rather embrace all reproaches and tortures of men, to be stripped of all outward comforts, and, if it were possible, to die a thousand deaths, rather than do any thing against the least tittle of the truth of God, or against the light of our own consciences. And if any shall call what we have said heresy, then do we with the Apostle acknowledge, that "after the way which they call heresy, so worship we the God of our fathers, disclaiming all heresies rightly so called," &c.

Such were the English Baptists two centuries ago—according to the confession of seven of their churches in the metropolis*—a people contending earnestly for the faith once delivered unto the saints; for the purity of Christ's institutions, and the scripture order of his house. His word was their sole guide, both for doctrine, discipline, and order, and to that word they refer their adversaries for *every* sentiment advanced in their confession."

[*A Tract published in London, October* 5, 1832.]

(TO BE CONTINUED.)

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* *And according to both Neal and Crosby, there were* forty-seven *other congregations throughout the country who maintained the same principles, and walked in fellowship with them.*

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From W. Jones' "Millennial Harbinger," Vol II.

[TOWARDS the beginning of the last century, Sir *Richard Steele*, who was connected with *Addison* and others in the conducting of the "Spectator," "Tatler," and "Guardian," published a translation of "An Account of the present state of the Roman Catholic Religion throughout the world; written in Italian, for the use of Pope Innocent XI. By Mons. *Cerri*, Secretary of the Society *de propaganda fide*." Of this curious book I may possibly give some account hereafter. For the present, I shall content myself with laying before the readers of the "Harbinger," Sir *Richard's* Dedication of the book to His Holiness, Clement XI., who filled the Pontifical chair in the year 1715. It is an amusing document; and not merely amusing—it is instructive also; written with singular vivacity and point. I cannot doubt that it will greatly interest them; but they must have patience with me: I cannot afford room for the whole at once; it will probably occupy a portion of five numbers. The volume in which it is contained has now become so exceedingly scarce, that, in bringing it once more to public view, I think I shall be doing a service to my contemporaries.———W. J.]

To His Holiness Pope Clement XI.

YOUR Holiness will be surprised at such an uncommon thing, as an address of this nature, from one who is, in your account, and in the language of your church, a schismatic, hefetic, and infidel. But, as I think it my duty to make this public restitution of the following *Treatise*, which was at first taken from your friends by force of arms, so, I will restore it fourfold, with all possible advantage to *you* and your *church*.

I find, that all the infallibility with which your Holiness is illuminated, doth not disdain the help of human information; and that your accounts of the religious, as well as civil, state of this kingdom, are in a particular manner defective: and therefore I have resolved to act the part of a generous adversary, and, without reserve, to lay before you, out of the fullness of my heart, such things, as will give you a juster information of the state we of these nations are in, than any of your predecessors in the holy see, ever enjoyed; and this, without any further ceremony, just in the order in which they shall arise in my own mind.

Your *Holiness* is not perhaps aware how near the churches of us Protestants have at length come to those privileges and perfections which you boast of as peculiar to your own. So near, that many of the most quicksighted and sagacious persons have not been able to discover any other difference between us, as to the main principle of all doctrine, government, worship, and discipline, but this one, viz. That you *cannot* err in any thing you determine, and we never *do*. That is, in other words, that you are infallible, and we always in the right. We cannot but esteem the advantage to be exceedingly on our

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side, in this case, because we have all the benefits of *infallibility* without the absurdity of pretending to it, and without the uneasy task of maintaining a point so shocking to the understanding of mankind. And you must pardon us, if we cannot help thinking it to be as great and as glorious a privilege in us to be always in the right, without the pretence to infallibility, as it can be in *you*, to be always in the wrong, with it.

Thus, the Synod of *Dort* (for whose unerring decisions, public thanks to Almighty God are every *three* years offered up, with the greatest solemnity, by the magistrates in that country,) the councils of the *Reformed* in *France*, the assembly of the kirk of Scotland, and (if I may presume to name it) the convocation of *England*, have been all found to have the very same unquestionable authority which your church claims solely upon the *infallibility* which resides in it; and the people to be under the very same strict obligation of obedience to their determinations which, with *you*, is the consequence only of an absolute infallibility. The reason, therefore, why we do not openly set up an *infallibility* is, because we can do without it. Authority results as well from power as from right; and a majority of votes is as strong a foundation for it as *infallibility* itself. Councils that *may* err never *do:* and, besides, being composed of men whose peculiar business it is to be in the right, it is very immodest for any private person to think them not so; because this is to set up a private corrupted understanding above a public uncorrupted judgment.

Thus it is in the *North*, as well as the *South*; abroad, as well as at home. All maintain the exercise of the same authority in themselves, which yet they know not how so much as to speak of, without ridicule, in others.

In *England* it stands thus. The Synod of *Dort* is of no weight: it determined many doctrines wrong. The assembly of *Scotland* hath nothing of a true authority, and is very much out in its scheme of doctrines, worship, and government. But the church of *England* is vested with all authority, and justly challengeth all obedience.

If one crosses a river in the *North*, there, it stands thus. The church of *England* is not enough reformed; its doctrines, worship, and government, have too much of antichristian *Rome* in them. But the kirk of *Scotland* hath a divine right, from its only head, *Jesus Christ*, to meet, and to enact, what to it shall seem fit, for the good of his church.

Thus, we left *you*, for your enormous, unjustifiable claim to an unerring spirit; and have found out a way, unknown to your Holiness and your predecessors, of claiming all the rights that belong to *infallibility*, even whilst we disclaim and abjure the thing itself.

As for us of the church of *England*, if we will believe many of its greatest advocates, we have bishops in a succession, as certainly uninterrupted from the Apostles as your church could communicate it to us. And, upon this bottom which makes us a true church, *we* have a right to separate from *you;* but no persons living have any right to differ or separate from *us*. And *they*, again, who differ from us, value

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themselves upon something or other, in which we are supposed defective, or upon being free from some superfluities which we enjoy; and think it hard, that any will be still going farther, and refine upon their scheme of worship and discipline.

Thus, we have indeed left *you;* but we have fixed ourselves in your seat: and make no scruple to resemble you, in our defences of ourselves, and censures of others, whenever *we* think it proper.

We have all sufficiently felt the load of the two topics of *heresy* and *schism.* We have been persecuted, hanged, burnt, massacred, (as your Holiness well knows,) for *heretics* and *schismatics.* But all this hath not made us sick of those two words. We can still throw them about us, and play them off upon others, as plentifully and as fiercely as they are dispensed to us from your quarter. It often puts me in mind (your Holiness must allow me to be a little ludicrous, if you admit me to your conversation;) it often, I say, puts me in mind of a play which I have seen amongst some merry people: a man strikes his next neighbor with all his force; and he, instead of returning it to the man who gave it, communicates it with equal zeal and strength to another; and this to another; and so it circulates, till it returns perhaps to him who set the sport a-going. Thus your *Holiness* begins the attack. You call *us heretics* and *schismatics,* and burn and destroy us, as such; though, God knows, there is no more right any where to use heretics or schismatics barbarously, than those who think and speak as their superiors bid them. But so it is. *You* thunder out the sentence against *us. We* think it ill manners to give it *you* back again; but we throw it out upon the next brethren that come in our way; and they upon others: and so it goes round, till some perhaps have sense and courage enough to throw it back upon those who first began the disturbance, by pretending to authority where there can be none.

We have not indeed now the power of burning heretics as our forefathers of the Reformation had. The civil power hath taken away the *act,* which continued that glorious privilege to them, upon the remonstrance of several persons, that they could not sleep whilst that *act* was awake. But then, every thing on this side death still remains untouched to us: we can molest, harass, imprison, and ruin any man who pretends to be wiser than his betters. And the more unspotted the man's character is, the more necessary we think it to take such crushing methods. Since the toleration hath been authorized in these nations, the legal zeal of men hath fallen the heavier upon heretics (for it must always, it seems, be exercised upon some sort of persons or other;) and, amongst these, chiefly upon such as differ from us in points, in which, above all others, a difference of opinion is most allowable: such as are acknowledged to be very abstruse and unintelligible; and to have been in all ages thought of and judged of with the same difference and variety.

Sometimes *we* of the established church can manage a prosecution (for I must not call it a persecution) ourselves, without calling in any other help. But I must do the *dissenting Protestants* the justice to

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say, that they have shown themselves, upon occasion, very ready to assist us in so pious and christian a work, as bringing heretics to their right mind, being themselves but very lately come from experiencing the convincing and enlightening faculty of a dungeon or a fine. The difference between these two sorts of persons is this: the one differs from us about ceremonies of worship and government; but they boggle not at all at the doctrine settled for us by our first reformers: it is all with them right and good, just as Christ left it at first, and *Calvin* found it, above fifteen hundred years afterwards. The others, unhappy men, look upon this to be straining at a gnat and swallowing a camel. However, the former sort having a toleration for their own way, upon subscribing all our doctrines, can the more easily come to persuade themselves, that the christian world is unhinged, if the latter should be tolerated in their opposition to doctrines which have been called fundamentals, even by Protestants, for so many years.

This hath been experienced particularly in *Ireland*, by *one* who could not see exactly what they saw, about the nature of *Christ* before his appearance in this world. For, as with *you*, a man had better blaspheme Almighty God than not magnify the Blessed Virgin, so with many of us it is much more innocent and less hazardous to take from the glory of the Father, than of his Son. Nay, to bring down the Father to a level with his own Son is a commendable work, and the applauded labor of many learned men of leisure; but to place the Son below his own Father, in any degree of real perfection, this is an unpardonable error; so unpardonable, that all hands were united against that unhappy man; and he found, at length, that he had much better have violated all God's commandments than have interpreted some passages of Scripture differently from his brethren. The *nonconformists* accused him; the *conformists* condemned him; the *secular power* was called in; and the cause ended in an imprisonment, and a very great fine,—two methods of conviction about which the gospel is silent!

In *Scotland*, let a man depart an inch from the confession of faith and rule of worship established by the assembly, and he will quickly find, that, as cold a country as it is, it will be too hot for him to live in. The *reformation* boasts itself, *there*, to be *evangelical*, without alloy: and is guarded by a very sensible severity of discipline. To suppose, therefore, any point of doctrine to be erroneous, or so much as a subject for a new examination, in so unspotted a church, is a token of malignity and infidelity; and the man who doth it must be content to escape out of their hands as well as he can.

Re-immersion and Brother Thomas.

OUR brother *Thomas*, of the "Apostolic Advocate," has fully delivered himself on the subject of re-immersion; and in conclusion requests us to state that he does not now, nor did ever teach that the

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citizens of the kingdom of heaven should be re-baptized. All those persons who have been re-immersed by the Doctor, we are therefore informed, were unbelievers until about the time of their re-immersion, and have only become citizens of the kingdom of heaven in 1835. Dr. Thomas and they so informing us, we are therefore fully authorized to repel the charge, come from what source it may, that our brother Thomas pleads for the re-immersion of citizens of the kingdom of Messiah.

There are several other matters we are glad to state for the edification of our readers, which we have learned from the last number of the "Advocate:"—

1st. That its Editor spoke figuratively when he said 999 out of 1000 of the Baptists should be re-immersed. In the figurative style of the Apocalypse and of Prophecy the Doctor informs us he then spoke; that is, he put "an indefinite number for a great number."

True, indeed, in a style not exactly logical, he says, it would be impossible to disprove any assertion of that sort from any man's personal knowledge of the denomination: for, asks he, "what is the value of one, or two, or twenty men's knowledge of a sect of 500,000 people?" I should have thought that this would prevent him r[illegible] from *proving*, than any one from disproving his allegation! [illegible] his own showing he never can intelligently say how few or how many of them ought to be re-immersed.

2d. He does not paganize all Protestant christendom with the exception of those who have been immersed into the reformation, as some inferred from previous declarations on this subject. He admits that the Messiah had a kingdom in the world and a people during the thousand years immediately preceding the Year of Grace 1800.

3d. I am also pleased to see that his charity groweth exceedingly: for it is only "*since* the camp-meeting and revival system has been adopted by the Baptists," that a sort of "matter-of-course-faith" has characterized their converts, and that these credulous folks among their converts bear only the "proportion of ten to one of those who have remained faithful to the word of God." In the ratio of the difference between a *thousand to one* and *ten to one* grows the charity of the "Apostolic Advocate!"

4th. Better still—he avers, "My remark concerning the numerical disproportion applies to the Baptists *now;* that is, since the prevalence of the revival camp-meeting and anxious bench system among them, which has deluged them with a most incongruous horde of religionists. That there are many intelligent, worthy, and excellent people belonging to the sect, who disapprove, nay, are disgusted at the outlandish proceedings now sanctioned by authority, there can be no doubt."

This exactly accords with the views of some of our brethren long since expressed—that as it was with the Jews in the times of the Messiah and his Apostles, so is it now with the Baptists. The nation, as such, continued to be the kingdom of God until they rejected the offered salvation; so the present kingdom of God was found amongst

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those who plead for faith, repentance, and baptism, as necessary to admission into the kingdom of grace until the present call upon them to reformation. Since the rejection of that call by them, *as a people*, or so far as any of them have opposed this reformation, they are not of the kingdom of God; and especially such as have been immersed by them, having heard before their immersion the original gospel, are unworthy of the confidence of the brethren in the reformation. I think words to this effect will be found in the "*Christian Baptist*" about the time of the Beaver Decrees and the first anathemas against the reformation. So far, then, there is no great discrepancy between the *inferences* of the Doctor and his brethren.

5th. Moreover, the great matter which he labors to prove, is long since admitted by all our brethren, viz.—that little or no confidence is to be placed in the Baptist mourning bench, camp-meeting, and revival converts. He regards them as drawn more by passion than by faith; and should they ever afterwards come to believe on the proper testimony, they ought to be re-immersed.

We are generally suspicious of universal propositions depending upon any one man's reason or observation; and therefore, while we have always regarded many of those who come forward under such popular excitements as unfit for immersion, we cannot say that we ought to re-immerse *all* who ever sat on a mourning bench or professed faith during a revival, while no doubt many of them are unfit for admission into the church of Christ, and should both believe and be immersed before they are worthy of a seat at the Lord's table.

It is one of the cardinal items of the present reformation, argued from the beginning, that none but *believers* are the proper subjects of baptism; and by *believers* we always intended those who, on the testimony of Apostles and Prophets, receive Jesus as the Son and Messiah of God. It has also been taught by *all the brethren* of the reformation, so far as my knowledge extends, that, should any one be convinced that he was an unbeliever when immersed the first, second, or third time, if he now believe, he ought forthwith to be immersed into Christ. And this I teach, not only concerning those immersed by the regular or irregular Baptists, but in relation to those immersed by my own hands, or those of any other person.

While, then, there is no difference on this subject amongst all the brotherhood, may I be permitted to ask, What need was there of giving to a query, or to the suggestions in the letter of *Susan*, or to the accompanying remarks, which only were intended to afford an opportunity for correcting what had been either erroneously reported, or for explaining what had actually transpired in the re-immersion of some persons of note: I say, what need was there for giving to this whole affair the appearance of a new discussion, or a controversial air? Was it intended to excite the Baptists, by giving it an exclusive direction to them, as if they alone were in need of re-immersion? Or is it to render our cause as unpopular as possible, by making it appear to be all about *water*, (as our opponents slanderously affirm?) Or is it to show our spirituality, by contemning every thing of high repute

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amongst the sects, and paganizing all Protestant christendom! Or are there so many Baptists, of the recent camp-meeting and revival conversions, pushing into the kingdom of heaven on mourning benches, crowding our churches, or desiring admission on mere credulity, as to make it the duty of our Richmond brother to call upon the churches, in and out of the commonwealth of Virginia, to take an order on this subject!

No: our good brother says that it is the corruption got into the Baptist church, and likely to be translated into the churches of the reformation by this immersing without faith, on experience, on credulity, that *moves* him to agitate the question. He also concludes by telling us that he "writes not for applause, but for truth;" that he is most conscientious in all this matter. Of all this it gives us pleasure to say that we have do doubt. That he is perfectly sincere and honest, and independent in his views, all the brethren believe. And that he regards the feelings of no man, friend, brother, father, or alien, when his own conscientious views of right or wrong are at stake, he has given most ample proof, both in his letter to Elder William Jones, to myself, and others. All this is cheerfully accorded him. And that he would call all sectarian preachers, "draconic lambs," "wolves in sheep's clothing," "cursed preachers," and affirm that no one will be ultimately saved without immersion, if he thought that in so doing he would promote the glory of God, or save any man from destruction, I am fully assured. Still, however, being myself conscientious and somewhat independent, and having a little courage, I would venture to question not at all his motives, but the *matter* and the *manner* of the reform proposed.

I doubt whether the passing of a decree by any church, that all camp meeting and mourning bench Baptist converts should be re-immersed before admission into the church, would either reform those in the church or keep corruption out of it. I say, I doubt all this, for reasons which I do not wish yet awhile to detail. At all events, to be consistent, such a church ought to have a committee appointed to examine all applicants, hear their baptist experience, have them disclose the motives which influenced them first to be immersed without faith, &c. &c. before they should or could rationally be re-immersed. Or would brother Thomas have the Evangelists take all this responsibility upon themselves!

I have no doubt but it would be an excellent expedient to diminish both the number of churches and the number of members, which our brother seems to think some of us are exceedingly adverse to—that, indeed, we are all too fond of making converts, and too regardless what sort of converts they are, is pretty plainly alleged against us; and no doubt there are a hundred other things alleged against the brethren that have much less foundation than this imputation. Now as I cannot esteem very highly a teacher or preacher who builds up a cause by diminishing its friends and multiplying its enemies; neither can I approbate those who think they are serving the Lord and his church by filling her with ignorant and faithless converts.

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No more can we approve that administration of affairs in a church that winks at corruption within, or refuses to execute the law through fear of diminishing her members. It has been with me a favorite saying since the day of my baptism till now, that I would rather be one of a church of ten members, in whom I can repose christian confidence, than one of a church of one thousand without it. I would greatly prefer to sit down in a cave in the mountains of Wales, or in the vallies of Piedmont with a dozen of genuine disciples around the Lord's table, than to commune in "St. Paul's," London, with the King and Queen, and the Lords and Commons of England, were they all to form one community with their proudest characters. But I have seen some small churches all knowledge and no feeling—all head, but no heart—all zeal about order—prayerless, dogmatical, pharisaical—with whom I could have no more christian communion than with a synagogue of Jews or Samaritans. It is much easier to augment or to reduce a church in numbers and to make it extremely unpopular, than to elevate it in character, or to give it a holy and a happy influence in society.

But, waiving the farther discussion of these matters, I must proceed to notice some inferences, assertions, and views which appear in the January number of the "Advocate," on which I am now commenting. I did hope, from the great reluctance I have evinced to agitate such questions at this crisis—(for some of the brethren have exclaimed against me in their private correspondence for my apparent apathy or neglect of certain assertions, &c.)—that the matter would not be forced upon me especially by any of the editorial corps, and that the public attention would not be called to a question the bearings of which ramify to an extent and in a direction which few of our young and zealous and confident brethren imagine.

It gives me pleasure to think that the much esteemed brother is better prepared to receive a few hints, although not altogether commendatory, than any other Editor in my acquaintance. Liberal, and generous, and faithful in his expositions of the errors or inadvertencies of his brethren, he cannot but be delighted with a reflection of his own image in another. I will therefore give a mere specimen of unwarrantable assertions, accompanied sometimes with a remark or two, designed for his most serious reflection and re-consideration, and that of his readers:—

1. "The Jews might as lawfully have appointed a Moabitish Priest of Moloch to administer the great annual sacrifice of the atonement, as the Christians recognize the immersion of a sectarist by a clergyman or lay person of the Presbyterian, Episcopalian, Romanist, or any of the names and denominations of the antichristian world."

Will or can this illuminate, persuade, or please any christian or professor from East to West! Can it sanctify the church or keep corruption out of it? Will not brother Thomas feel somewhat abashed in the presence of some James Hervey or John Newton, comparing their administrations to those of a Moabitish Priest of Moloch!

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2. "Their administrations, as Paul calls them the '*accursed*' preachers of '*another*,' and therefore a diabolical gospel."

Does brother Thomas identify the words "let him be accursed," with Paul's calling any one an "*accursed preacher*" of a "diabolical gospel"! Should some incredulous reader ask, Where does Paul thus call any preacher, would it be in accordance with logic or fact to refer him to Galatians i.!

3. "Immersion is not baptism, neither is re-immersion re-baptism."

Is not this a *lusus verborum*, a mere play of words? A tyro may know what the Doctor means, but no learned man will affirm that the words are correctly applied. Is it not as good sense to say, Baptism is not immersion, neither is re baptism re-immersion? Is baptism both faith and immersion!! Well, then, "he that believes and is baptized," is bad divinity. It should read, He that is baptized shall be saved! Had the Doctor said, It is the candidate's firm assurance that the blood of Jesus Christ cleanses from all sin, and that he rose again from the dead, that makes his immersion *in water* an immersion *into Christ*, all would have understood him. Why then say, "makes his immersion baptism," unless to sport with language? I know all that is said about dying cloth, and tanning leather, and the use of *bapto* and *baptizo*; and I affirm that it is all conceit to say that in the New Testament there is any allusion to the *fuller* or the *tanner* in the use of the words *baptismos* or *baptizo*.

4. "If the Scriptures be true, not a single man, woman, or child will attain to immortality in the kingdom of glory, who does not submit to his ordinances during his life on the earth, through all generations."

Corollary: Children incapable of reasoning and judging cannot submit to an ordinance requiring either faith or judgment; therefore, all who have died in all generations past, or who shall hereafter die before they arrive at a certain age, must fail of immortality in the kingdom of glory! If this be the Doctor's speculation, I pray him not to attempt to prove it; but it is, I trust, an inference not in his eye when he made the assertion.

5. "We must believe, be *immersed*, persevere in well doing, die and be raised from the dead, before we can enter the kingdom of glory."

This assertion is designed to nullify and stultify a foolish *opinion* which I had the misfortune once to express. I opined that through the sacrifice of Christ, and faith in that sacrifice, and obedience to Jesus Christ in all things as far as one's knowledge extended, even if one should not have been immersed, it was probable he might be admitted hereafter into the kingdom of glory. But our good brother opines that in no case can any one enter the kingdom of glory who has not been immersed. I had thought that if one did not happen to understand Greek, or to have seen a version which said, "*Be immersed every one of you*," and had only been sprinkled, never having heard it questioned during his whole life; that it was *probable* such a one, being assured of the truth attested by Apostles and Prophets concerning the death, burial, and resurrection of Jesus, and obeying him

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in all things as far as he understood, might, although debarred from the full enjoyment of the kingdom of grace here, be admitted into the kingdom of glory hereafter; but in this opinion I am weighed in the scales and found wanting.

Well, be it so; only let not the phrase, "obey according to their knowledge," be altogether contemned: for I will contend that there is no other sort of obedience acceptable to God, than that which is according to knowledge; and that obedience beyond knowledge is naturally and morally impossible. But if any one be wilfully ignorant of the will of Heaven, he is wholly out of our premises, and consequently out of our conclusions. Our brother will, then, please bear with my weakness while I confess that such is my opinion still: for I have not full faith in his balances, not having seen them adjusted in the sanctuary. But be it observed, it is an *opinion* only. I cannot make literal immersion in water, *in all cases*, essential to admission into the kingdom of eternal glory; yet I *know* that I believe the Scriptures!

I do respect the motives from which those unqualified and unauthorized assertions are made. But I can stop the mouths of all who would claim indulgence in disobedience, or the neglect of duty, from such avowals of opinion, as successfully as my brother Thomas, with all his strong assertions on the essential utility of immersion to ultimate and eternal salvation. Our opinion neither "nullifies nor stultifies" immersion. I will prove to any man, that if he neglect to ascertain the will of the Lord, or to obey his command when he knows it, that although a million of persons who simply mistook their Master's will, but in all things obeyed according to their knowledge, may ultimately attain to immortality, he never can. Enough on this point: we hasten to another assertion still more astounding.

6. "If unbaptized persons can go to heaven, what is the use of baptism?"

Has it come to this, that every thing in religion is useless except that which opens to us the gates of the eternal city!! On this new system of reasoning on divine institutions, what answer would our brother give to him, who, in his own logic, would ask with an air of confidence, 'If persons who never once partake of the Lord's supper, can go to heaven, what is the use of the Lord's supper?' I have too much confidence in the good sense of our brother, to imagine that he will not see himself refuted in the answer which he would give to this question. Or let him change it thus: Prayer and alms deeds will not take a person to heaven, are they therefore of no use?! If persons deaf and dumb can be saved, what is the use of hearing and of speech? If baptism will not take a man to heaven, is it of no use!

I *forbear*. I promised but a *specimen:* I have given but a specimen. Let me only add here on this subject, baptism is for the church on earth, for the gospel dispensation, and is not the door into heaven. It is not for *procuring* the remission of any man's sins on earth or in heaven; it is an ordinance for the *actual possession* and the *present enjoyment* of that remission which God bestows through "the blood of

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the everlasting institution" upon all that put themselves under the guidance of the Messiah.

All that we can rationally and scripturally say of those who believe in Jesus on the testimony of the Apostles, and who understand not the doctrine of christian immersion, (of which there are very many persons, I presume, immersed and non-immersed,) is, that they cannot here have that confident enjoyment of the remission of sins, that "peace of God which passes all understanding," enjoyed by the primitive christians and by those who now understand and obey the apostolic gospel; but we cannot say that they never can be pardoned here nor hereafter. This can be said of those only who despise the salvation of God, and who know, but will not do, the will of our heavenly Father.

Let me once more say, that the only thing which can justify re-immersion into the name of the Father, of the Son, and of the Holy Spirit, is a confession on the part of the candidate that he did not believe that Jesus was the Messiah, the Son of God—that he died for our sins, was buried, and rose again the third day, at the time of his first immersion—that he now *believes* the testimony of the Apostles concerning him, and desires to be buried and rise with Christ in faith of a resurrection to eternal life. The instant that re-baptism is preached and practised on any other ground than that now stated—such as deficient knowledge, weak faith, a change of views—then have we contradicted in some way and made void the word of the Lord—"He who will believe and be immersed shall be saved"—then have we abandoned the principles of the present reformation, instituted experience meetings, committees for examining candidates, changed the bond of union, and made something else than the belief of the gospel facts the faith of the gospel.

A scene of confusion, such as was never excelled in any community, will obtain in our churches: persons with whom we communed at the Lord's table for seven or ten years, will occasionally take it into their heads that they did not *understand* baptism at the time of their immersion—that they were hypocrites all the while, and must now get up from the Lord's table and go to the water, confess the Lord, and be immersed. Thus all confidence will be destroyed; and these twice and thrice immersed persons, fond of making converts to their practice, will be agitating the minds of other brethren, urging the weak and credulous to be baptized as a substitute (in fact) for walking more closely with God: for every member of a church who thinks of improving his experience, or increasing his enjoyments by going to the water of baptism, has been living in disobedience or wilful neglect of his duty, not coming daily and constantly to the throne of grace, not walking with God, not keeping his commandments. Reformation, and not immersion, is wanting in all such cases.

I have not told the half. I have touched this subject with a very light hand. I trust, however, enough is said; and I am glad that he who has been the occasion of all this is one who knows how to appre-

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ciate faithfulness, conscientiousness, and zeal for the truth of God, and the peace, union, harmony, and co-operation of the brethren; and one, too, who needs not to be told that I love him ardently and esteem him highly for the truth's sake. There are but few brethren of whose reasonings and views I could speak so freely; whose errors or mistakes (Oh! that I had a softer name!) I could notice with more freedom and more hopes of success. To him I need offer no apology. He is but a strippling in the kingdom—a bold and courageous champion; but, like other young converts, of a noble ambition, he aspires to outstrip himself and his years. There are few, perhaps none, who would dare to be more faithful in such a matter than himself, if he were as old as I am, and I as young as he. And I have no doubt but these strictures (too brief, perhaps, for one of less discernment) will be of more use to him than a hundred sermons to the Baptist preachers in Richmond. I have only to add, that it will greatly heighten the esteem and confidence of all the brethren should he receive these hints in the spirit in which they are tendered; and of this, after all that I have said, I dare not express a doubt.

Let none of our opponents henceforth say that we wink at errors in a brother which we would boldly reprove in an alien—that partiality blinds our eyes and perverts our judgment. Nor let any antagonist impute to us who contend for the ancient religion, that we have as much pride of opinion as himself; and that we cannot bear a reproof without an alienation or a discord, any more than the sons of the sects.

EDITOR.

M'Corkle Reviewed---No. 2.

The general conflagration of the material world, with the heavens, &c. *is* a hackneyed subject, and forms a part of almost all those things called sermons. Among the first impressions which we receive, is something about the dissolution of nature, the world on fire, "melted rocks and mountains," "the war of elements," &c. These things have made a false impression on the mind, forming a part of our religion, held sacred; almost as dear as immortality—and to question these things almost amounts to heresy. Thus every passage we find in the Bible, threatening fire or alarm, is turned over to the final judgment. If we trace these blunders back to their source, we will find them originating where most of our blunders do—among the Priests.

Upon a close and impartial examination of the Bible, I have settled down in the belief that the doctrine of the universal conflagration of the material world is not tenable from philosophy or Scripture. My motive is not to show that the doctrine of *world burning* is untrue, but to show the misapplication of those metaphors by our teachers—that they have mistaken all the metaphors in the Bible, and most of its commands and precepts too. Would to the Lord I could induce men to depend on themselves and their God! No doctrine can be true when fairly at opposites with the laws of nature; and if those passages in the Bible, on which the doctrine of *world burning* is predicated, be metaphors, the whole theory will go overboard at once.

No doubt but we are to have a deluge of fire, probably from some foreign source—perhaps a comet; but it is to have a very different commission to perform than the destruction of our globe.

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Upon the constituted laws of nature the world can never be destroyed by fire—it cannot be supported upon philosophical principles—it is impossible that the most intense action of fire for ages could make the world a pound less ponderous than it is. The common elements are not combustible: you cannot set the air on fire—earth cannot burn—every body knows the power of water over fire—more than three-fourths of our globe is water—not one particle can be annihilated—not a particle made—fire cannot destroy it—it may be changed into steam, but it instantly returns to water when the action of heat is suspended. On what principles are the heavens to be set on fire? Is there combustible matter in open space? Fire has only a relative existence—first, while it is supplied with suitable materials. Could the world on fire affect the planets, or all the planets on fire communicate fire to the earth? Impossible. It is probable that fire would no more exist beyond the atmosphere than it would in the ocean. It is absurd and ridiculous to think that the heavens above can undergo a conflagration; and equally so, to believe the earth can, from any thing arising out of its component parts, or its relative connexion with the starry heavens. If, then, our earth be destroyed, it will not rise out of any constituted laws of nature. I admit he who created can destroy; but who can give a reason why this beautiful world is to be destroyed—because its occupants are sinners?———It is at opposites with the very laws of nature; and more, this given principle which is to destroy the world, can never perform that which is allotted to its office, with the combustible matter a thousand such worlds as this would afford.

Let me not be misunderstood in these matters. The doctrine of *world-burning*, abstractly considered, is not worth a serious argument. But as it has drawn, and is drawing into its channel, and swallowing up all the alarming predictions within the lids of the Bible, thereby producing a misunderstanding of the sacred oracles, it is high time it were assailed; for it is fraught with much danger, and will end in the most fatal consequences for the reasons above stated. *S. M. M'Corkle.*

Thus have we our interpreter's views fairly and fully stated by himself. Our task now is to show that his objections to the literal and proper interpretation of Peter's account of the final destruction of the present heavens and earth by fire, drawn from philosophy or the laws of nature, are perfectly groundless.

I need only premise, that in the Jewish and Christian sense of the word *heavens*, as related to the earth, no more than the atmosphere connected with our globe is intimated. If examples are sought, the reader will find them in abundance in such phrases as the following: "The fowls of heaven;" "the clouds of heaven;" "the winds of heaven," and "the dew of heaven." The second and third heavens, according to the Jews, are not taken into the account. "The heaven of heavens" is the supreme palace of the universe; and the second heavens, the ethereal regions beyond the atmosphere, in which the sun, moon, and planets are placed. The present heavens and earth which are to be destroyed by fire, include no more than the earth with its atmosphere, which indeed were implicated in the deluge, or watery destruction of the *kosmos* then existing, with the works of man upon it.

Now what do chemistry and natural philosophy teach on the possibility and practicability of such an event? The improvements in the science of chemistry and natural philosophy in general, make it not only possible, but even probable, that there are but some two

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or three elementary principles in all material nature. The wisdom and goodness of God appear eminently displayed in producing by the simplest means and the fewest agents the most astonishing and benevolent results. All that variety of being, animal, vegetable, mineral, which fills up the system of sublunary nature, is effected by the almost infinite combinations of some six or seven simple substances; and of these, now called *simple*, perhaps it may yet appear that the half of them are compound substances. Some chemists have, indeed, supposed that future discoveries may reduce the present elementary principles of the science down to caloric, oxygen, and hydrogen. Be this as it may, the science as at present developed, makes our planet as combustible as stubble. An intelligent christian has as little scientific reason to doubt the burning up of the atmosphere, the sea, the rocks, and even metals, as he has to doubt the resurrection of the bodies of the saints: I say, *scientific* reason, because it is on this ground that objections are offered. All will admit on religious grounds that to Omnipotence all things are equally easy. We shall, then, to redeem our pledge, hastily glance at a few of the elementary principles of material nature; and first of *calorie*, or elementary fire.

This is the name given to that element, substance, or property, which, in combination with various bodies, produces that sensation which we call *heat*, while in the act of passing from one body to another. It is on all sides agreed that this substance pervades all nature, and is the cause of all fluidity, in all substances capable of becoming fluid. A certain portion of it reduces many solid bodies to incompressible fluids—a larger portion to aeriform or gaseous fluids. Thus ice becomes water, water becomes steam, and steam is decomposed into its constituent gases by increasing the quantity of caloric. Rocks, metals, and every solid substance, it is to be inferred from the data before us, are all fusible and convertible into the gaseous form by heavy doses of caloric.

Oxygen is a pure, very subtle and elastic substance, diffused through all nature, always found in combination with other substances. When combined with caloric it is called *oxygen gas*; and this is alike the basis of the ocean and of the atmosphere.

Nitrogen, or *azote*, is the name given to another simple substance, generally diffused throughout nature, especially through all animated bodies; and which is as essential to vegetable life as oxygen is to animal existence. While almost every thing will burn in pure oxygen gas, nitrogen gas will neither support flame nor animal life. A person will suffocate, and a flame will be extinguished instantly when immersed in this gas. It, however, sustains all the substances which generate oxygen.

Hydrogen is another of the elementary substances, every where existing in nature, and, in combination with caloric, forms *hydrogen gas*. So inflammable is this gas, it has been long known under the name of *inflammable air*. Miners, to whom it has been so often fatal by its tremendous explosions, have called it "*fire damp*." It cannot

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be breathed but with great danger, and by itself will not support combustion. It is the better part of all unctuous, fat, or greasy substances; being the chief element in oil, spirits, ether, coals, and bitumen—the chief agent, also, in producing the *northern lights* and *ignis fatui*. It is the lightest of all ponderable substances, being about fifteen times lighter than air.

It is unnecessary to speak particularly of *carbon*, *sulphur*, and *phosphoros*, having in those elements already named agents all-sufficient to our purpose. Of carbon it may be said, that it is only found pure in the diamond, which is nothing more nor less than *crystalized carbon*. It is easily procured in the state of charcoal, and is a constituent of bitumen and mineral coal, and is the solid basis of all vegetables, from the most delicate flower to the cedar of Lebanon and the oak of Bashan. Combined in various proportions with iron it forms cast iron, steel, and black lead. *Carbonic acid gas* is only a combination of carbon and oxygen, formerly called *fixed air*, and by miners "*choke damps*." It also extinguishes flame and animal life. It is more than twenty times as heavy as hydrogen gas.

The very inflammable nature of sulphur and phosphoros being so commonly known, makes it unnecessary to spend a sentence in asserting or explaining the fact. It may, indeed, be remarked that phosphoros has a peculiar affinity for oxygen, combines with it most readily, and will burn spontaneously in the atmosphere at the temperature of 43 degrees, as Mr. "*Will-o'-the-Wisp*," of England, and Mr. "*Spunkie*," of Scotland, abundantly testify, in their freakish flights over marshes and burial grounds at the dead hour of night.

Now be it distinctly remembered, that the ocean itself—that all the waters which cover three-fourths of the earth's surface, are composed of oxygen and hydrogen—the latter one of the most inflammable substances in nature, and the former the very principle itself of combustion. In every hundred parts of water there are eighty five parts of oxygen and fifteen of hydrogen, by actual weight, as has been often experimentally proved. Water, then, the great extinguisher of fire, is itself capable of decomposition, and both the elements of which it is composed can be burned together and produce the most intense heat. This has actually been done, and done too in the very proportion in which the two substances form water. Thus 85 parts of oxygen and 15 parts of hydrogen, when condensed in a reservoir, and the jet formed by the mixed gases being kindled, a heat is produced the most intense known, and effects have been actually obtained from such experiments as have far exceeded all expectation.*

Concerning the *atmosphere*, it has long been ascertained to be a combination of the substances of oxygen and nitrogen in their gaseous aeriform state, that is, combined with caloric. The proportions are 21 parts of oxygen and 79 of nitrogen, with, perhaps, a very small quantity of carbonic acid gas.

* Professor Hare, of Philadelphia, we have understood, has invented a sort of a *compound blow-pipe*, by means of which hydrogen and oxygen may be burned together with the most perfect safety.

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Now were the Almighty simply to separate the nitrogen from the oxygen, as he once separated light from darkness—by a word—in an instant of time the earth would be in a blaze from pole to pole. It is no fiction, but a matter of fact, actually proved, that, immersed in oxygen gas, steel itself, the hardest of metals, will blaze with a brilliancy far surpassing that of a lamp or candle. Let the hardest file in America be sharpened at the point, and let a small piece of wood in combustion be fastened on it, and then immersed in a jar filled with oxygen gas, and the brilliancy of its flame in the act of combustion will be too much for an ordinary eye to behold. Steel wire, immersed in the same gas and touched with the galvanic spark, will blaze with a glowing brilliancy that will dazzle into blindness the eye of the beholder.

Our views on this whole subject are very happily expressed by one of the most intelligent christians and philosophers of the present day. It will, perhaps, with some of your readers, Mr. Editor, be more acceptable to hear the justly celebrated *Thomas Dick* assert the philosophic possibility of a general conflagration, than to listen to an anonymous writer. He will doubtless have more authority with my brother M'Corkle, as he speaks without any reference to christian opinions or doubts, but with direct allusion to those of the sceptics. He says—"The modern infidel, like the scoffers of old, scouts the idea of the dissolution of the world, and of the restitution of the universe, 'because all things continue as they were from the beginning of the creation; not knowing the Scriptures, nor the power of God:' and not considering the principles and facts in the system of nature, which indicate the possibility of such an event. But, from the fact now stated, we may learn how easily this effect may be accomplished, even in conformity with those laws which now operate in the constitution of our globe. For should the Creator issue forth his almighty fiat—'Let the nitrogen of the atmosphere be completely separated from the oxygen, and let the oxygen exert its native energies without control, wherever it extends;'—from what we know of its nature, we are warranted to conclude, that instantly a universal conflagration would commence throughout all the kingdoms of nature—not only wood, coals, sulphur, bitumen, and other combustible substances, but even the hardest rocks and stones, and all the metals, fossils, and minerals, and water itself, which is a compound of two inflammable substances, would blaze with a rapidity which would carry destruction through the whole expanse of the terraqueous globe, and change its present aspect into that of a new world:—at the same time, all the other laws of nature might still operate as they have hitherto done since the creation of the world.

"I do not mean positively to assert that this is the agent which the Almighty will certainly employ for accomplishing this terrible catastrophe, (though we think it highly probable,) since Infinite Power is possessed of numerous resources for accomplishing its objects, which lie beyond the sphere of our knowledge and comprehension. But I have brought forward this fact to show with what infinite ease this

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event may be accomplished when Almighty Power is interposed. By means of the knowledge we have acquired of the constitution of the atmosphere, and by the aid of chemical apparatus, we can perform experiments on a *small scale*, similar in kind, though infinitely inferior in degree, to the awful event under consideration. And, therefore, we can easily conceive that He who formed the expansive atmosphere which surrounds us, and who knows the native energy of its constituent principles, may, by a simple volition, make that invisible fluid, in a few moments, the cause of the destruction of the present constitution of our world, and, at the same time, the means of its subsequent renovation. For as fire does not annihilate, but only changes the forms of matter, this globe on which we now tread, and which bears the marks of ruin and disruption in several parts of its structure, may come forth from the flames of the general conflagration, purified from all its physical evils, adorned with new beauties and sublimities, and rendered a fit habitation for pure intelligences, either of our own species or of another order. For, though the "heavens," or the atmosphere, "shall be dissolved, and the elements melt with fervent heat;" "yet," says the Apostle Peter, "we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Whether, after being thus renovated, it shall be allotted as the residence of the redeemed inhabitants of our world, is beyond our province at present to determine. But if not, it will, in all probability, be allotted as the abode of other rational beings, who may be transported from other regions, to contemplate a new province of the divine empire, or who may be immediately created for the purpose of taking possession of this renovated world. For we have reason to believe that the energies of Creating Power will be continually exerted in replenishing the boundless universe, throughout all the ages of infinite duration, and that no substances, or worlds which God has created, will ever be suffered to fall into annihilation; at least, that the original atoms of matter will never be destroyed, whatever new forms they may assume, and however varied the combinations into which they may enter."

Having seen that Peter's declaration that 'the present heavens and earth are reserved for *fire*—to a day of judgment—to a day of destruction of ungodly men;'—that 'the heavens shall pass away with a great noise'*—that the burning elements shall be melted'—is all within, and not contrary to, the developments of science and philosophy, properly so called;—that the doctrine of a deluge of fire is not more irrational or unphilosophic than was the doctrine of a deluge of water to the antediluvians, and that it is quite as scriptural, inasmuch as this very Peter connects them together in his second epistle; I ask, what reasonable objection can the champions of a personal reign

* A red hot bar of iron, placed on a few drops of water, on a blacksmith's anvil, and stricken with a hammer, will make a noise equal to the discharge of a pistol. No wonder, then, that Peter speaks of a great noise, a tremendous roaring, as accompanying the dissolution of the elements above, when the atmosphere shall pass away.

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have to it? Is it because it militates essentially with their theory? Perhaps our lay brother is more sensible of a discrepancy between him and Peter than between Peter and natural philosophy, if Peter must be understood literally and not allegorically in the passage before us. Here lies the secret:—

It makes the terminating point of prophecy the dissolution of nature, so far at least as the destruction of the present animal and vegetable kingdoms are concerned; and contemplates such an entire renovation, such a new creation as would fit the earth for the inheritance of the incorruptible and glorified saints after the resurrection. Sin has made man's dissolution in the grave necessary; it has also so polluted the habitation of man, the earth and all its elements, that, like the leprous house, it must be dissolved and rebuilt. Now our friend M'Corkle declares in his last essay that his system of interpreting prophecy is, "to make its concentrating point the dissolution of the present christian dispensation." "The questions at issue," says he, "are, Does prophecy point to the dissolution of nature, or does it point to the dissolution of the church? Is the dispensation to close, or is it to remain in its *present form*" till the end of time? "If the dispensation is not to close, then is the Layman's whole system of interpreting prophecy false and visionary; if the dispensation is to close, then does the old system of interpreting prophecy go by the board. The one system dissolves nature contrary to the laws of nature and all former precedent"--[aye, this is the rub]—"the other dissolves a corrupt dispensation, in perfect accordance with the former dealings of God towards corrupt superannuated dispensations."

I may have yet to ask our lay brother what he means by calling the christian dispensation "a corrupt dispensation," "a superannuated dispensation;" or what he means by *dispensation*. Is not this the dispensation or administration of Jesus Christ now existing? or does he only mean the people under this dispensation? If this be his meaning, he may find that God destroyed the corrupt people that lived under the patriarchal dispensation, by a deluge of water; and still continued the dispensation afterwards: and, therefore, it would not be without *precedent* should he destroy the wicked under the present dispensation by a deluge of fire, and still continue the dispensation! But I intend no more in the present essay than to show that Peter may be understood literally without any violence to philosophy, and to awaken the attention of the reader to the reason why our good brother makes this point so essential in his system. They virtually stand or fall together. But as you, Mr. Editor, sometimes say, "Of this, more afterwards," so say I for the present.

A REFORMED CLERGYMAN.

Everlasting Punishment.

To Alexander Campbell, *of Bethany, Virginia.*

Dear Sir—My attention was forcibly attracted by a letter from Mr. Spencer, on the scriptural meaning of the words *gehenna, hades, olem,* and *aion,* and

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your reply thereunto, contained in No. 10, Vol. 6, of the Millennial Harbinger. With the major portion of Mr. Spencer's letter I am much pleased, for his remarks bring many facts to light. It gave me much satisfaction to perceive that you also was much pleased with it, because you admit the truth of his quotations and remarks, simply excepting his inferences. You indeed observe, "I might, perhaps, make some exceptions to the extent and applications of your criticisms, and to the style of your reasonings upon these words; but to save *time* and *labor* (with me always a desideratum) I will concede the whole, and show that your inferences are necessarily and unavoidably to be rejected by every man who believes the Apostles' doctrine;" but, dear sir, your time and labor are professedly devoted to the elucidation of scripture, and consequently, if you could prove that the extent and application of his criticisms and reasonings were incorrect, it appears to me it should have been done, maugre time and labor.

My object in addressing you at the present time, is, to consider some portions of your answer to Mr. Spencer, which, in my judgment, contains positions directly calculated to mislead the minds of your readers. It appears to me that the passage by you brought to prove endless misery, and your remarks on some of Mr. Spencer's inferences, do not sustain your conclusions. I therefore write to present my views on this subject, praying you to point out wherein you deem me to be in error on the momentous question of scriptural knowledge.

After having remarked that unfigurative delineations of things form a key by which to unlock the true interpretation of metaphor, parable, and allegory, you say—"Hence, when without figure, and with all the clearness and authority of supreme law, it is promulged by the Christian Lawgiver, 'He that shall believe and shall have been immersed shall be saved; and he that will not believe shall be damned, or condemned'—no allusion to ancient customs—no figurative representations through the imagery of nature, or costume of society, can have authority to make it read or mean, 'He that shall believe, and shall have been immersed, shall be saved; and he that will not believe shall also be saved.' *Saved* and *condemned* are opposites, and no reasoning upon any figure, custom, or form of speech can make them identical. If *saved* is temporal, so is *condemned;* if *saved* is spiritual, so is *condemned*; if *saved* is corporeal, so is *condemned*; but *saved* and *condemned* are two states, fates, or fortunes, that are perfect contrasts."

I have here quoted a sufficiency from your reply, to present your precise meaning, at the same time urging the reader to again peruse the whole paragraph from which it is selected. That *saved* and *condemned* are direct opposites, no person can deny, for one is exemption from any evil or evils, while the other is to endure them—but does it therefore follow that the opposite state of the unbeliever will always continue?—does it present any obstacle to the final return of the condemned, to stand in the condition of the saved? Saul of Tarsus was a noted unbeliever, and of course *condemned;* but he afterwards, as Paul of the gospel, became *saved.* You seem to base your whole reasoning on the assumed position that the passage entirely alludes to a future state, and hence the inconsistency of affirming that *saved* and *damned* mean the same thing. But, sir, would it not be well to establish premises before proceeding to reason from them? If the passage does not refer to a future state, you will at once discover, that a person through life may experience the miseries of unbelief, and still, by the chastising hand of God, become like the reformed prodigal.

Let the inquiry then be made, What part of the passage by you quoted, proves that it refers to a future state? Is it the word 'saved'? If this is affirmed, is it true that the word 'saved' has such a distinct meaning, that when used, it means salvation from endless misery? We certainly read, that Noah and those with him in the ark, were *saved* by water, 2 Pet. iii. 20.; but it was salvation, not from endless misery, but from destruction by the deluge. The term 'saved' in Mark xvi. 16. may also have a temporal signification. It is

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well known to you that the Apostles, even to the very last moment previous to the ascension of Jesus, were inclined to unbelief—so much so, that when, after the resurrection of Jesus, they met him by appointment at a mountain in Galilee, some doubted. Mat. xxvii. 17. Had the Apostles continued in unbelief, would they not have experienced condemnation in the signal overthrow and terrible calamities which fell upon their nation like a storm? But their unbelief was removed, and as a consequence, they were *saved* from the horrid evils which Titus flung upon the Israelites. In this sense, at least, it means temporal salvation.

Again; is it clear that the word *damned* fixes the reference of the passage to a future world? If this is asserted, I inquire of you if the term *damned* means endless misery in its original signification? Dr. George Campbell affirms that damned is not a just version of the Greek word. "The term *damned*, with us, relates solely to the doom that shall be pronounced upon the wicked at the last day. This cannot be affirmed with truth, of the Greek *katakrino*, which corresponds exactly to the English verb *condemn*. It may relate to that future sentence and it may not." Note on Mark xvi. 16. In imitation of this learned author, in your translation, you give us the word *condemned* instead of *damned*. Will it not be well, instead of assuming, to prove that this condemnation is in a future world, especially as Jesus expressly declares, "He that believeth not, is *condemned* already"? John iii. 18. It will be remembered that the Jews rejected the Messiah, not from want of evidence, but from perverse prejudice. They were obliged to admit that he performed miracles, but they denied that those miracles established his pretensions. For this practical unbelief they were condemned, and the sentence was executed when the King "sent forth his armies, and destroyed those murderers and burned up their city;" Matth. xxi. 7, in which destructive operation their temple and nation were rooted up. Here is palpable evidence of their condemnation, but it by no means proves that all Israel will not be saved, when the fullness of the Gentiles shall be come in.

It appears to me, that the passage has no reference beyond the apostolic age—for proof of which the context is confidently cited—"And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents *with safety;* and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover;" vers. 17, 18. These signs were as expressly to follow the believers, as condemnation was the unbelievers. Admit that the application of the passage by you quoted, is correct, where can you find a true believer now? Is there a person in the present age who can cast out demons, speak with new tongues, or drink poison without injury? Certainly not! How is the conclusion to be avoided then, that of all who profess to believe in Christ, not one will be saved? Your penetration will readily perceive the power of this difficulty. Limit the passage, however, to the apostolic age, and all difficulty vanishes. These signs were performed during that time, and I may add, that the Jewish unbelievers experienced certain condemnation also at that time.

I now leave this point, to consider a few of your remarks on Mr. Spencer's inferences. After stating that every believer in the apostolic doctrine must reject those inferences, you give as a reason—"Because your reasonings, by one fatal sweep, destroy the eternity of God and the immortality of man; for if the words olem, aionion, aevum, everlasting, eternal, applied to the destruction of the wicked, mean not duration without end—then have we no words in human speech that certify us that God, angels, or saints shall have duration without end.———There is no word in human language that expresses duration without end, which is not applied to the future punishment of the wicked." Dear sir, I am much surprised at this statement, for certainly there are expressions, independent of those you mention, which prove unceasing duration. Do we not read of the "*incorruptible God*"? Rom. i 23.—are we not assured that Christ was made a Priest "after the power of an *endless life*"? Heb. vii. 16.—

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are we not certified that "this corruptible must put on *incorruption*, and this mortal must put on *immortality*"? 1 Cor. xv. 53. Most certainly we are—and yet are these expressions applied to the punishment of the wicked. Besides this; even if we admit that the term *everlasting* means duration without end, in its primitive significations, have you shown, that when it is applied to the punishment of the wicked, it is not among those instances where it is taken in part of its signification? for you admit that it is sometimes so taken in the scriptures.

Again; you quote from Mr. Spencer this expression, "There is no certainty whether *olem* or *aionios* punishment mean one minute or a thousand years," and from it you draw the inference, "and so of eternal life and the eternal God." And you presently add, "But if God be eternal, then are life and death, happiness and misery eternal realities." If a Jew could read this statement, he might finish your argument, by affirming, that, "if God be eternal," the "everlasting priesthood" is an eternal reality, and consequently Christ is an impostor and his system a fable, because he endeavored to remove that covenant which God had permanently established. Your conclusion, that if everlasting and forever are indefinite in their meaning, the existence of God is also indefinite, is unwarrantable. It appears evident to me, that the meaning of these terms is determined by the various subjects to which they are applied. There are many words in the English language, which are used in this very manner. We say, a tall man, tall tree, tall tower—wise boy, wise man, wise God—great man, great mountain, great God. In these instances, the adjectives tall, wise, and great, take their peculiar meaning from the subjects to which they are applied. It is the same with the words everlasting and forever, as used in the scriptures. In Exodus xxi. 6. we read of a servant, that he should serve his master *forever*—in 2 Kings v. 27. we read that the leprosy of Naaman should cleave to Gehazi *forever*, meaning his life-time—in Jeremiah xxiii. 40. we read of an "everlasting reproach," which was applied to the captivity of the Jews in Babylon, which lasted seventy years—in Genesis xvii. 7. we read that the land of Canaan was given to the Jews for an "everlasting possession," which they retained a number of centuries—in Matt. xxv. 46. we read of "everlasting punishment," which the Jews have already endured longer than they retained their "everlasting possession"—in Genesis xlix. 26. we read of "everlasting hills," which means as long as the hills shall last—in Hab. iii. 6. we read of the "everlasting ways of God," which means the infinitude of the Almighty, because we know that he must be "without beginning of days or ending of years." In all these cases, the meaning of these terms *everlasting* and *forever*, is determined by their application. Consequently, it does not follow, that if these words possess an indefinite meaning, the existence of God himself is doubtful.

Besides, as has been remarked, if we admit that these terms mean duration without end, your conclusions are not even then established. For, you must concede the fact, that they are sometimes used in a limited sense, and hence, when they are applied to the punishment of the wicked, it can be shown that they belong to that class of instances, for the nature of punishment in connexion with express passages of scripture, show that chastisement will end in obedience, and consequently cannot be endless. Even "eternal life" is enjoyed on the earth, as any person may perceive who will consult John xvii. 3. And if a person should ask me for evidence of life hereafter, I should not direct him solely to these terms, but to the account of the resurrection, to the fact that we shall become equal unto the angels of God, and to the truth that we must put on immortality.

In the light of these remarks, it is unnecessary for me to consider your concluding paragraph, for it is obviously fallacious as well as null in its reasoning. And though I know of no person who preaches that any man will be saved in unbelief, or that the wicked as such will be as happy as the righteous, yet if to preach, that in the fullnss of time, mankind shall be saved from sin and adopted into the liberty of the truth, constitutes a person an enemy to Jesus,

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you may look upon me as one—for it is my hope, my joy, and my faith, to believe that Christ is the Saviour of the world. These remarks are offered in the expectation that they will receive a portion of your attention, for the purpose of casting more light upon the page of scripture.

Yours, in love and good will,

GEO. W. MONTGOMERY.

AUBURN, *N. Y.* December 16, 1835.

EDITOR'S REPLY TO MR. MONTGOMERY.

January 26, 1836.

DEAR SIR—

As I am wont, in all matters of much concern, to let my readers hear, if they choose, both sides, I have laid your ingenious epistle of the 16th ult. before them. Having in my former volumes, as I conceive, fully established all my premises and conclusions on the subject of *universalism*, I shall, with great brevity, notice the chief points of difficulty in your letter now before me.

1. All that you allege on Mark xvi. 16. concerning "he that believes and is baptized shall be *saved*, and he that believeth not shall be *condemned*, or *damned*," will be disposed of in a remark or two. You accord with me in understanding *saved* and *damned* as perfect contrasts—as designating two states essentially opposite. Well—but I ought to have proved that a person once an unbeliever, once condemned, must always remain an unbeliever—always condemned! No need of this, my good sir, because I neither believe, teach, nor affirm any such proposition. What then? In accordance with all the rules of interpretation I must regard the passage as meaning that he who hears the gospel, and rejects or disbelieves it *when heard*, is not saved, but condemned; and so continuing, or, if you please, so dying, shall always be unsaved, or condemned; and he who, when hearing the gospel, believes and obeys it, is saved from sin; and so continuing, and so dying, shall be saved from all its consequences.

But from this you dissent, and interpret as follows:—He that hears and believes the gospel, and is baptized, is saved; and so continuing, will always be saved—living, dying, and forever. But he that on hearing it, disbelieves it, and rejects it, and so continues all his life, is now condemned, or damned; but shall hereafter be eternally saved. This is your interpretation, if you dissent from mine. It is not now material what meaning you annex to the words *saved* and *condemned*. They are opposites. You will, however, have the believer and the unbeliever during this life in opposite states, but in the same state hereafter!—presuming, no doubt, that during death, or after death, unbelievers will all become believers and obedient good christians!! This being out of the Record, is to me a new revelation, which, because of a defect in the evidence, I cannot believe. I would not choose Pharaoh, Nero, Caligula, Heliogabulus, Judas, Voltaire, and such spirits for my companions for ever; unless in some unknown purgatory in another world they should hear some gospel and be saved from those hateful characters in which they passed over Jordan.

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It is judicious and kind on your part to promise us their future conversion.

But it appears to you that "this passage has no reference beyond the apostolic age; for proof of which the context is confidently cited." No; nor has it reference even to the apostolic age, if your mode of reasoning be correct. What is your syllogism? "These signs shall follow them that believe: in my name they shall cast out devils, they shall speak with new tongues," &c. But after the apostolic age this promise failed; therefore, this promise was only for the apostolic age. But, from these premises the following conclusion is more natural and more logical; *therefore, there were no believers after the apostolic age.*

But I have said you prove that this passage has no reference to the apostolic age; for your syllogism is, "These signs shall follow them that believe: in my name they shall work miracles," &c. But these signs did not in the apostolic age accompany *believers;* for multitudes believed that could work no miracles: therefore, this promise respected not the apostolic age.

Now, without either thinking or intending it, perhaps, you have in this mode of reasoning hit upon the true meaning of the passage: for it was, in truth, uttered with reference to no age, but in reference to certain apostolic *persons*, who were then, as you say, *doubting;* for some of the commissioners doubted and "were slow to believe *all* that the Prophets had spoken;" and, therefore, after giving them a commission to all the world, he very graciously added, "These signs shall follow them [of the persons addressed] who shall believe." In demonstration that such is the meaning of the passage, I appeal to the next verses; for, says John Mark, "They went out and proclaimed the tidings every where, *the Lord co-operating with them and confirming their doctrine by miracles accompanying.*"

Thus we dispose of the second great difficulty in your way, and this leaves the promise of salvation and condemnation on the same conditions—as perpetual as time, and as extensive as all the nations and generations of men.

The third point is an exception taken to the correctness of my remark, viz. that "if the words rendered *everlasting*, *eternal*, applied to the destruction of the wicked, mean not destruction without end, then have we no words in human speech that certify us that God, angels, or saints shall have duration without end."

You proceed to adduce other terms that "prove unceasing duration; such as *incorruptible* applied to God, Rom. i. 23; *endless life*, Heb. vii. 16.; this *corruptible* must put on *incorruption*, and this *mortal* must put on *immortality;* 1 Cor. xv. 53. You ask, "Are these words applied to the punishment of the wicked?" I answer, No, nor to the happiness of the righteous; nor to simple *duration* at all. Two of them are *substantives*, and therefore cannot be used as epithets—namely, *immortality* and *incorruption;* and the other three apply to *beings* or to material substances, in reference to simple indissolubility; not one of them could properly be applied to a simple state of

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being, or to happiness or misery: for although the word "*endless*" might seem to be an exception, when the original word is considered, it is not. It only *figuratively* signifies *endless*, as any one may see who will examine either the etymological import or the common use of *akatalutos* in Greek writers. It literally signifies *indissoluble, incapable of dissolution.* Hence it figuratively may be rendered *endless*, as it is *once* only in the New Testament.

But you append to this exception a remark that deserves notice—viz. If everlasting means duration without end, in its primitive signification, you ask, "When it is applied to the punishment of the wicked, is it not in those instances where it is taken in a part of its signification: for you admit that it is sometimes so taken in the Scriptures?" For two reasons we must answer, No. 1st. Because it is taken in a part of its signification; or, rather, it is used figuratively only when applied to subjects in which there is a physical impossibility that it can be taken in its fair and literal import. But more especially as Montesquieu says somewhere, "In all laws, enactments, and statutes, words are taken and to be interpreted in their most common and literal acceptation." I quote from memory; but, at all events, this is an oracle of reason: for if words are used figuratively or taken only in a part of their meaning in charters, grants, statutes, and laws, there is an end to all certainty in human affairs. Orators and poets for figurative language; but lawgivers and the founders of states and institutions for perspicuity, precision, and the literal and current acceptation of words.

But as I study brevity, I hasten to your fortification in the fastnesses of the alleged ambiguity of the words *everlasting*, *eternal*. To this you again and again recur as the Gibraltar of universal salvation, or rather of your scrupulosity touching the ultimate destiny of ungodly men.

You very pertinently, and rationally, and logically assert that "adjectives sometimes (and especially some adjectives sometimes) take their peculiar meaning from the subjects to which they are applied." This, I agree with you, is strictly true of the words under consideration. This single fact sufficiently explains all those applications of the word *everlasting* in a limited sense; because the subjects to which it is applied physically preclude the proper sense of the word. It is therefore used *figuratively* (for I do contend that this is what is grammatically and rhetorically called the figurative meaning of the word) when applied to all things that *necessarily* must have an end. It is never used figuratively when the subject to which it is applied does not necessarily require a limited sense; or, to express the same idea in other terms, it is only used figuratively, or in a part of its signification, when the *substantive to which it belongs absolutely demands it.* Now all this only puts it upon you to show, that, in reference to things beyond this life, there is such a necessity existing as to preclude the possibility of its being used literally, or in its proper signification. And this, give me leave to say, with all emphasis, no living man can do. I feel myself logically, grammatically, as

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well as theologically and religiously, compelled to affirm this proposition—that in reference to things mundane, or to things of this life, the words *everlasting*, *eternal*, and their *representatives*, *in all languages*, are used figuratively—from the aforesaid law, or necessity of language, which you affirm—viz. that adjectives must sometimes take the extent of their meaning from the substantives to which they belong: also, that in reference to things not mundane or belonging to this life—(that necessity of yours and mine being removed)—that is, *in things beyond time*, these words must be used literally, or in their full and proper meaning, if such meaning they have. From all of which facts and reasonings it would follow, that if the words *eternal*, *everlasting*, ever mean what they comprehend, it must be in reference to the future state of men and angels, good and bad, or to spirits that live beyond the landmarks of time: for as they cannot be taken in their full and literal import in reference to earthly things; if they are ever so taken, it must be in their application to things beyond the confines of time and sense.

To this you may make (logically, *perhaps*,) one, and only one exception, in your own relief; and that is, that these words have no literal and proper meaning. But then this will undeify our Creator, and annihilate the universe! I trust, then that it is by a *happy* necessity you are constrained to admit, that, in reference to life and death, happiness and misery, as well as in reference to God and all spiritual existences, these words *necessarily must have their literal and proper signification*.

To this your own good sense had almost constrained you in the close of your epistle: for your last effort is to assume that there is a physical or moral impossibility in the way of its applying to future punishment; because, indeed! all punishment is mere chastisement, and that all chastisement will necessarily eventuate in reformation. So that when the Judge shall say, "Depart, ye cursed, into everlasting punishment prepared for the devil and his angels"—it means, Depart, ye blessed, into everlasting chastisement prepared to bring the devil and his angels and all wicked men to true repentance and to everlasting glory. Pardon me, my good sir, if, while I have the canons of logic and philosophy in my eye, I must regard this as somewhat visionary and romantic—too romantic for grave consideration and logical reply.

I would not have alluded to this pleasing dream of everlasting chastisement, had it not been to show yourself, especially, and all my readers, that unless you could find some pavilion of this sort to shield you from the conclusion to which I am always constrained to come on this subject, you cannot possibly escape from the logical and scriptural conclusion of this whole matter—viz. that by a necessity as insuperable as death, the words *everlasting*, *eternal*, when applied to substantives, beyond the confines of time and sense, must be taken in their full, proper, and unfigurative import; that it is only when applied to substantives within the coasts of time, they are, or ought to be, taken in a limited and figurative sense. Beyond these shores, they

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are to be interpreted in their unfigurative and unrestricted signification.——In reading the works of Thomas Paine, perhaps his "Age of Reason," (it should have been his *Age of Folly*,) I was amused with a sort of left hand compliment he bestowed on the Society of Friends, sometimes called Quakers. "My father," says he, (I quote from memory,) "was a Quaker; and it must be confessed that of all the sects of christians, that which makes the nighest approach to true Deism, is that of the Quaker." I would propose to amend the bill by substituting the word *Universalist* in place of the word *Quaker*.

Take away from the New Covenant, or Christian Institution, the views which it gives of sin, its nature, and consequences, and the punishment without mercy which awaits those who now despise and trample upon the blood of the *everlasting* institution; and make our views of God's perfections derived from the works of nature, the interpreter of his word, and a religion so compounded and so manufactured is worth nothing more than the pure deism of the Jew or of the philosopher. It is not christianity. Hence the easy and frequent, nay, almost general transition of Universalists into the ranks of infidelity. Be on your guard, my dear sir, against this delusion; and pardon my freedom if I have mistaken the strong leanings in your letter to that side of the question. All of which is most respectfully submitted. EDITOR.

Letters to Bishop James H. Otey, of Tennessee.

Letter VIII.

My dear Sir,

HAVING, in my judgment, directly or indirectly glanced at every important point in the tract of the venerable Assistant Bishop of Pennsylvania, which you had the kindness to put into my hands; and having freely and candidly, as I think, suggested to your reflections the weak and unscriptural points in said treatise, I must now say upon the whole performance, that, whether we consider the chasteness of its style, the simplicity of its method, the strength of its argument, or the good spirit which breathes in every page, it is the best defence of diocesan episcopacy which I have seen.

On reviewing it carefully, and at considerable intervals, as I have done, I have often regretted, and again regret that Bishop Onderdonk had not a better cause, or a subject more worthy of his richly furnished and well disciplined mind. We have all sometimes to endure the pain of seeing a good cause weakly defended: I, at this time, am sorry to see so much talent and tact displayed in a cause so indefensible, even in the hands of so great a master.

There is but one point remaining to which I would, for a few minutes, request your attention. This disposed of, I would give place to any remarks you may think proper to make upon the whole subject, or upon any part of it.

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From the duties assigned the bishops of the primitive church, I would, without any other light upon the subject, infer, that diocesan episcopacy, in your acceptation of it, is wholly out of the question; because *no living man could discharge, in relation to the smallest diocess on earth, the duties which the Holy Spirit has laid upon the christian bishops.*

For my part, I am daily more deeply penetrated with the sense of the utility and responsibility of the bishop's office. It is indispensable to the perfection of the christian community; and although a church without a bishop, as a family without a head, may get along—still it is but getting along, compared to a church under the affectionate and faithful oversight of those competent to her edification. And unless the bishops feel their responsibility to the Lord, and the people feel their responsibility to them, and they act towards each other in perfect consonance to those relations and obligations, better to have something under another name—for to have the name without the thing designated, is only to impose upon ourselves, to deceive others, and to hinder our advancement.

Let us, then, turn our attention to the *duties* of the christian bishop. We need not say that there is a *flock* over which the Holy Spirit has constituted every individual bishop a practical overseer; for this must be, and is, I believe, admitted on all hands. The duties of this office are suggested in the words which the Holy Spirit has consecrated to illustrate it; such as, pastor—flock—feeding the flock, &c. Thus Paul, speaking to the bishops of Ephesus, says, "*Take heed to all the flock* over which the Holy Spirit has made you *overseers;* to *feed* the church," &c. Every one must see that the *pastor* or *shepherd* is in the eye of this Apostle, as well as in that of Peter, when he speaks of this office. Peter says, "*Feed the flock of God;*" "taking the episcopacy thereof, not by constraint, but willingly;" "be ensamples to the *flock;*" "and when the *Chief Shepherd* shall appear." Paul, in one point, carries the figure farther than Peter; for he brings up the enemies of the church under the metaphor of "*wolves, not sparing the flock.*"

What, then, are the duties of a literal pastor or shepherd? Of these permit me to speak as one that has some knowledge. Having been for some years a shepherd myself in the literal sense, and still owning a flock of sheep, I can speak advisedly.

We have in Western Virginia to protect our flocks against all the old enemies of the sheep. In some places we have the triple foes of foxes, dogs, and wolves. The foxes, like Herod, devour the lambs, dear innocent creatures! and the dogs and wolves prey upon our sheep. Now it requires the greatest vigilance to save our flocks from the insiduous and ravenous attacks of one or all of these their mortal enemies. We have literally to "take heed," or to *watch* the flock.

We have also to *feed* the flock, for sheep no where thrive without food congenial to their nature; and for this we seek the fresh and green pastures of the hill and valley along the cool and gentle streams. We have also to provide something for them in winter.

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Our sheep, moreover, are liable to various diseases; some of which are contagious, and require separation; while all of them demand attention more or less, else we must sustain many losses, and have the mortification to see our flocks diminish rather than increase. Hence we have three distinct classes of duties to perform, comprehended under the respective heads of *watching*, *feeding*, and *healing*. Not one of these can be dispensed with, and no *curate* can perform these duties so well as a *shepherd*.

Need I say it with emphasis that all these are *personal* duties? They cannot be delegated nor performed by proxy, but to the deprivation of the bishop and the great detriment of the charge. For the moment that the bishop employs another person or persons to perform his duties, he is no longer bishop; but the person by him appointed, and who performs the duties, is the bishop—the principal having in fact abdicated and given up his office to another. To preside over bishops, or to exercise supervision over shepherds, is another office; and this ought to be set forth under an appropriate name.

In reference to the apostolic illustration of this office, through the office and duties of the shepherd, we must distinguish between a shepherd and the proprietor of a flock. The proprietor of a flock may appoint shepherds and hold them responsible to himself; but it would be an abuse of both reason and speech to call the proprietor of the flock the shepherd of the flock, unless he take care of his own flock. If, then, bishops are not proprietors of the flock, but only shepherds, the right of appointing is not in them.

It is he that watches, feeds, and heals the flock, and not the person who employs or appoints him, that is in honest truth and fact the shepherd. You will now, my dear sir, judge with what propriety I allege that the duties of a bishop must be performed in person and not by deputation. I have no doubt but you will appreciate the full force of the difference between owning and tending a flock—between a bishop of a flock and a bishop of bishops—between the shepherd of the sheep and the shepherd of the shepherds.

But it is not only from the philosophy or abstract propriety of things, nor from the mere literal force of the names and designations of office, that I infer that no person can officiate as a *christian* bishop beyond the limits of a particular congregation. Nor do I at this time or in this place again argue that there is no countenance given by the Apostles to the idea of an archbishop, or a presiding bishop, or a diocesan shepherd. I now infer from the premises of the bishop's duties and from the exhortations addressed to christian bishops by Peter and Paul relative to those duties, the incongruity of imagining that these duties can be discharged by a substitute or beyond the bounds of one particular church.

Let us, then, glance hastily at the charge given by Paul to the Ephesian bishops:—

1. They are to take heed to, or watch the flock, which fairly implies their personal presence with the flock. How, let me ask, can the Bishop of Pennsylvania, residing in the city of Philadelphia, watch

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over the separate flocks, even in that city, to say nothing of transmontaine Pennsylvania, of the city of Pittsburg, and all the little communities of your church scattered up and down the ten thousand hills and valleys, villages and hamlets of that great and populous state? With less than half the license which poets take to themselves, might I not say, that you, living in Tennessee, as much watch over the individual sheep of your community in the nine-tenths of the commonwealth of Pennsylvania, as does the bishop of that state? Were I, my dear sir, thus to watch over my sheep, the foxes might carry off half my lambs, and the dogs and wolves might devour my flock before I could be informed of it.

2. These remarks equally apply to feeding and tending the flock as to protecting it.

3. But if any duties above these more evidently require the constant presence of the bishops with their flocks, they are those included in the charge, "Be *ensamples* to the flock." Therefore, Paul begins and ends his charge to the Ephesian bishops by proposing his behaviour among them for three years as a model of that example which those bishops should always exhibit to the church.

Now, sir, need I expatiate to you on the utter impossibility of any diocesan bishop affording an example to his flock? In what can he be an example to those thousands who may see him once or twice in their whole lives! And if they could see him annually or semi-annually, passing through among them, how many years would it be before they could learn his character so as to appreciate its excellencies and feel its charms operating formatively on themselves. Besides, the bishops in their parochial visitations, sojourning only among the rich and more affluent members of their communities, cannot sanctify nor exalt by their example those who most need its holy and heavenly influence to urge them onward and forward in their christian race. The high dignity of their station is also most unfortunate, inasmuch as it awes into a distance too remote to be either enlightened or warmed by their heavenly conversation, those who most need the encouragement of their pious and good example. It is unfortunate also for the sake of their own virtue; for there are few men so cordially infidel, who would not serve God for a Cardinal's cap or a Bishop's gown; and be decent, grave, and pious in demeanor, at least on great occasions, and while performing the "solemnities of religion." It is in another point of view unfortunate even for virtue itself; for as the diamond dew drops shine with more splendor on the humble flowers that adorn the terrace, than on the leaves of the lofty cedar; so virtue is more resplendent in those in humble stations, actively employed in all the business and drudgery of doing good, or of suffering evil for the good of others, than when she appears leaning upon the dignity of high and reputable office.

Viewed from whatever point of the compass we can approach this subject, it would seem as if the example of "serving the Lord with all humility and with many tears," is not accessible to a non-resident

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bishop; and that, indeed, the whole charge of the Apostle Paul is wholly inapplicable to those whose diocess is more than one single community meeting statedly in one place.

I need not ask you how it would be possible in the words of Peter "to feed the flock of God *among you*," or in which you live, if a man live in Philadelphia and the flock be scattered over 320 by 200 miles; or how a person could declare "the whole counsel of God" to a people he may happen to visit once in seven years; or how he could teach and visit "from house to house" through the whole state of New York, Ohio, or even Tennessee, and "warn every one night and day," as did Paul in the attitude in which he presented himself as a model for the bishops of Ephesus.

I need not expatiate on the address of the Apostle Peter to the bishops in Pontus, Galatia, Cappadocia, Asia, and Bythinia—inasmuch as it is almost identical with that of Paul in his charge before us. But there is one point yet but superficially glanced at, which deserves the most serious and grave consideration: it is the responsibility of the bishops to the Lord, "the great Shepherd of the sheep."

Is it true, or is it not, may I ask, that the Lord Jesus will hold the christian bishop accountable for his charge? So taught Paul when he said of himself while presiding in Ephesus, "*I am pure from the blood of all men.*" Had he not fully "declared to them all the counsel of God," and faithfully discharged the duties of the relation in which he stood to that community, could he have said that he was guiltless if any of them failed of the heavenly kingdom? So taught Peter when he assured the bishops of Pontus, Galatia, Cappadocia, Asia, and Bythinia, in his first letter, that if they exercised the bishop's office as he directed they should "receive a crown of glory that fadeth not away." Here, then, are intimations of the high accountability of christian bishops—of the rewards that must follow their administration of the affairs of the communities entrusted to them. But still more explicitly and authoritatively writes the author of the Epistle to the Hebrews, chap. xiii. 17. "Obey them who have the rule over you, and submit yourselves; *for they watch for your souls*, as those who MUST GIVE ACCOUNT; that they may do it with joy, and not with grief, for that would be unprofitable for you." This is enough. Now the question is, Can a diocesan bishop thus watch for the souls of his charge? or can he divide his responsibility with a priest or deacon, and feel himself safe in relying upon the fidelity of his clergy? And where is the saying in God's Book, which would authorize the idea of a bishop deputing priests or deacons to perform his episcopal duties? And if there were any authority for such a transfer, would not their responsibility be equal to his own? And will God impute to every diocesan bishop and to all his clergy equally the blood of all who perish under their charge, through neglect of duty or mal-administration? or will he only hold the bishop guilty when his clergy fail, as the Banks call upon the endorsers only when the principal drawer fails? But would not this be to hold two or more persons liable for

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one failure or offence, contrary to the well defined principles of the divine government!

Not to be unmercifully tedious, our argument is, that all the duties of the bishop's office are of such a nature as to require the constant personal presence and attention of the bishop in the midst of his flock; that there is neither precept, nor precedent, nor reason found in the Living Oracles for delegating another person to perform any of those duties; that in the nature of things they cannot be so delegated; and, therefore, to extend a bishop's diocess beyond the limits of a single community in which he lives is wholly out of the question and unprecedented in the Book of Christ. To farm out the souls and eternal destiny of men to sub-agents is a policy unsuitable to the dignity of the Author of this religion, irreconcileable with his own example, (who, whilst among men, personally kept all that were committed to him, so that at last he could glory that he had lost not one, but the son of perdition,) alike detrimental and dishonorable to the bishops and their clergy, and neither conducive to the glory of God nor the good of the church. All of which, together with the foregoing epistles, is most respectfully, faithfully, and benevolently submitted to the candid and careful consideration of my much esteemed and accomplished friend, with every kind wish for his present and future usefulness, honor, and happiness—by his obedient servant,

A. CAMPBELL.

One Argument subversive of Paidobaptism.

BAPTISM is either the duty of parents in reference to their children, or it is the personal duty of children in reference to themselves. It would be anomalous to represent it as the duty of both. If it be the duty of parents to have their children baptized, then the children are free from all responsibility on the subject. It never can be the duty of any child to be baptized if it be the duty of its parents to have it baptized, for God has no where confounded personal and relative duties. Whatever is strictly personal cannot be relative, and whatever is strictly relative cannot be personal. In one sentence personal and relative are two ideas, not one. Now if the law says, *Baptize your children*, then are children blameless and praiseless for their baptism or the want of it; the responsibility is upon the parents: but if the command be to parents and children, "*Be baptized every one of you*," then is father and son equally disobedient and culpable who makes it not a personal duty to obey the Lord for himself. We do not remember to have seen this argument in print. If it is logical, as we presume it is, it must settle the controversy in the minds of all reflecting and unbiassed persons. Every one must see that the duties that belong to the father as such, cannot belong to the child as such; and if, like circumcision, baptism be the duty of the parents, those children who have been neglected are under no obligation to be baptized, for the Lord will not condemn the children for the sins of their

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parents; and he has no where made any special arrangement in behalf of such children as have been neglected by their faithless, unfeeling, or unrighteous parents.

EDITOR.

The Bible.

From the English edition of the Bible.

ON the last page of the first edition of the English Bible is the following imprint:—

"*Prynted in the yeare of our Lord,* MDXXXV, *and fynished the fourth day of October.*"

This Bible was Miles Coverdale's version, which was dedicated to Henry VIII. and allowed by royal authority. Coverdale mentions that the king gave this translation to some of the bishops for their perusal, who alleged that there were faults therein, but admitted that no heresies were maintained: "If there be no heresies," said the king, "let it go abroad among the people."

It is not generally known, perhaps, that there is a copy of Miles Coverdale's Bible in the British Museum. It is a small folio, printed in the black letter. Each book is divided into chapters, but there is no subdivision into verses. After the books of the Old and New Testaments, those of the Apocrypha are inserted with this introduction: "The books and treatises which amonge the fathers of olde are not retened to be of like authoritie with the other bokes of the Byble, nether are they fonde in the canon of the Hebrew."

The volume contains many curious engravings. The frontispiece is very elaborate. The upper part represents Adam and Eve after eating the forbidden fruit; opposite this Christ is treading on the serpent's head. Under these is Mount Sinai, with Moses receiving the two tables of the law, surrounded with flames, among which are several trumpets.

Opposite this Christ is commissioning the Apostles to preach the gospel, each one of whom is walking away with an immense key on his shoulder. Lower again is the High Priest reading the Book of the Law; and opposite is Peter preaching on the day of Pentecost. At the bottom is exhibited the King, surrounded by his Prelates and Nobles, to the former of whom his Majesty is presenting the sacred volume. This no doubt was intended as a compliment to Henry VIII. to whom the translation is dedicated. These vignettes are comprised in a kind of frame work upon the margin, the title appearing in the centre.

There is a "prologe to the Christen reader," in which Coverdale confesses his "insufficiency to perform ye office of translatoure," but he was impelled to put the Bible into English, having "consydered how great pytie it was that we shulde want it so longe:" and he says, "It greved me yt other nacyons shulde be more plenteously provyded

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for with ye Scripture in theyre mother tongue than we. Therefore he thought it his dewtye to do his best, and that with a good will."

In many parts it is of course inferior to the subsequent translation; but the fact that it was "faithfully and truly translated out of the Douche and Latin into Englishe," coupled with the condition of our language at that day, render it a work worthy of all admiration. Some passages have more simplicity and clearness than even in the translation in common use. For instance—"O that my wordes were written; O that they were put in a boke—wolde God they were graven wt in yron pene in leade or in stone." Job xix. Again, "But sure we are that all things serve for the best unto them that love God." Rom. viii.

Other passages display at once the antiquity and the change of meaning which terms have undergone in the course of three hundred years: as in the same chapter of Romans, "They that are fleshly are fleshly minded; but they that are goostly are goostly minded." And in Psalm xci. "So yt thou shalt not nede to be afrayed for any bugges by night, nor for the arowe that flyeth by day." The term "bugges" was used in Coverdale's time to signify any thing dangerous or terrific, and not that domestic annoyance which was not then known in London, the cimex lectularious.

In his "prologe," the author gives this advice to his readers:—"I exhorte the yt thou finde ought therein yt thou understandest not, or that appears to be repugnant, give no timerarious or hastye judgement thereof; but ascrybe it to thyne owne ignorance, not to the Scripture; think ye thou understandest it not, or it is happlye oversene of ye interpretors, or wrong prynted. Agayne: it shall greatly helpe ye to understand Scripture, if thou marke not onely what is spoken or wrytten, but of whom, and unto whom, with what wordes, at what time, where, to what intent, with what circumstance, consyderinge what goeth before and what followeth after." The following was a prophecy. "God shall not only send it thee in a better shappe by the mynistracyon of other that beganne it afore, but shall also move the hertes of them which as yet medled not withal to take it in hande, to bestowe the gifte of their understandynge thereon."

[*Christian Index*]

Progress of Reform.

EXTRACTS FROM LETTERS.

BERLIN, Maury county, Tennessee, December 30, 1835.

THE reformation is still moving onward in this section. I have *planted* another congregation (north-east of Columbia) this year. They number about fifty, mostly new converts. The churches at Berea and Cedar Creek are doing well. They come together on the first day of *every* week to sing praises, offer up thanksgiving and prayers, to read the Living Oracles, break the loaf, and remember the poor.

JOSHUA K. SPEER.

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York County, Virginia, January 1, 1836.

I have been preaching here for the last ten days, in Yorktown and at Grafton Meeting House. I commenced meeting in the Grafton house on Christmas day, and continued Lord's day, Monday, Tuesday, and Wednesday. During the meeting twenty-six confessed that name in which there is remission of sins, twelve males and fourteen females. We had most happy meetings. There is much inquiry still among the people, and I have concluded to stay and preach on Saturday in York and on Lord's day at Grafton. We spent the time very profitably at nights in the different houses of the brethren in religious conversations, and we heard many say they never spent so happy a Christmas before.

JAMES HENSHALL.

Charlottesville, Virginia, December 30, 1835.

The Baptist church in Charlottesville have lately divided, cutting off from thirty to forty members, charging them with "*Campbellism.*" There was a majority against a division, as shown by a vote upon a motion calling for a division. The majority then withdrew, constituting themselves into a church, and claiming to be the "Regular Baptist Church." The Rev. *Robert Ryland*, Professor in the Baptist Seminary, now here as Chaplain to the University, contended on the side of orthodoxy against that portion of the church which he denounced as heretics and followers of A— C—. We called upon him to state the heresies which we held, and challenged him to show that we entertained a sentiment or maintained a practice which the Scriptures did not teach or sanction. But all to no effect. He offered as an apology for declining, that our doctrines flourished by controversy! Let a man be branded with the charge of C—ism, and many suppose that justice is not due him. We have a majority of the church with us, and shall proceed to organize by apostolic rules.

We would be exceedingly gratified to see any of the proclaimers when they travel this way, and more especially should we rejoice to see you. We need the help of our brethren.

I did not mention that in the division we got all the ordained Ministers—three in number, two members of the church, the other the Pastor.

May the Lord bless us in our labors to advance the Redeemer's kingdom!

J. W. GOSS.

Fredericksburg, Virginia, December 24, 1835.

My brother Henry T. Anderson has been the means, lately, of forming a congregation in Matthews county, of sixteen members, from the Baptist ranks —others expected to join them.

ALBERT ANDERSON.

Troy, New York, December 22, 1835.

It would be highly gratifying to the brethren here in Troy, although we are but few in number, to have some of the proclaimers visit us, that we may be fed with the milk of the word: for the food which we have been in the habit of receiving from the teachers among us is as one of old said, "Like gravel in our mouths," and cannot be digested. You will do us a great favor by noting us in the Harbinger, with the request that some of our brethren of the reformation may visit us.

JOSEPH W. AGER.

Providence, *R. I* December 22, 1835.

Agreeably with my intentions when I wrote you last, I have accomplished my journey to New England, and have been in this state and the adjoining part of Massachusetts five or six weeks, visiting my relatives and friends. But, oh! the changes which have taken place in five years! and, from the reception I have met with among my brethren with whom I used to associate, one would think nothing had changed so much as myself! The reproaches of discipleship and my apostacy from orthodoxy had anticipated my arrival, and I was

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metamorphosed into almost every thing that imagination could invent. The first salutation is, "Well, what are you?" I profess to be a disciple of Jesus Christ. "Well, but what do you believe?" "I heard you had got to be a Mormon!" or "an Infidel!" And many appear to be as much afraid of me as though I had come from the Moon: even some of those I used to esteem the best, are very shy.

But notwithstanding all this, there are many ears open to the truth: and would my health permit that effort I have a disposition to make, I should expect to see many obey the truth. Oh! how often, in the few weeks I have been here, have I wished for the assistance of some of the western evangelists to commence a regular attack upon Sectarianism and Infidelity! Is there not some person within your knowledge possessed of adequate talents for such an enterprize, who would come this way and spend a few months? I certainly think there is a great deal to be accomplished in this country. Houses for public speaking can be obtained all over the country, and a great portion of the community are just ready to embrace the simple truth. The sects, in aspiring after popularity, in their war with each other, and in corrupting christianity, are driving the intelligent part of the community into scepticism. Infidelity is lifting up its head, and becoming more and more daring. Indeed, it does appear to me that nothing can save the people from avowed infidelity but primitive christianity, and now appears to be the time for its promulgation.

J. M. YEARNSHAW.

AUSTINTOWN, Ohio, December 30, 1835.

Our beloved brethren Hartsell, Bosworth, Alton, and Applegate are laboring day and night, and things are going on much better in Trumbull county than formerly. A number have been immersed—twelve at a three days' meeting, at the centre of Brookfield, by brother Hartzill and Bosworth, and six more are expected on next Lord's day in the same place.

JOHN HENRY.

WOODVILLE, Wilkinson county, *Mi.*, Dec. 7, 1835.

There are but a very few of us that labor in the good word and teaching in this state; but the good cause is advancing notwithstanding opposition. There is a church in this county of about seventy-five members. We have additions nearly every week. Yesterday (Lord's day) there were three immersed in the name of the Great King. One other confessed—to be buried shortly. The harvest truly is great, but the laborers are few.

ISAAC N. HODGEN.

DUBUQUE, M. T. November 10, 1835.

Believing that it will be a gratification to you and some of your readers to hear that the stone which was cut out of the mountain without hands has rolled until it has reached that place in the far west known by the name of Dubuque. I send you this for publication. This town is situate on the west bank of the Mississippi, about five hundred miles north of St. Louis; and contains about fifteen hundred inhabitants, one house for public worship, (Methodist,) and one Catholic church in building. It is not more than about three years since this country was inhabited only by savage tribes of Indians, the footsteps of whom are yet to be seen in almost every direction leading to the place where stood the town of the Sacks and Fox nations. But they are gone—their town is demolished—and their cornfields are laid waste. "Man dieth and wasteth away; yea, man giveth up the ghost, and where is he?" How solemn the thought! And on the same spot of ground where once stood this demolished town, now lives one who professes to be a proclaimer of the ancient gospel; and the once solitary wilderness now buds and blossoms as the rose, and songs of grateful praise now ascend from the hills which once echoed the savage yells of the sons of the forest.

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On the 1st instant a church of Jesus Christ was organized within about one mile of Dubuque, of eight members; and at candle-light worship commenced again, and two were added to the little vine.

I came to this place about the first of June last, and have been endeavoring, as often as circumstances would justify, to proclaim the gospel of the kingdom to as many of the citizens of the town and country as I could collect for worship; but not without opposition—not from the world, but from those who profess to be the followers of the Lamb, (Methodists.) Let it not be told in Gath, nor published in the streets of Ashkelon, that any who profess the religion of Jesus Christ ever opposed his brother for preaching that Jesus Christ is the Son of God, and that the house of God is built on the foundation of the Apostles and Prophets, and not on creeds and confessions of faith made by men for sectarian purposes, and being fitly framed together groweth into a holy temple in the Lord. From the effect the truth appears to have on the minds of many, I anticipate the day not far distant when numbers will put on the Lord Jesus by immersion. Will none of the proclaimers of the ancient gospel come over and help us? Help is greatly needed. O may some one devoted to the good cause hear the voice of the Lord, saying, "Go and join yourself to the chariot!"

You may, perhaps, hear from me again, and thereby learn the future destiny of the little church. O may it be as a garden enclosed, or as a tree planted by the water side, whose leaves are ever green!

J. BAUGH.

P. S. For certain reasons I have delayed the mailing this letter until it is now December 14th, which enables me to say the Lord has done great things for us since the formation of our little church; and, holy be his name, we now number sixteen, four of whom have been received on a confession of their faith, and will be immersed as soon as circumstances will justify.

J. B.

DAYTON, Ohio, January 5, 1836.

We are getting along in spiritual concerns very well. Fifty-seven have been immersed since the first of April last. Fifty-five of that number bid fair to honor the cause. Brother Jamieson labors for us at present.

F. GOSNEY.

CONNERSVILLE, *Ind.* January 7, 1837.

The congregation of disciples in this place are progressing in the knowledge of the Master's will, and are gradually increasing in numbers. We meet regularly every Lord's day to break the loaf and to edify and admonish one another. Brother O'Kane resides here, but is seldom with us on Lord's day; his duties as an evangelist call him away. The ancient gospel found its first advocates in this country among the Baptists, and a great majority of the first churches were Baptist churches, remodelled by a majority; always containing, however, a dissenting minority. These churches met monthly, and some of them semi-monthly, and perhaps broke the loaf as often. The brethren generally see the mistake in this policy. The old fabrics are falling to ruin every where, and churches on the ancient model are springing from their ashes like the Phenix in the fable. We think it important that we restore not only the Apostles' doctrine, but also the apostolic *order*. The cause is now prosperous throughout our region.

R. T. BROWN.

CARROLLTON, *Ohio*, January 10, 1836.

Our church is still increasing and prosperous. We are living in love, unity, and peace—and, above all, in hope. On the last Lord's day and on Monday four were added to the church. Preparations are now making to erect a house for us to meet in.

JOSHUA D. PATTON,
SAMUEL SALA.

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HANCOCK COUNTY, *Ohio*, January 14, 1836.

I removed here one year ago last June. There were at that time two disciples five miles from me, besides my own family, which consisted of five including myself. We occasionally met for worship with some of our strange neighbors that Fall and Winter. Last June we embodied or constituted ourselves a congregation, professing faith in the Lord Jesus Christ, in gospel order, according to the Holy Scriptures. We meet on every first day of the week, and attend to breaking bread, exhortation, singing, &c. At the time we were constituted our number was eleven—our number at present is fifteen, and we expect some more to join us shortly. I try to labor in word and doctrine with the brethren, and sometimes out of the bounds of our little church, among the sects, principally Methodists. We are very weak in talents, and should be much gratified to have some of the brethren better qualified to teach than ourselves, to visit us. There is much prejudice against us here as well as elsewhere, much of which we think might be removed were more able preaching brethren to visit this part of the state. Our country is settling very fast.

HENRY L. DALLY.

January 4th, 1836.

I AM fully persuaded the cause of truth is gaining ground on the Western Reserve, a result measurably consequent on co-operation measures. Twelve persons were lately immersed at Brookfield, Trumbull county—either six or eight at Newburg—at divers other places I have heard of less numbers making the good confession. Many churches I hear from are quite alive to the inquiry, What lack we yet?—to the consideration of the duties devolving on them to hold forth the word of life abroad, and to conform in all things to its requirements at home; thus exhibiting in practice the principles taught in words. But good and evil are so mixed in this world, that we seldom long perceive the former with eyes unmoistened at the sight of the latter. It is painful to know that even at this time, when a spirit of inquiry, *What is truth*, is abroad, to a greater extent, perhaps, than at any former period—when numerous churches are in an infantile state, left to a great extent destitute of the second teaching, instruction in *the all things*, and as a necessary consequence followed in some instances with evils the legitimate fruits of such neglect—I say, when such is the state of the public mind and the churches, it is painful to know that the exertions of the many in some places to aid and support the cause of truth, are in some measure paralyzed by the opposition of the few, who, however conscientious they may be, seem more wise to discover evil than to devise good, and are so fearful of doing wrong that they dare not do right.

Of all the pilots that ever tendered their services to guide mortals into safe havens, deliver me from that man whose name is fear, whose nature is affright, whose reason, knowledge, and judgment all in a twinkling of an eye can be exploded by one suspicious or panick thought. There are those whose fearful and affrighted imaginations are such that they can be in storms amidst calms—in battles where peace reigns; who can see tigers and lions, their very eyes and ears—aye, teeth and claws too, where nothing but rocks or stumps exist. There would be no security that such a person at helm might not, to avoid rocks and quicksands that existed only in his imagination, very conscientiously plunge in, or split upon those that were real.

But a few queries for gennral consideration. What is meant by the following and all kindred expressions addressed to the Most High?—That he would cause his word to have free course, or to run and be glorified? That all men be instructed in the knowledge of the truth, and caused to confess and obey the Lord? That the Lord would supply the wants of the poor and needy, feed the hungry, clothe the naked? &c. &c. Do those who utter such words

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expect that the Lord will miraculously effect all such like things? or do they not rather expect that the Lord will effect these things through the medium of his body the church? If we think soberly, can we suppose the hungry are to be fed, the naked clothed—that those who at the instance and request of churches go forth to proclaim the word, their wives or little ones are to be sustained in existence without earthly means? Where are these treasures of the Lord by which the above indicated, and all similar ends are to be effected, but in our hands as his stewards? And if we as his stewards withhold the means ourselves and oppose others supplying, are not our prayers in the above and all similar language thoughtless expressions or solemn mockeries, if indeed God can be mocked? But I am persuaded there is a misunderstanding among brethren that seem at antipodes; that they are by no means as wide in wishes or views as they suppose themselves to be; that we are liable to be misunderstood, and should be very careful not to do injustice to each other and pronounce severe judgment or doubtful inferences; but rather being generally agreed in the objects to be accomplished, let us, in the exercise of that charity that thinketh no evil, that suffereth long, that hopeth all things, strive unitedly to understand and practise what is required, all that is required, and nothing else.

P. S. I know of no authorised ecclesiastical power in any man or men superior to churches to whom any are amenable; nor do I desire to live to see the day when such a state of things shall exist among the disciples, that any may aspire to office in the church, or "be smitten (if I may use this language which I gathered from amongst some rather doubtful expressions, according to my judment,) with a love for the station of bishop or evangelist for filthy lucre's sake;" but hope and pray, that as the disciples of Christ, we as a people may avoid on the one hand all unrighteousness in the love of mercy, and on the other all supererogation in the fear of the Lord.

A. B. C.

Western Reserve.

A FABLE.

A PHYSICIAN once had a horse, which, in size, elegance of form and carriage, activity, spirit, and docility—in fine, in every respect was perfect, excepting one fault overtook him of stopping, starting, and dodging at nearly every thing he saw, and very often when no earthly cause of his timidity could be perceived. Patience-worn and provoked, as well as often in jeopardy by the tricks of the brute, he scourged him from time to time with severity; which, seeming only to increase his vicious practices, he one day rashly resolved to put out his eyes as the only means of rendering him better than useless. But, to his surprise and regret, he discovered that the stopping and starting had not been on account of what the animal had really and clearly seen—for the poor creature was nearly blind. Self-condemned and conscience-smitten on account of past unmerciful treatment, the owner immediately laid aside the whip and applied his best eyesalve in a compassionate manner, which soon restored the sight—when the noble animal became as bold as a lion and as docile as a lamb.

MORAL.

Many religionists there are, who, on some accounts, are entitled to much credit, but are rendered nearly or quite useless in the cause of truth, by their surpluss surmisings and fears of every thing they hear and see: and perhaps none can be found who are as easily and frequently alarmed as those who discern the least, or whose suspicions and conscientious scruples exceed their powers and exertions to discriminate between truth and error. But spiritual Doctors would do well to open their own eyes, and consider whether healing applications to the eyes of the understanding of such would not be more humane and beneficial than a lash tothe back. X.

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Dr. Sleigh.

IT has pleased the Lord in his all-wise providences sometimes to unveil the opposers of his cause, and to let both friends and foes, even in this present life, see what manner of spirits oppose reformation, under the mask of zeal for sound principles and sound practices.

In our public attempts to revive and restore the primitive faith and manners, it has been our lot to be opposed and fiercely assaulted by many persons of much influence with the people; and I doubt not but amongst our opponents have been persons of sterling principle and integrity. But with all our charities alive and active, we must confess, that, in our judgment, such opposers have been a very small minority in the host of assailants whom we have had to encounter. Two of the most zealous of these champions for metaphysical regeneration, who have greatly injured us by false representations, have recently been completely unmasked.

Lawrence Greatrake, a name familiar to the readers of the *Christian Baptist*—a Regular Baptist of high Calvinian stamp—for whom not only many preachers of different shades, amongst the Regular Baptists, but also amongst the Presbyterians, had much affection as a defender of their faith, and for whom they opened their meeting-houses, pulpits, and purses, because of his sayings and doings against us—after offering much incense at the shrine of Bacchus, this militant preacher of the popular doctrine has openly renounced Jesus Christ as an impostor; and, as recently and credibly reported here, has put on the profession of Atheism.

Dr. Sleigh, of Cincinnati fame and London memory, who obtained such praises for his opposition to our brethren and our cause in the *Baptist Cross and Journal*, and from those who sustain it—who made such a tremendous charge against us, much to the gratification of different sects and sectaries—who so dexterously "unmasked Campbellism" to the delight of certain ministers of religion—has been recently completely unmasked by Mr. Origen Bacheler of the city of New York.

His debates with the sceptics in Philadelphia and New York, and the encomiums of the priesthood of those cities, with the endorsement of some of the most reputable Doctors of Divinity in the latter city for his "*judicious* and *able*" defence of christianity, were not able to protect him against the fame which he acquired in London and during his short abode in this country.

Mr. Origen Bacheler, of New York, a gentleman of much celebrity for his literary, religious, and miscellaneous publications, especially for his defence of christianity against the philosophy of R. D. Owen of the French and English schools, was chosen a Moderator of the discussion in New York by Dr. Sleigh. But this gentleman, so well versed in the whole subject of debate, soon discovered, from the unwarrantable concessions, feeble defences, and, above all, from the recklessness of truth apparent in the Doctor's assertions, that the cause of christianity was about to sustain a very great injury in his

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hands; and because of his faithfulness to these his convictions and impartiality as Moderator, he soon became so unpopular with the Doctor as to be dismissed as his Moderator.

Meanwhile the attention of the public was soon turned from the incompetency of the Doctor to some serious charges against his moral character, which, following him from London and Cincinnati, seemed providentially to arrive at this important crisis to save the reputation of the christian cause from the unsanctified defence of one who is a more deadly foe to her interests than any sceptic of the same talent in America. The following disclosures being fully sustained, as would seem, from the documents which Mr. Bacheler has laid before the public. Of these I give my readers the following extract:—

"A letter from a Physician in Cincinnati has arrived in this city, from which I make the following extracts:—

'Dr. Sleigh came here early in 1834, as he said, directly from London. He told Dr. Moorehead, a countryman of his, that he possessed a large estate; but no one believed it. He lectured on religion,' &c. 'In the mean time, a work called the *London Lancet* arrived, containing an account that Dr. S. had run away from London, after embezzling funds to a certain amount from an Institution in that city. A Miss Williams, a pious old maid, lent the Doctor $1800, (one account said eight hundred dollars,) and took his note. Some time in June or July, 1835, Miss Williams asked for her money. It seems that the Doctor had found means to obtain the note, and destroy it!! He denied ever having received any money of Miss W. She then arrested him for swindling, and he was locked up in a felon's jail. In the meantime the Doctor had an interview with Miss W. and confessed his crime to her, and acknowledged the debt. She, like a woman as she was, took his confession and his note, and he was liberated. He immediately quit Cincinnati—said he was going back to London. He has stripped Miss Williams of all her property—left her bare—she now obtains a scanty support by teaching music. I believe this detail to be true in substance, but I am not able at present to leave my room to consult Mr. Underwood. The following persons might be written to: Dr. William Price, Dr. Charles Witsack, Alexander Flash, Linden Ryder, and Miss Williams, the sufferer by this abominable *knavery*.'"

The Doctor's defence against these charges is, (as I wish always to give both sides,) 1st. "That a recent Campbellite, and a notorious infidel, one imported here by Mr. Owen, Sen. laid a deep plot for me in the house of the latter, making the lady alluded to their tool; that for any demand this lady makes against me, she holds my bond, which will not be due for fourteen months to come." To this the Doctor adds, "that the former," (this 'recent Campbellite,' I suppose,) "with whom I never had any money transactions whatever, took oath that I owed him $1800, which my Attorney, Mr. *Drake*, is now prosecuting for me."*

His defence against the imputation in the *Lancet*, shows, if possible, a more deep-rooted and deliberate depravity than this swindling attempt upon a female inmate of his own family, and a member of his little church! I have not room (nor is it of such interest as to induce

* *We will thank some of our Cincinnati friends to explain and refute this calumny, if it can be done, while said suit is pending!*

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me) to tell the whole story. I will give a sketch, however, from Mr. Bacheler's pamphlet, titled "The Veil Removed, or W. W. Sleigh Unmasked."—

"Mr. Sleigh supposing, no doubt, from my publishing nothing from the Lancet itself in confirmation of the letter, that I had not that work within my reach, hies to Mr. Buchanan, the British Consul of this city, and, as it would seem, presents for examination in his office certain volumes of it, and then publishes to the world the following memorable document:—

"*His Britannic Majesty's Consulate,*
New York, December 22, 1835.

"I certify, That Dr. Sleigh submitted to my examination various documents, letters, and testimonials, which he received in London. With several gentlemen who have signed the same, I am personally acquainted, and have ho hesitation in saying such are authentic.

"I further certify, That at the request of Dr. Sleigh, I caused to be examined in my office, the London publication, called the *Lancet*, for the years 1831, 32, 33, 34, and up to March, 1835, and the name of Dr. Sleigh does not appear in said publication.

(Signed) JAMES BUCHANAN."

"P. S.—Dr. Sleigh begs to observe, that this journal has thus been examined for three years before he left London, (February 23d, 1834,) and for thirteen months subsequently. But had he been abused in it—he would have shared the fate of every Hospital Surgeon in London, viz. Sir Astley Cooper, Abernethy, Brodie, &c. For the refutation of the calumny respecting Cincinnati, he refers to his Attorney, Mr. Drake, and to all the clergy in that city, the Campbellites excepted."

"It will readily be perceived that an attempt is here made to impress on the public mind that the Lancet has nothing derogatory to the character of Mr. Sleigh, and consequently, that the statement in the Cincinnati letter with regard to it is false, and its writer unworthy of credit *in toto*. Short-sighted man! to suppose that a publication like the London Lancet could not be found in a city like this, or that an individual as well acquainted with his slippery tricks as I am, would not be on the look out for him. I must confess I was somewhat surprised to see such an annunciation as the foregoing from Mr. Buchanan; for I had supposed that the circumstance to which the Cincinnati letter referred was of a much more recent date than Mr. Buchanan's statement would go to show. But I knew that Mr. Sleigh's name was *somewhere* in the Lancet at all events, having myself seen it attached to a letter or two of his own inserted in that publication. So to searching I went; when lo and behold! I discovered in the Index of one of the volumes the following ominous phrase: "Sleigh *versus* Pope." On examining the article to which it referred, it proved to be a trial in the Court of King's Bench, in which certain severe charges against Sleigh's character were sustained! The account of this trial I republished forthwith in the *Sun*, to correct the erroneous impression made by Sleigh, that the Lancet contained nothing against him, and to show, also, that the Cincinnati letter was entitled to credit.

"The London Lancet is a weekly pamphlet, with a cover on each number, on which are advertisements. Each year commences the latter part of September, and consequently one year of the work itself contains a part of two years; so that the date on the first page of each number is expressed by both the years, of parts of which a year of the Lancet is composed. For example: 'London, Saturday, April 2, [1830—31.]' Each year also constitutes two volumes, six months to each, so that a person unacquainted with the work would be very liable to be confused with regard to the year in which a particular number might have been published. There is, indeed, somewhere in the course of each number, an editorial head containing the year in which it is published, and not the other year. But the Lancet head itself, on the first

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page, has the prominent date, and is calculated to confuse and mislead one not familiar with its peculiarities of date and division. Under these circumstances, together with the declaration of Mr. Buchanan before my eyes, that the Lancet of 1831, and so up to 1835, did not mention Mr. Sleigh, I got the impression at once, on seeing the date of the number containing the notice of the trial already mentioned, dated with the two years 1830—31, that that number, of course, belonged to 1830, and I so published it accordingly. Be astonished, then, O heavens! and hear, O earth! to learn, than the Lancet of June 25th, 1831, contains a notice of a trial in the Court of King's Bench, in which the severest reflections on the character of Mr. Sleigh as surgeon of his defunct 'hospital,' were declared to be amply sustained, even before the close of the trial, and that he must accordingly be non-suited *sans ceremonie*—which was done!

"It is difficult to conceive how a *critical* examination of the Lancet could have admitted of a mistake with regard to the years of its publication, and to have led the examiner to suppose that he had seen the whole of the year 1831, when, unless he saw the very volume containing this trial, he could have seen only *six months* of that year. Admit, however, that the examiner did actually *mistake*, by supposing he had seen all of 1831, there is no chance for such an excuse on the part of Mr. Sleigh. *He* KNEW the year on which that trial took place. *He* KNEW that the Lancet of 1831 mentioned him, and noticed the trial. *He* is therefore guilty, in this instance, of a triple deception; first, in conveying the idea to the public that the Lancet contained nothing derogatory to his character; secondly, that the whole of the year 1831 had been examined; and thirdly, that during that year he was not so much as named. 'A three-fold cord is not easily broken.' Let those who have snapped a single string, by palliating the only deception in this case hitherto brought into view, try now their strength on this cord of *three* strings.

"But it is not merely one, or two, or three articles in the Lancet that mention Mr. Sleigh, and mention him too in no very favorable terms. The Cincinnati letter is scarcely a circumstance, when compared with the disclosures which rise to the astonished eyes of the reader when looking more fully into that work! O! how silent is this same London Lancet with regard to Mr. Sleigh! How unworthy of credit the Cincinnati letter-writer! Lo! what a 'conspiracy' is on foot against this poor, persecuted man! Divine Providence itself seems at length to have joined the 'conspiracy,' and to have rendered his very trickery subservient to his ruin! The day of his utter overthrow appears at length to have arrived, and his iniquities, after so long a period, to have come down concentred on his ungodly pate!!!

"The reader will be curious to know how it happened that Mr. Sleigh and his concerns should have been so frequently mentioned in the first years of the Lancet, and not afterwards. The following editorial note in that work, appended to a part of a letter of Mr. Sleigh, will solve the mystery, and show also how the charges against his character, which he prosecuted as libellous, but which were substantiated in Court, came to be published on the Lancet wrapper as an advertisement.

'We cannot insert the remainder of this letter for two reasons:—First, we have not space for it; and, secondly, it contains innumerable libels. Mr. Sleigh should bear in mind that a libel upon an Attorney is not quite so easy to defend as to write. The controversy upon the affairs of the Western Hospital has already extended to an unreasonable and inconvenient length, and the papers in this week's Lancet are the last that can be inserted upon the subject. Any further letters must be printed on the wrapper, and paid for as advertisements.'

"How marvellously innocent must Mr. Sleigh have been, not to have appeared in the Lancet after having been excluded from its columns for his libellous communications! And how greatly does it enhance his innocence, for him to produce the volumes of that work from which he was thus excluded, and make use of their silence with regard to him, as an argument with a com-

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munity unacquainted with the work, to persuade them that it did not impeach him at all, and that the testimony to this point by me adduced was therefore unworthy of credit! And how tender must be the moral sensibilities of those who, with this attempt at deception *before their own eyes*, can still declare his moral character 'unimpeached and unimpeachable!' "

It is not to gratify a single unkind feeling (for I have not one) towards Dr. Sleigh, for his uncourteous, ungentlemanly, and unchristian attacks upon the cause we plead, and my brethren in that cause, while living in Cincinnati; but it is for the sake of that cause we announce to our readers these disclosures, to the intent that they may see what manner of spirits unite and harmonize in opposing this most needful reformation.

Dr. Sleigh is one of those who stoutly and clamorously pleads for hypercalvinistic metaphysical regeneration, as his debate with brother *Johnson*, of Kentucky, amply testified; and like his brother Lawrence Greatrake, he was wont to appeal to his own experience for the truth of his theory. EDITOR.

Profanation of Religion.

WE are more and more deeply penetrated with the conviction that our "*Religious Heralds*" are bringing religion into disrepute and contempt by so mingling things sacred and political, commercial and facetious, and sending them to the world under the Banner of the Gospel—of the Cross—of Religion; and so labelling the whole to their customers under the name *Christian*, as to inveigle many honest and unsuspicious persons, and delude them into the belief that they are giving to the Lord, and supporting his cause in contributing to these miscellanies, of things clean and unclean. We shall occasionally give the heads of some of these papers, if by any means we may open the eyes of the public to the injury done to christianity by such vehicles—the least injurious parts of which are frequently the political and literary articles which they contain.

"*Religious Herald*," Richmond, Va., January 18.—'Communion with God'—'Markets'—'Desecration of the Lord's day'—'Hymeneal'—'Christians in Want'—'Electoral Ticket'—'Serious Reflections'—'French Indemnity'—'Sabbath-keeping'—'300 boxes Window Glass'—'Beautiful Extract'—'Drug and Apothecary Store'—'Temperance'—'Tavern for Sale or Lease'—'Religious Intelligence'—'Cancer'—'Sylvan Hill Academy'—'An Irreligious Home'—'Nine days later from France'—'Death of the Ettricke Shepherd'—'New County'—'The importance of a thorough knowledge of the Scriptures'—'Latest from England'—'The Cross of Christ'—'Wholesale Prices.' This is but a sample from one paper, edited by Mr. *Sands*, of Richmond, and patronized by all the Baptist preachers and people of note in Virginia.

Now the question is, when a christian reads such a paper from end to end, if any one ever does, is he more fit for the service of Mammon than for the service of God? If such be the means of sanctification and edification of the Virginia Baptists—if this be their *Religious Herald*, what must be the intelligence and piety of the denomination! EDITOR.

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OBITUARY.

WILLIAM BALLANTINE, an aged and venerable president of the church of Christ, in Philadelphia—one of the most learned and amiable of the advocates of the ancient faith—after a long and painful illness, which he bore with christian fortitude and resignation, fell asleep in the hope of immortality on the morning of the 4th day of January last.

He was well known in England, Scotland, and Ireland, as a laborious minister among the Independents and Scotch Baptists; and for some years after his arrival in this country he labored amongst the Baptists of Pennsylvania. But a few years since, becoming acquainted with the principles of the present reformation, he cordially embraced them, and gave them not only his cordial suffrage, but, to the utmost of his ability, labored in the cause. He was eminently skilled in the original tongues, a most excellent lecturer on language and the Holy Scriptures; and we trust that the seeds which he has scattered in a long life devoted to the Lord, will result in an abundant harvest to the praise of the Lord, and to his eternal rejoicing at the great feast of ingathering—at the harvest home.—*Ed.*

QUERY—*To brother J. A. Butler, the Evangelist, of Alabama.*

Dear Sir—Your communications through the Harbinger and other periodicals have gladdened the hearts and refreshed the spirits of thousands. We rejoice greatly, and give thanks to the Lord, that the *old gospel* is advancing so rapidly towards the floriferous peninsula. May the *anetent order* be instituted wherever the proclamation is made.

In your communication of September 27th, '34, Mil. Har. vol. 5, page 522, you say, "The disciples here break the loaf once-a-month, it being as often as I can attend with them on Lord's days." Here you state an interesting fact—"The disciples break the loaf once-a-month." You assign a reason why they do not break the loaf more frequently, say *every* Lord's day—perhaps it is a *sufficient* reason—"it being as often as I can attend with them on Lord's days." Now, dearly beloved, some of us in these regions request you to assign the reason of this reason. *Query*—Why cannot the brethren break the loaf in brother Butler's *absence* as well as in his *presence?* or does the above sentence mean, (for 'texts,' you know, are susceptible of various meanings!) 'I break the loaf for the disciples here once-a-month, it being as often as I can attend with them on Lord's days?'———Yours in the hope of the coming of our King.

CORBLY MARTIN.

Lebanon, Ohio, December 29, 1835.

CO-OPERATION MEETING.—The Annual Meeting of the co-operation of the churches in this district, is, by appointment, to commence at *Wheeling, on Friday the 18th day of March next.* The churches will please instruct their messengers with their views and wishes, that they may be fully expressed in reference to the ways and means by which the itineracy of evangelists is to be directed and sustained during the ensuing Summer. Let the messengers which may be sent to Wheeling on this business carry with them the best views of the congregations on what is expedient at the present time for the furtherance of the gospel.—*Ed.*

To Correspondents.—Some queries on the Extra on *Order* have been reluctantly laid over to another month, and various Essays are on file, and must wait a more convenient season. A communication from an intelligent Roman Catholic will appear in our next. Also, some notices of the trial of John Secrest.

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THE

MILLENNIAL HARBINGER.

Number III.—*Volume* VII.

A. CAMPBELL, EDITOR.

Bethany, Va. March, 1836.

Mr. Broaddus' "Valedictory."

IN the *Religious Herald* for January 1st, appeared a letter to his "*brother Sands*," from our once much esteemed brother Broaddus, touching brother Henley and myself, which Mr. B. is pleased to call his "*valedictory*;" provided only, and always, that he may not be provoked to write again. I have no desire to disturb his retirement—his *otium cum dignitate*—nor to recall him into the arena of controversy; but yet the occasion, taken all together, as well as the laws of courtesy, require that we also should bid *him* adieu; and in bidding him adieu, fidelity to the Lord and benevolence to him demand some reminiscences of the past, accompanied with a few reflections.

First, then, with respect to his "valedictory." I should be glad to inscribe it all upon my pages, and sincerely regret that by selecting a partizan paper which dare not, or will not, publish any thing from me, he has made it expedient, not by way of retaliation, but of correction and instruction, to deny myself the pleasure of laying it, *whole and entire*, before my readers. Resolved, however, not to sanction by word or deed, the iniquities of a one-sided, slanderous, and deceptious journal, I must be content to lay before my readers only such extracts as will give them a fair and just view of the attitude in which Mr. B. retires from the field of discussion.

Mr. B. complains of a misquotation which I made from his "Extra Examined," touching the word "*mere*," in connexion with the words "bodily act," or "outward external act of immersion," as he represented it in said pamphlet. I reflected upon him as making baptism a "mere outward bodily act," including the word *mere* within the inverted commas as a quotation. So he says. I am willing, then, without opening my "Extra Defended," to believe his testimony concerning the word *mere*. But the question is, Does this wore *mere*, if

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mine and not his, either change the sense or otherwise do him any injustice? I shall leave the reader to judge when I adduce a few phrases from his "Extra Examined." On page 5 his words are—"Others" [amongst whom is Mr. C.] "are for attaching to this ordinance" [baptism] "more importance than appears to be due to *any outward or bodily act.*" Does this place baptism in any other light than that of a "*mere* outward bodily act"? If so, I confess my ignorance of language. Now in glancing, very hastily indeed, over only fifteen pages, I find this phrase in substance, or in form, ten times: for example, page 7, "An external or bodily act;" p. 14, "External action;" p. 16, "External act;" p. 16 again, "A bodily act, namely, immersion;" p. 17, "Outward bodily action;" p. 18, "Bodily act;" p. 19, "Outward acts;" p. 20, "External act;" p. 22, "A bodily act;" p. 22, "An outward bodily act." After ten such instances in fifteen pages, all of which are applied to baptism without a single reclaiming epithet, I ask, Have I done any injustice to Mr. B. in saying that he represented in said tract that baptism is a "mere outward bodily act"? I believe, indeed, that Mr. Broaddus does not now approve his own style, and that his objection to the word *mere*, as included within the inverted commas, was only a salvo or a feint to make way for his making baptism something *more* than a mere bodily act. I must do Mr. Broaddus the justice to say, that I think (though he has spoken as above for effect) he, in truth, regards baptism as no more a mere outward bodily act, than prayer or the Lord's supper.

After an excuse for the levity and carnality of his assaults upon brother Henley, of which I complained, he then proceeds to castigate his old brother for his "abusive" style of address. From these imputations I do not defend brother Henley—for two reasons:—First, because my friend Andrew Broaddus knows him much better than myself, from many years' intimate communion; and cannot but assent, that there is not a more candid, faithful, outspoken preacher in Eastern Virginia, nor one more devoted to the truth: and in the next place, I never did approve of brother Henley's censorious aspect, because he does himself injustice, and, as Mr. B. says," "neutralizes" his efforts. If I were less acquainted with him, I might find a justification for his severity in one of Solomon's proverbs, which says, "Oppression makes a wise man mad." But although he has been shamefully treated by men once his most familiar friends, yet I do not think that their proscription and oppression have impaired his reason or broken his spirit. Besides, it is agreed on all hands, that such is his *manner*, and that it proceeds not from any thing like a bad or unchristian feeling. These are *excuses*, not *defences* for him: for I cannot defend any person when I perceive he gives occasion to the adversary to speak reproachfully.

Will my friend Broaddus now permit me to say, with all honesty and good feeling too, that I can find less excuse for one saying of his, which I will now quote, than for all the abuse of which he complains. It is this: "So, Mr. Henley, (or *Doctor* Henley, as it may please you,) write on to your heart's content, if you can find a publisher," &c.

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I quote correctly. When I reflect upon the venerable years of Mr. Broaddus, and upon his peculiarly happy, cool, and agreeable temperament, his well disciplined mind, &c. this ironical, cavalier, schoolboy, sardonic "*Doctor*," taunting Mr. H. for his having prescribed a few doses of Thompsonianism to his friends, (and, if I am not misinformed, Mr. Broaddus has himself dabbled a little in this said Thompsonianism,) is to me a greater outrage upon good manners than Mr. Henley's sharp personalities, taking the peculiar temperament of these gentleman into the account. I have no defence to make for this association of Thompsonianism with the gospel or the cause of reformation. Let the proclaimers of the word leave the Doctors to settle these matters among themselves. Let no brother disgrace the proclamation of the gospel by pulpit eulogies upon Calomel or Cayenne. But seeing our friend Broaddus has himself eulogized the virtues of "No. 6," (as I have been informed,) I cannot easily overlook this ungenerous and boyish retort.

The words, "If you can find a publisher," addressed by Mr. Broaddus to his friend, truly is too much in the spirit of the taunting doctorate which he has just conferred on him. True, indeed, if I or my brethren were at the mercy of the Editor that Mr. B. delights to honor with brotherhood, and of the press to which he now so frequently contributes, we would be much perplexed to find a publisher—unless we would say *Amen* to all the aspirations of the party. But we still have the rights of American citizens, and can find some persons honest and independent enough to support a press that will publish both sides; and, therefore, whenever it is necessary for brother Henley to be heard in the defence of truth or character, he will not lack a publisher. I hope, however, that he will never retort in the spirit of the remarks on which we have now commented.

Before I bid adieu to my old friend Broaddus, I must, on my own account, request his attention to one or two unbecoming remarks in his "valedictory." To brother Henley he says, "In the mean time see Mr. Campbell's just complaint of his evangelists, and his appropriate admonitions to them, page 574." "*His* evangelists"! From what spirit and from what authority does Mr. B. speak of Mr. C's evangelists!—Is it polite, courteous, moral, christian, thus to stigmatize and nick-name many spiritually-minded and devoted servants of the Lord—men whose talents, education, attainments, age, character, will compare with those of Mr. B. or any of his brethren in the ministry. Would Mr. B. thank me—would he thank any of our friends, for calling himself and his brethren the evangelists of Mr. Andrew Fuller or John Bunyan! Will not, then, his recollections of the golden rule cause him to blush for the indignity he has offered to myself and very many intelligent, excellent, and devoted servants of the Lord Jesus. I trust Mr. Broaddus will yet have the candor and the piety to apologize for this gratuitous slander upon many of the most exemplary christians in the country.

Again, on my account, I demand, with all becoming respect for Mr. B. and myself, an explanation of the following postscript to his letter to Mr. Sands:—

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"P. S.—Mr. Campbell, I see, has prepared, in an 'Extra,' a system of Church Order for his people, in which, no doubt, there are many good things: a cursory view of it inclines me to think so; and I hope we shall now hear no more censures from these friends, on account of our Helps for Church Discipline. A. B."

"Prepared a system of church order"! May I ask, Does Mr. B. call all my essays on a hundred different topics, "a *system*" of faith, of doctrine, or discipline, or order for my people? Is it just, is it right to represent me as preparing a system for any people on every subject on which I write? Or does Mr. B. consider himself as preparing systems for his brethren (I will not say 'his people') in all his essays! Surely this is not the Mr. Broaddus of 1825 and 1826—the *Paulinus* of the Christian Baptist!!

Again, is it not wilfully slandering myself and many thousands, to talk of my making a system for my people! Did I ever profess to have a people, or did my brethren ever profess to be my people? Is it not an insult to fix upon any person a dishonorable title which he disclaims in word and deed? Does Moses in the Law, or the Messiah in the Gospel, license their followers thus to stigmatize one another!

Does Mr. B. glory in being a Fullerite—a Calvinist? If so, then, unless he think those persons to be more divine than ourselves, he means no reproach to our brethren; but if otherwise, it will require much explanation to justify him from a deliberate purpose to scandalize myself and brethren, by ascribing to us views and feelings most abhorrent to our minds, and most repugnant to all our writings.

But does Mr. B. only intend to lampoon our friends and dragoon them into the ranks of his favorite leader. Then, as Paul said, I will boast a little in my foolish way. If any Baptist of the last two hundred years, is worthy of being a leader, I have greater pretensions. I stand upon higher ground—have had, and now have, superior advantages to any of them. I have their works before me—can see and show their errors to the conviction of thousands. Their Gills, their Fullers, their Halls, and their Baldwins studied under masters of darker times, and in schools of prophets too much under Plato, and Aristotle, and Origen, and Ammonias, and Athanasius. None of them were more disinterested—none of them were more opposed, slandered, and misrepresented than we. But miserable guides and leaders would the best of us be, if, trusting to our attainments, we should set up as leaders and masters of the faith of our brethren. Our motto has long been, "Call no man master, father," &c. The Messiah is our leader, and all we are brethren.

But I have a word or two to Mr. Broaddus, *on his own account*, and then we shall bid him a benevolent adieu. Constitutionally nervous and timid, Mr. B. more resembles Erasmus than Luther, and would therefore shine much more at court than amongst the non-conformists. No person who would put himself to the trouble to ascertain his peculiar temperament, would ever calculate on him for storms or tempests, or times of commotion. A gentleman overcome with the

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ceremonies of a nuptial entertainment, so as to flee from the matrimonial banquet, is not fit for the strife, and contention, and debate which must always accompany any change in society, political or religious. All that could be expected from such a person, and all that we could ever have asked from our friend Broaddus, would be to place himself on the right side of the question, and to give the emphasis and weight of his character, commonly called his personal influence, to the cause of reformation.

Unhappily, however, for himself and society—for his present and future influence and fame, he must be enrolled and handed down amongst the opponents of a reformation, the essential characters of which, too, as a christian, he must cordially approve—and, permit me to add, I feel assured he does approve. When I speak thus positively, permit me to explain what I mean by the essential attributes of the proposed reformation.

1. A more intimate, general, and special acquaintance with the holy oracles of both Testaments, to which we regard the text and textuary mode of preaching, as essentially, directly, and positively opposed; as also the present mode of receiving members into the church upon experience, rather than upon faith and knowledge; the daily reading of these oracles in all christian families, and the daily teaching them to children and domestics; as well as a more copious reading of them in all worshipping assemblies upon the Lord's day, are indispensable to better times in the church and in society at large.

2. The weekly meeting of all christian churches on the Lord's day in honor of the resurrection of the Lord, to keep all the ordinances of christian worship instituted in the primitive church by the authority of Jesus Christ—amongst which the Lord's supper is the most cardinal and essential part; together with all the other acts and ordinances of *social* worship, instead of the monthly meeting to hear a sermon, as was at our commencement the common custom amongst the Baptists in Virginia, Kentucky, and very generally throughout the United States.

3. A more strict and scriptural discipline in the church, a greater vigilance on the part of overseers, and a greater attention to good order and good behaviour amongst all its members.

4. A more christian morality in keeping covenants, fulfilling promises, in doing justly to all men, in loving mercy, in visiting and relieving the poor, the afflicted, and in being always ready for every good word and work.

5. More gravity, temperance, and moderation, even in the use of things lawful; more self-denial, and strict self-government on the part of all who profess to follow the New Testament.

6. More piety and devotion—more prayer and praise—more private meditation and communion with God, than appear to obtain amongst the great mass of those called christians.

7. More enterprize, concert, and co-operation amongst all christians and christian churches in the work of converting the world, according to the means and opportunities which God has vouchsafed to

us; and for this purpose especially, much, very much more love among all the brethren.

These are the principal articles of reformation for which we contend, and have contended for many years; and in opposing our plea, every one opposes these items one and all, so far as we make them the essential characteristics of this cause. And that we have always done so, our works bear ample testimony.

Mr. Broaddus, still more unfortunately for himself, has inferred, and taught others to infer, that we are placing religion or christianity not in the heart, or "the exercises of the heart," but in outward acts, &c. We, on the contrary, time after time, have assured him, as our writings every way testify, that we regard all true piety and morality as *beginning in the heart*, but not as *continuing* there. It is *in the heart* the love of God is diffused by the Holy Spirit given to us; for it is only "*the pure in heart* that shall see God." But Mr. B. has a theory of regeneration dearer to him than all the reformation for which we plead. He appears not to see that thousands who are one with him in all parties, are not to be distinguished, in either piety or morality, from nine-tenths of the infidels of our day!! They are going to perdition with their orthodox theory, and saluting *brother* Broaddus, with all reverence and respect, as they march along in the broad and much frequented way. But "without holiness no man shall see the Lord."

Do I, then, say too much, when I say, that Mr. B. cordially approves all these items; and yet for the sake of a theory which neither himself nor any other man in Virginia can explain or defend against a competent opponent, will oppose this cause. That he and his brethren *feel* this to be the fact, I only urge one proof, viz.—that their own Editor, Mr. Sands, dare not allow me one column per week of his paper, for one year, to debate this matter with Mr. B. or any other preacher in America—(for which I am at all times ready.)

But whether this theory be true or false, it is agreed on all sides that the preaching of it and the believing of it will save no man. And to all this it may be added, that a difference in views touching this theory is the easiest matter of forbearance—because in preaching Christ and his blood as *the way, the truth, and the life*, we both agree.

I only wish in these remarks to assure my old friend and the public once more, that he has wholly mistaken and misrepresented the matter; and that he is, so far as his influence goes, opposing the cause which he once pleaded—the cause which must, on his own concessions, prevail, (theory right or wrong;) and which is *daily*, despite of all the allied and combined powers that oppose, like leaven working in all corners of the land, and spreading itself across the seas; approved by many of the wisest and the best men in our time. That some of its friends, like the friends of every other cause, have done it no service, but an actual injury, not only may be, but is candidly conceded; still it can bear all this and more, and triumph over every party institution on earth.

To learn that my friend Broaddus was disposed *impartially* (oh! how hard the task!) to reconsider the whole matter, would afford me

unfeigned pleasure, as much for his own sake, as for the cause itself: for then I could bid him adieu at this time, with the hope of congratulating him again and again in those regions where there is no theory, but "fullness of joy and pleasure for evermore;" not merely as one saved through a fire with immense loss of property, but as one who stood up for the Holy Apostles in an age of grievous defection, and who gave his final vote for the ancient order of things.

EDITOR.

M'Corkle Reviewed---No. 3.

SO, then, it appears, that, according to the laws of interpretation, which yourself, Mr. Editor, and all writers on language, of any authority in the republic of letters, have approved, the third chapter of Peter's second epistle cannot be allegorized, unless we convert into an allegory the seventh chapter of the book of Genesis. In all reason, analogy, and fundamental law, if, indeed, the world was deluged with *water*, as reported in the seventh chapter of the book of Genesis; so must it be deluged with *fire*, as predicted by Peter in his second epistle.

It has also, doubtless, appeared plain to all the attentive, that it is in the power of Omnipotence *literally* to verify the predictions of Peter, even in consonance with the facts and laws of nature already clearly ascertained and established. Hence the philology of language and the philosophy of nature alike veto the reasonings of the Layman, and utterly demolish the first strong hold of his system.

As, therefore, the antediluvian prophecies pointed to a tremendous revolution in these terraqueous dominions, so do the New Testament predictions allude to a still more terrific and overwhelming catastrophe in the realms of nature—even to a dissolution of the present heavens and earth, and the final destruction of all the terrestrial works of man. So that, abating a little for the license granted to poets, we may say with England's immortal bard,

> *"The cloud-capt towers, the gorgeous palaces,*
> *The solemn temples, the great globe itself—*
> *Yea, all which it inherits, shall dissolve;*
> *And, like the baseless fabric of a vision,*
> *Leave not a wreck behind."*

But why the effort, or the wish to allegorize this awfully sublime passage in Peter, and what the difficulty that bears so hard in this context upon my brother the Layman, and his friends the Millennarians? Aye, this is the question; and here is the answer:—*With them there is but one coming of the Lord; and this coming is literal, personal, and premillennial!!* And as the scenes described by Peter are to be contemporaneous with that coming, if it be taken literally; and not viewed as poetic, symbolic, or figurative, then their whole theory of a Millennium is exploded: for it supposes only a change of

dispensation and a steadfast continuance of the present atmosphere and earth, with all the present system of nature. A dissolution of "the gospel dispensation," and a new dispensation under the personal administration of the Messiah on this earth, is the *beau ideal* of millennial bliss, which assumes such splendors in the mind of our good lay brother. With him "the *new heavens* and the *new earth*" of Peter are but a new administration over a new community; and the burning up of the present heavens and earth is but the dissolution of a corrupt administration in the hands of the clergy, and the destruction of the priest-ridden and corrupt community under their administration.

Now as our lay brother has judiciously simplified the whole discussion and reduced it to one or two cardinal points, and concentrated all his forces upon these, we shall most respectfully petition the attention of himself and all your readers, Mr. Editor, to that *coming of the Lord* of which the Apostle speaks in this passage; or to that coming of the Lord which is personal and literal.

It might facilitate an easy and clear conception of this whole subject to premise that the nature of any coming of the Lord may be ascertained by the *contemporaneous* events connected with it: for these, by all the rules and analogies of things, must always be *congenial* with the coming spoken of. If, then, the events contemporaneous and connected with any coming are evidently uncongenial, and not to be reconciled with its alleged character, there is every reason to suspect that either the events themselves, or the character of the coming, is mistaken. We shall, then, hasten to propound a question, on the solution of which are hung the fates of the Layman's theory. That question is—

What are the events foretold as contemporaneous and connected with the literal coming of the Lord?

These are to be ascertained by a careful induction of the particulars mentioned in the various passages where that event is alluded to or distinctly spoken of. To which we shall now very briefly and minutely attend.

1. A voice, a shout, the sound of the archangelic trumpet shall announce his coming. Proof: "For the Lord *himself*" [this is *personal*] "shall descend from heaven with a shout—with the voice of the archangel, and with the trump of God." 1 Thess. iv. 16. "The Son of Man coming in the clouds of heaven," [the air,] "with power and great glory, shall send his angels with a great sound of a trumpet." Matth. xxiv. 30. "For the trumpet shall sound, and the dead shall be raised." 1 Cor. xv. 52.

2. All the dead, good and bad, in the graves, shall hear that voice or shout, which shall precede and accompany the descent of the Lord. Proof: "The hour is coming in the which all that are in the graves shall hear his voice." John v. 28.

3. All the dead, good and bad, in the graves, shall, at his descent, rise into life. Proof: "All that are in the graves shall hear his voice, and shall *come forth*." John v. 28. "They that have done good

[shall then come forth] unto the resurrection of life, and they that have done evil [shall then come forth] unto the resurrection of damnation." John v. 29.

4. The living saints shall all be changed—from mortality to immortality; and, together with the raised dead, shall meet the Lord in the air at his coming. Proof: "The dead in Christ shall rise first; *then* we which are alive and remain to the coming of the Lord, shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord." 1 Thess. iv. 17. "We [the living] shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound and the dead shall be raised incorruptible, and we [the living] shall be changed." 1 Cor. xv. 51, 52.

5. The judgment of all mankind will immediately follow. Proof: "They that have done good shall [first] come forth to the resurrection of life, and they that have done evil to the resurrection of condemnation." John v. 29. "I know that he shall rise again in the resurrection, at the last day." John xi. 24. The *resurrection* and the *last day* are here associated in the mind of those most conversant with the Messiah. "When the Son of Man comes in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be assembled all nations, and he shall separate them one from another," &c &c. Matth. xxv. 31, 32. "He hath appointed a day in which he will judge the world in righteousness, by that Man whom he hath ordained the Judge of all." Acts xvii. 31. "For we must all appear before the judgment seat of Christ." 2 Cor. v. 10. "The Lord Jesus Christ shall judge the living and the dead at his appearing." 2 Tim. iv. 1.

6. The present constitution of nature shall then be dissolved, and all the events foretold by Peter, 3d chapter, 2d epistle, shall then be literally fulfilled. Proof: The description which Peter gives in this chapter is all in reference to the question, "Where is the promise of his coming?" He then proceeds to explain the day of his coming, which he calls (ver. 10.) "*the day of the Lord*;" and then details the accompanying events. In that day "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat," &c. In verse 12th he calls it "the coming of the *day of God*," and again describes the dissolution of the heavens by fire and the "melting of the elements with fervent heat."

7. All these events shall happen in one day or one hour. Proof: "*The hour is coming* in the which all that are in the graves shall come forth"—the good, to life—the evil, to condemnation. Here the Lord connects the resurrection of just and unjust in one hour, or at one time. This does not much favor the notion of two resurrections a thousand years apart. Indeed, this declaration of our Lord, were there not another word on the subject, seems to refute that notion. But when we carefully examine and sum up all the contemporaneous events alluded to in the preceding testimonies, and compare them accurately with each other, we shall feel no hesitation in

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affirming, that, at the coming of the Lord, or in the day of the Lord, the trumpet shall sound—that the living and dead shall hear it—that all the dead shall rise—that all the living saints shall be changed, and that with those who partake in the resurrection of life they shall ascend to meet the descending Lord, surrounded with his angelic hosts. Then all the righteous shall be separated from the wicked, and gathered together around the Lord. Then the heavens shall pass away with a great noise; and the elements shall be dissolved, and all the works of man shall be burnt up. Then shall the Lord be revealed from heaven in flaming fire, taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ, who shall be punished with an everlasting destruction from the presence of the Lord and the glory of his power, when he shall come to be glorified in his saints and to be admired by all them who believe. Then at his appearing and his kingdom shall the Lord Jesus Christ judge the living and the dead, and retribute to every man according to his works.

These seven items do not fully comprehend all the events contemporaneous with the coming of the Lord; for we have said nothing of those angels that kept not their first estate, and who are reserved in chains of darkness to the judgment of the great day; nor of the new creations which are to succeed the dissolution of the present frame of nature: but these specifications fully demonstrate that there can be no millennial age after the second coming of the Lord, unless heaven itself and immortal bliss be so regarded.

Now as all these events are *congenial* as well as contemporaneous with the literal and personal return of the Messiah, there is no such incongruity as we find in the Layman's interpretation of Peter's prophecy—such as a personal and literal coming of the Saviour to destroy figurative heavens and earth, &c. to set up a new moral dispensation. The events which are contemporaneous with his coming are all infinitely grand, sublime, and worthy of the presence of the Lord, and most of them such as could not be effected but by his real presence.

And here with all emphasis I would remind all my readers, and especially brother M'Corkle, that all the above events are not only contemporaneous and congenial, but that they are all to transpire on a day which is by the highest authority called the LAST DAY. Hearken to the Lord: *three* times in one conversation with the Jews, he affirms that he will raise up *believers* at the *last day*. "This is the will of the Father," says he, "*that I should raise all that he has given me at the last day.*" Is this "last day" a thousand years before, or a thousand years after, another last day?!! "I will raise him up [who believes on me] at the last day." He that comes to me "I will raise him up at the last day." John vi. 39, 40, 44. Here is no intimation of a resurrection of saints a thousand long years before the last day, or the resurrection of the wicked.

But these are not the only allusions to the *last day* by the author of the institution and the revealer of celestial secrets to mortal man.

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He assures us that the saints shall be raised, and mankind judged on the same day. Hear him again: "If any man hear my words and believe not, I judge him not [at this time,] for I come not [now] to judge the world, but to save the world. He that rejects me and receives not my words, has one that judges him, the word that I have spoken, the same shall judge him in THE LAST DAY." Here, then, is a real, and, I think, an insuperable difficulty in the path of the Millennarians. The righteous are raised the last day, and the wicked are judged the same day. Are they, then, raised after the day of judgment? They must be, else the theory of the two literal resurrections falls to the ground!!

It cannot relieve the literalists nor the spiritualists who plead for a literal and personal premillennial coming, and a literal personal reign on earth for a thousand literal or figurative years, to assume that this *last day* spoken of by our Lord, is the last day of the present dispensation; for be it the last day of this dispensation or the last day of the next dispensation, the saints are to be raised, and the wicked to be judged on that last day of which the Lord speaks, come when it may; or, which is the same thing, the righteous are not to be raised, nor the wicked to be judged *before this last day*. For if we should demand another declaration from the Lord, he will tell us that it is *when* the Son of Man comes in power and glory that he will *separate* the sheep and the goats, or separate those who have till that time been promiscuously arranged—it is *then* the righteous are blessed, and the wicked are cursed forever. *When* all nations are assembled, *then* a separation hitherto unprecedented on earth or in hades takes place, and both parties then contemporaneously enter upon a new and final state of being.

I have purposely confined myself in this essay to the New Testament prophecies, and rather to the plain and unfigurative reprosentations found in the historical and epistolary portions of that book, as best adapted to a final and satisfactory adjustment of those theoretical differences which have perplexed, and are still perplexing the minds of some of the students of prophecy. And from the collation of so many scriptures referring to one and the same most sublime and glorious event—the coming of the Lord—may we not ask, Does it not now appear, that the coming of the Lord literally and personally, will not be antecedent to the *last day;* and that on this last day, as he descends, the archangel's trump shall sound; the dead, just and unjust, shall hear it, awake and arise; the living saints shall be changed from mortality to immortality; the just and unjust finally separated; the world judged; the present frame of nature dissolved; new heavens and earth created; apostate angels and wicked men retributed, and the righteous taken home to everlasting life and glory? Such, in brief, shall be the last act of the great drama of human existence as connected with this terrestrial state, Jesus and the Apostles being our guide. Is not the inference, then, irresistible—that the Millennium, if Millennium we have within the precincts of time, must have run its blissful rounds for one thousand happy years

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before the last day—the day of the second coming of the Lord Jesus, who, at his appearing and his kingdom, shall retribute the living and the dead according to their works?

Thus we have, as we presume to say, assaulted and carried the remaining strong hold of our lay brother's fortification, and shown that in his reasonings upon figurative and symbolic prophecy there must be error, inasmuch as his conclusions are at variance with the plainest and most authoritative sayings in the Book. It can scarcely be a question amongst the intelligent whether we should make the figurative and poetic representations of the future a key to unlock the more plain and literal declarations of the Lord and his Apostles, or these to explain and develope those. We prefer to make the plain intimations a key to interpret the more recondite and figurative representations of things; and in doing this, we imagine that we are approved by the common sense part of the community as well as by the more gifted and learned.

Our brother M'Corkle seemed not to appreciate the force of our former attempts to prove that other events besides the personal return of the Messiah are called "The coming of the Lord;" nor did he appear duly to estimate the rationale of such an effort on our part. Our plan was to show that various events are figuratively called *the coming of the Lord*—in order to make himself and others feel that they, too frequently, assume what they ought to prove: for if only in a single instance we demonstrated that either the phrase "day of the Lord," or "coming of the Lord," imported any signal display of the divinity other than a personal appearance, then, unless he could in any particular case show that there it must be otherwise understood, all his quotations and reasonings are impertinent and delusive. We have, indeed, at this time sailed upon another tack, and shown by another species of argument that the phrase "coming of the Lord" does not necessarily mean a personal return; nor does the word "resurrection," whether applied to souls or bodies, always import the literal revival of dead bodies. This we have now shown by an induction of facts or events, rather than by abstract reasoning; and, therefore, we promise ourselves the pleasure of leading some of our too imaginative brethren back to the exercise of their sober senses upon a subject of very great interest at the present day.

That the first christians used a freedom of speech in speaking of 'the coming of the Lord,' and of 'the day of the Lord,' with which we are entirely unacquainted, an induction of these and similar expressions might fully prove:—

"Be patient, therefore, brethren, unto *the coming of the Lord*"—(as the husbandman is patient for the harvest.) "Be ye also patient, stablish your hearts; for *the coming of the Lord draweth nigh.*" James v. 7, 8. "You have need of patience that you might receive the promise." "For yet a little while, and he that shall come will come, and will not tarry." Heb. x. 37. "Exhort one another." "So much the more, as you see the day approaching." Heb. x. 25. "Let your moderation be known to all men—the Lord is at hand." Phil. iv. 5.

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"But the end of all things is at hand; be therefore sober and watch unto prayer." 1 Pet. iv. 7. "Behold the Judge standeth before the door." James v. 9. "Little children, it is the last time." 2 John ii. "The night is far spent, the day is at hand." Rom. xiii. 12. "So that you come behind in no gift, waiting for the coming of our Lord Jesus Christ." 1 Cor. i. 7. "The day of the Lord so cometh as a thief in the night." "For when they say, Peace and safety! then *sudden destruction* cometh upon them." "But you, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. v. 2. "The Son of Man cometh at an hour when you think not." Luke xii. 40. "Behold I come as a thief." Rev. xvi. 15. There are but few readers of the apostolic writings who will be in danger of thinking that all these expressions relate to the second coming of the Lord Jesus, or to his personal appearance at the last day.

In conclusion it may be observed, that the first christians were taught not to expect their reward either immediately after death, or at any time intermediate, before the last day. Paul, indeed, spoke of being present with the Lord as soon as absent from the body, and of desiring immediately to die for the sake of being with the Lord; showing that he did not, as some affirm, expect to be wholly dead, body, soul, and spirit, for some two or three thousand years; but still he speaks of his reward as kept to *that day*: "He is able to keep what I have committed to him against *that day*." 2 Tim. i. 12. "May Onesiphorus find mercy of the Lord *in that day*." 2 Tim. i. 18. "There is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at *that day*, and to all that love his appearing," [at that day.] 2 Tim. iv. 8. If, then, the phrase *that day* mean the *last day*, or the day of the Lord's appearing—then there will be no paradisaical millennial reward in the way of a resurrection to terrestrial bliss one thousand years before *that day*.

Having now got through with the principal points in the Layman's essays, I shall despatch, perhaps, the other matters next in importance to these in another number, and relieve your pages from a tax so onerous as the prophetic speculations of

A REFORMED CLERGYMAN

REFORMATION—*NO. IX*.

"LOVE the brotherhood" is an imperative duty among the heirs of immortality; and, in the ratio of its clear and unequivocal displays, are the moral health and prosperity of every christian community. While I was musing the other Lord's day, before the brethren assembled for worship, on the necessity of displaying love to the brethren in order to produce it in them, I was roused from my speculations by the cold nod with which one brother saluted another on his entrance into the same pew. Thought I, do these two brethren, who have not seen each other for a week, realize their profession—their confessed

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faith in the bleeding love of the Son of God to sinners, and their professed hope of being forever joint heirs with the Lord! But another and another enters, and colder still; some of them take their seat as if they neither knew nor cared for those who sat in the same seat. I inquired of the brother next me if those persons knew or acknowledged one another as brethren. Although for several years a deacon of that church, and it consisting of about 200 members only, he said he was not sure that they were all members. Of two of them he could speak with certainty, having been acquainted with them as brethren for five years. He observed, "It is a cold time among us." So I perceive, said I; and why is it so! "I reckon," continued he, "the principal cause may be found in our devotion to riches or selfishness, and in a censorious spirit." I was prevented from entering into a conversation with the deacon by a young brother, who, with a voice full of melody, began to sing—

"O love divine, how sweet thou art!"

After him another and another sang his song; then an aged brother commenced the exercises of the day. Every thing was done very decently: the Scriptures were read, prayers, supplications, and thanksgivings were offered; the supper was scripturally observed; a contribution was made for the poor, and an exhortation on the necessity, utility, and beauty of christian love, was delivered in very good style by a very grave and correct speaker. But, notwithstanding all this, they separated in nearly as cold a manner as they assembled.

Having occasion, about six weeks afterwards, to be present with the same congregation, I was sorry to observe no change for the better; but in the mean time had learned that there was much talking, and that some two or three "busy bodies about other men's matters" were going about from house to house, censuring their superiors in every christian grace, making extravagant representations and unjust colorings of some of their actions, which in themselves were good and just, and even merciful; but, by their envious caricatures, were made to assume a very unchristian appearance. Their very breath, like the sickening Simoom, caused all the tender sympathies of christian feeling to languish and die, and in their stead sprang up "discords, strifes, emulations, swellings, tumults."

Brother S——, in his errands of love and tours of christian benevolence, happened to hear of the state of things at C———, and made them a visit. In a few days he detected the root of bitterness, and had the church to place these tale-bearers, busy bodies, and libellers under discipline. In the midst of many envyings, and jealousies, and fears, he succeeded in gaining the confidence of nearly all the brethren, and had a meeting called especially for the purpose of proposing a remedy for the present coldness, and an antidote against the recurrence of such a state of things.

Brother J———, the deacon above alluded to, has written to me as follows, on the present state of that society; and, believing it may be useful to some two or three churches in my acquaintance, I hasten to lay it before my readers:—

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"You may recollect the state of things at C——— when you first visited us, and your conversation with me before the meeting commenced on a certain Lord's day morning. I have often been ashamed of myself and of our church in reflecting upon the incidents of that day. You may recollect a suggestion which you made me at parting. I think it was to this effect: 'That those who would wish to be beloved must render themselves lovely.' Brother S———, from N———, paid us a visit about two months after you left us; and in visiting a few days amongst us, found out some latent causes of the coldness which prevailed amongst us. After giving us a lecture on Discipline, on a set occasion he made us an address on Christian Love. He commenced by saying that 'we might lecture upon love, and exhort one another to love, and find fault with one another for the want of love all the days of our lives, and leave the church and our own hearts as cold as at first, unless we would learn and practise one lesson —*that to promote love in others, we must first show that we love them.* We must take God's way, who first loved us, and then commands us to love him. To fill a church with brotherly love, it is only necessary that every brother begin in good earnest to make himself lovely—to clothe himself with loveliness. and instead of censuring his brethren for the want of christian affection, let every one show in deed and in truth a great deal of affection to his brethren. Let every disciple esteem his brethren as better than himself, and diligently seek their confidence, esteem, and affection, by all the demonstrations of brotherly kindness and love.'

"Well, it seemed as if we ought to go to work on this principle and after this fashion; for we had tried to make things better by commending love, and zeal, and every moral excellence; and although we had many good speeches and exhortations on the subject, we still lived after the same poor dying rate. For my own part, I began to reflect upon myself, to look upon myself, as far as I could, with the eyes of my brethren rather than with my own; and you may believe me, I was not pleased with the picture. I was too much the man of business; I had too much to do with men, and too little with God. My conversation was much more, even in the private circle, about the things that are seen, than about things unseen. I took two weekly newspapers, and read your Harbinger on the Lord's day mornings and evenings. I read one chapter in the family every evening; but my wife, who is the best house-keeper in the town, had so much to do, that it was usually very late in the evening; and she as well as myself, to say nothing of the young people, were too much fatigued and drowsy to profit much either from the reading or the prayer. We were getting richer ever year; but our children were growing up without religious instruction, without pious example, and on the Lord's day had no taste for going to meeting. My wife, who, notwithstanding her great industry, and economy, and diligence to raise her family well, and to have a place for every thing and every thing in its place, has a rich vein of religious feeling running through her whole constitution: she also was stirred up. We began by setting

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our house in moral and religious order. We spent nearly one hour before breakfast in reading the Old and New Testament Scriptures, in conversation, and prayer. The children and domestics were all in attendance. We spent an hour in the evening in the same manner; and sometimes in asking and answering questions on the lessons read daily out of the Law, the Psalms, and the Apostles. I redeemed one hour from politics, and read the Harbinger through the week, and the Bible generally, if not exclusively on the Lord's day. It was astonishing to myself how deficient I had been, how barren towards God and barren towards the brethren in all religious sentiment and feeling. My example excited some two or three heads of families, who much frequented my family; and so it spread. On the Lord's day we all began to have a greater thirst for going to meeting, and a much greater relish for religious conversation. Instead of the crops, the tobacco, the hemp, the corn, and the cotton, while going to meeting and returning, it was the wonders of redemption, life, and death, and the resurrection, the coming of the Lord, the Patriarchs, the Prophets, the Apostles, the church of the First-born, the Millennium, the conversion and the salvation of the world, &c.

"The brethren saw us more engaged, and they became more engaged in these holy matters. Indeed we began to love one another more, and to show it more unequivocally; and so it spread from house to house, from eye to eye, and from heart to heart. Two of my children and one of my domestics confessed the Lord, and their baptism stirred up the whole neighborhood. Twenty-three of the children of members of our congregation were in five or six weeks immersed, and then it spread into the neighborhood; and now the work of the Lord is much prospering among us. It all began from an effort to make ourselves more interesting and amiable to one another. May the Lord bless brother S—— for his visit to C——."

This is the true philosophy of reformatiou. It is personal, it is domestic, it is congregational; but it is not by eulogies upon virtue and upon goodness, nor by censures upon error and folly, nor by finding fault with others; but by provoking the emulation of our brethren by the excellence of our example and the loveliness of our lives EDITOR.

Romanism---No. 3.

SPRINGFIELD, ILLINOIS.

Dear Sir,

IN compliance with your request, when you handed me those numbers of the Millennial Harbinger, to commit to writing whatever occurred to me after perusing the Editor's strictures on what he is pleased to call "Romanism," I submit the following remarks, with the liberty of doing with them as you may judge proper.

It is true, sir, that the Catholic church glories in the name Catholic, not as a divine revelation, but as a distinctive characteristic by

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which she always has been, and still is, distinguished from all separatists—a name that she alone has preserved amid so many heresies and schisms from the earliest ages of christianity. Thus we hear a very ancient writer (St. Phocion, I believe,) exclaim, "Christian is my name, Catholic is my surname: by the first I am known, by the last I am distinguished from all separatists." I could accumulate numberless testimonies from the writings of the early fathers to show you the importance they attached to the name Catholic; but the limits of this letter will not permit. However, I cannot pass over one or two.

St. Ignatius, who was martyred in A. D. 108, in his epistle to the church of Smyrna expressly says, "that Christ is where the Catholic church is." Here I might quote from the works of the fathers for the first five hundred years of the christian era, on the same subject, and for the same purpose; namely, St. Cyrill, of Jerusalem, Jerome, and St. Augustine, and others. However, I cannot pass over a passage from the works of the last named father. "Many things," he says, "detain me in the bosom of the Catholic church; the very name of Catholic detains me in it, which she has so happily preserved amidst the different heretics." To the same purpose he says elsewhere, "We must hold fast the communion of that church which is called Catholic, not only by her own children, but also by all her enemies."

In answer to the Editor's question, "On what evidence does the church of Rome affirm that Peter was the primate or head of the Apostles?" Not upon the passages of scripture alone that he has attributed to us; but I will begin by consulting other parts of the New Testament in order to see whether or no the first Pope or Bishop of Rome, St. Peter, was any way superior to the other Apostles. St. Matthew, in numbering up the Apostles, expressly says of him, the first Simon who is called Peter, Matth. x. 2. In like manner the other Evangelists, while they class the other Apostles differently, still give the first place to Peter. In fact, St. Peter was the first to confess his faith in Christ's divinity, Matth. xvi. 16.—the first to whom Christ appeared after his resurrection, Luke xxiv. 34.—the first to preach the belief of this to the people, Acts ii. 14.—the first to convert the Jews, ver. 37.—and the first to receive the Gentiles, Acts x. 47. But the strongest proof of St. Peter's superior dignity and jurisdiction consists in that explicit and energetic declaration of our Saviour to him in the confines of Cesarea Philippi, upon his making that glorious confession of our Lord's divinity—"Thou art Christ the Son of the living God." Our Lord had previously changed his name from Simon son of Jona, to that of Cephas, or Rock, (John i. 42.) and on the present occasion he explains the mystery where he says, "Blessed art thou, Simon son of Jona, because flesh and blood hath not revealed it to thee, but my Father who is in heaven; and I say to thee that thou art Peter, (a Rock,) and upon this Rock I will build my church, and the gates of hell shall not prevail against it; and I will give to thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever

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thou shalt loose on earth shall be loosed also in heaven"—Matth. x. 17, 18, 19. The native force of this passage, taken all together, is so strong for the supremacy of St. Peter, that we find the opponents of that article rarely quote it in connexion. This I find to be the case with the Editor of the Harbinger; where note also, he plays upon the metapherical use of the word "Peter," as I am well satisfied, to very little purpose.

Again, I would ask, Is there no distinction implied in Peter's being called upon by our Saviour (after his resurrection) to declare that he loved him, and even that he loved him more than his fellow-Apostles, and his being each time charged to feed his lambs, and at length to feed his sheep also—that is, his flock? John xxi. 15, 16, 17. You can now see, sir, that the Editor placed texts of scripture in our mouths that we are not compelled to use to establish the supremacy of St. Peter, the gospel's supplying us with passages much more in point.

The Editor's fourth argument against the supremacy of St. Peter, is, that he was censured by the brethren of the circumcision, or Jews, for receiving the Gentiles into the church. I find that these brethren of the circumcision were disposed to be contentious on more than that occasion; but in this very transaction there is reason to believe in Peter's supremacy; for Almighty God, by a special revelation, instructed him (and not the other Apostles) to receive the Gentiles. Acts, chaps. x. and xi. "But," says, the Editor, "now was the time for Peter to have asserted his supremacy, and to have commanded obedience as the primate of Christ." I answer, If St. Peter had learned his humility from modern religious dictators, very likely we should on this and many other occasions have heard him asserting and commanding obedience to his supremacy; but he had been taught another lesson: Luke xxii. 26. "But he who is the greatest among you let him be as the least, and he that is the leader as he that serveth."

Again, the Editor says, "In the celebrated consultation of all the apostles, elders, and brethren in Jerusalem (Acts xv.) on the question of communion with the converted Gentiles, Peter only opens the discussion, as his manner was." Now I have examined two different versions of the New Testament, and I cannot find that he (Peter) opened the discussion at all; for, says the text, (Acts xv. 7.) "When there was much disputing, Peter, rising up, said to them," &c. [See the whole chapter.] And as for St. James being the president of that council, is, in my mind, entirely gratuitous. It is very true James concurs with Peter in his decision; for James says, verses 13th and 14th, "Men, brethren, hear me: Simon hath told in what manner God first visited the Gentiles, to take out of them a people to his name." And in the 10th chapter of the Acts you will find that God visited Peter with a special revelation for that very purpose.

Should I ever find leisure and inclination, I will show that the ancient christian writers have acknowledged the supremacy of the Pope as successor of St. Peter, the assertion of Mr. Campbell to the contrary notwithstanding. W. A.

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EDITORIAL REMARKS ON W. A's. COMMUNICATION.

Such are the views and reasonings of one of the most intelligent of the lay community of the Roman Catholic party, from which one may form a tolerable idea of the foundation on which the pretensions of this society are reared. On this document we shall offer only a few remarks.

As to the title *Catholic* applied to church, and all its charms and authority, it is not intrinsically worth one minute's debate; because neither Greek, Roman, nor English churches pretend that there is for it any *divine* authority whatever, not being found once in any copy or version of the Christian Scriptures.

But Ignatius uses it. This, indeed, is very questionable. It is found in his epistle to the Smyrneans. But does Eusebius, or does Du Pin, both of whom I have just now consulted, (good Catholics, too, the Romanists claiming them,) vouch for the authenticity of this said epistle, and any copy of it now in existence? They do not—they cannot. But I shall suppose it genuine for the sake of argument; and what then? I will prove from the next verse that *lay* baptism and *lay* administration of the eucharist obtained in the christian church before even the year 108. Listen to the next verse: "It is not lawful without the bishop neither to baptize nor to celebrate the holy communion. But *whatsoever* he shall approve of, that is also pleasing to God." Why thus, good St. Ignatius, in the days of John the Apostle oppose lay baptism and lay communion, and assert the infallibility of every bishop, if there were no contentions about this subject in those days.

I can prove a great deal too much from the epistles of St. Ignatius for any Romanist in the Old World or the New. However, while I believe that Ignatius wrote some epistles, and that we have some of them extant, they are so interpolated as to be of no authority in any doctrinal question in the mind of any intelligent Greek, Roman, English, French, or German christian. Several epistles ascribed to him are rejected as wholly spurious and counterfeit by all the world.

But if they were all as indisputable as those of Paul, they prove nothing but that there was then a church of Christ acknowledged all over the Roman Empire; and so far as they allude to gospel facts and persons, confirm the Christian Scriptures. But then comes the question, Was that *Catholic* church mentioned by Ignatius *identical* with the Romanists of the present day? I am able to prove against any member of that church (from documents too which he must admit) that the church called *Catholic* by Ignatius, (*if ever he used the word,*) is as distinct from the Roman Catholic Church as a lamb differs from a bear.

This gentleman will himself admit that the Greek church, with all its patriarchs and priesthood, came out of that church which he says Ignatius and Augustine called *Catholic;* and I would ask him, has not the Greek church as good a right to inherit the Catholicism that dwelt in Ignatius and Augustine as the Roman church? The East-

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ern as well as the Western church have descended with equal legitimacy from the same calendar of saints and martyrs, and are equally entitled to all the honors of a sectarian Catholicism. And even the English church or the Protestant, wherever she may be found, has some claims for Catholicism, though she is not so ancient by almost one thousand years. But antiquity and catholicity are not the same thing; for we now, in reviving the ancient institution, are striving to be as Catholic as St. Ignatius himself; and I doubt not but our principles and views will yet be more Catholic than the Latin church of Western Rome.

But with regard to the primacy of Peter, I am glad to see my *Roman* Catholic friend make an appeal to the Scriptures. He has made the supremacy of Peter to stand on four legs:—

1. On his being frequently first named.
2. On the Lord's first appearing to him after his resurrection.
3. His being the first to preach to Jews and Gentiles; and
4. From the Lord's promise of the keys, (Matth. xvi.) and the whole conversation at Cesarea Philippi.

Not one of these, nor all of them together, seem to favor the idea of making a Pope, a Primate, or Vicar of Christ, out of this humble and unassuming Galilean. That Peter was the oldest convert, or the first man that forsook all for Jesus of Nazareth, although his brother Andrew seems to have introduced him to Jesus, is one good reason why he should be honored by the Saviour as he was with the precedence first mentioned. That he was the most prompt and decided of his followers on all occasions, is another good reason. That he was the first person that made the good confession, on which in all ages men and women were to be built into the church, and on which metaphorically, as a stone or rock, the church is to be reared, is another good reason. And as Peter had most shamefully deserted and denied his Master at an hour of imminent peril, is a good reason why Jesus should (he having deeply repented) appear to him first (after the women) on the resurrection morning. These, together with other incidents in the life of this Apostle, to a perfect mind would call for the *personal* distinctions which the Lord vouchsafed to Peter. But because of any or all of these personalities, to conclude that a *new office* or official supremacy was conferred, shocks all reason and good sense. But as the gentleman has not attempted (and as it is presumed no man will fairly attempt) to show either scriptural or logical discrepancy in my essay alluded to, I will not again repeat what I have written on the conversation at Cesarea Philippi. That view of the passage I stand ready to sustain against the Pope himself or any Bishop under his jurisdiction in the Old World or the New. They shall have as much antiquity as they please, and as many of the traditions of the Apostolic Fathers as they can hang upon any two of the longest pins in St. Peter's church—provided only, these traditions do not fairly and flatly contradict each other, and both Peter and Paul into the bargain. It is high time that the American people should be enlightened upon this subject, and every drop of oil in my

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lamp is at their service whenever a trust-worthy son of the modern Saint Peter appears ready for the discussion.

If I can prove to any Jew that Jesus of Nazareth is the true Messiah—if I can prove to any sceptic, Greek or Roman, French or English philosopher, that he is the Son of God and the only Saviour of the world, and the author of an eternal salvation to all who obey him—then can I prove to any impartial jury that the Pope of Rome is "*the man of sin*" foretold by Paul, and "the son of perdition" whose ruin is predicted by *Saint* John.

But I must have a *man*, a *full grown man*, with whom to discuss the propositions submitted, and one in whose judgment the Romanists themselves, inferior clergy and people, have confidence. I will contend with him by one of two weapons—he may choose—the *tongue* or the *pen*

Our Illinois friend has not much studied these matters; nor has he much read those primitive fathers, else he should not out of "numberless testimonies" given us only Saint Ignatius and Saint Augustine. The one lived too soon and the other too late to be credible witnesses to a fact which happened in a place and at a time too remote for them to be even *qualified* to depose before any competent tribunal having jurisdiction in the case.

The four legs on which he now sets up the Pope would not be strong enough for an infant brought to circumcision, inasmuch as they affirm nothing about an office in succession—a peculiar office hereditary. If such an intimation is not in the premises, all the logic of Aristotle could not find it in the conclusion. The gentleman, however, has done himself much credit by an attempt to prove it from the New Testament; for in so doing he has given his testimony in favor of the proposition—*that if it cannot be found in the apostolic writings, it is no matter where else it can be found;* it is not of more credit than the Epistle of Saint Ignatius which he wrote to the Virgin Mary about sixty years after she was dead.

EDITOR.

Outlandish Discipline.

TRIAL OF JOHN SECREST.

WASHINGTON, PA. January 26, 1836.

Dear brother Campbell,

AT your request I proceed to give you a few hints, but imperfectly sketched out, of the late meeting held in Belmont county, Ohio, on the 8th January last, for the purpose of settling some difficulties existing between John Secrest and Thomas Hosman. There were at this meeting a number of brethren from different congregations around, at least between 70 or 80, and perhaps as many others, some of whom belonged to the neighboring sects. The said Secrest then arose, calling himself the plaintiff in the suit, and that he was

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now ready to make a statement to the meeting of the charge against the said Hosman. I, supposing the meeting should first be called to order, arose and stated that I thought it necessary to appoint some person to preside in this meeting, to call it to order, and to preserve order; and also that some person should be appointed to take down the proceedings for the benefit of those not present. To these measures he authoritatively objected, positively affirming that they were unscriptural. We then debated this matter; but to no purpose. He would have his way. It was then proposed by some that it should be put to vote. To this he also objected. Seeing there could be nothing done in this way, I proposed that individuals who wished should take down notes for themselves, and they could give to any that wished a copy. To this there was no objection raised. Three volunteered their services, myself and two others, one of whom was a friendly alien. You will no doubt be able to make every allowance for us when you hear we neither had stand nor table on which to write. We did the best we could—a copy of which I here present you.

The charge brought forward by the plaintiff (J. Secrest) was, that the defendant (Thomas Hosman) had said in a public discourse that John Secrest was a *liar*, and he could prove it. To this statement the defendant objected; but acknowledged giving a description of a certain man in a discourse, (not mentioning his name,) and said that he had lied, and he (Hosman) could prove it. The plaintiff then called upon his witnesses to testify. The names of the witnesses are these, John Booth, Jos. Thornbury, and Jacob Yocam. These all affirmed that the charge made by the plaintiff was correct. The defendant then called upon his witnesses to testify, which they did. Their names were, Thomas Mordic and his brother James, Luke and Samuel Hesson. These all affirmed that the statement made by the defendant (Hosman) was correct. These witnesses were as 3 to 4. The defendant then called upon his witnesses to give in other specifications in the case before them, (or to sustain his charge.) The first witness called upon was old father Garret, of Middletown church; who testified that at a meeting (some years since) held at William Cochrane's, he asked John Secrest (being pleased with his discourse) how long he had been fully out in the reformation. He answered, 'Ten or twelve years.' The witness then asked him why he had taken so many into the church by the right hand of fellowship. To which he replied, 'he never had.' The defendant then called upon brother William Cochrane, of the Middletown church; and he testified to the same that the last witness did, and more fully alleging proof in abundance that John Secrest had taken in a number by the right hand of fellowship, as he called it, and had even made Elders of some who had not been immersed, nor did they believe in it.

He also stated that there was a charge against John Secrest some time since, of which this is the substance:—That he (Secrest) had immersed a woman and washed her feet. [Here follows an alleged case of criminal conversation with said female. The point in the case was, that Secrest promised to clear it up whenever the name of

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him who alleged was given up. The name was given to him, but he never attempted to clear it up.] Secrest on trial denied ever hearing the name of the woman. The defendant immediately called upon brethren Cochrane and Carter to tell what they knew in this case. They both affirmed that they heard a brother by the name of Moldon tell Secrest the name of the woman.

The defendant then called upon brother Israel, to state what he knew about the acknowledgment of John Secrest in the case of a female who made oath against J. Secrest in reference to a case of criminal conversation with herself. Modesty forbids a narration of the case. The point was—had J. Secrest acknowledged criminality in this case? Mr. Israel affirmed that to him the plaintiff denied ever acting unbecomingly in reference to said female. The plaintiff then called upon J. Morris, who affirmed that E. Rhinehart told him that Mr. Secrest did acknowledge to him a certain amount of criminality, but not to the full amount of the female's oath. The defendant then called upon James Millison, a brother, to testify. He affirmed that the plaintiff had acknowledged to him that he had done to this female what God's word forbids. Written testimony from S. B. Connel was read, affirming as above—that the plaintiff had to him acknowledged criminality in this case.

A third charge of attempted criminality in the case of Mrs. ——— was alleged, and denied by the plaintiff.

A fourth case of similar impropriety of conduct was preferred, occurring in the house of Mrs. Booth. This was stated and affirmed by John Smith, sole testimony adduced; but denied by the plaintiff.

There were many other things said and done, too tedious to mention; and although this is not full, you may be assured it is correct as far as it goes.

It was moved that I should read, before discussion, what I had taken down; but J. S. and others that took sides with him objected to hearing. It was then moved that all who thought that defendant had sustained his position were to go to one place, and all that thought that J. S. had come off victoriously were to go to another place. Now do not suffer yourself to be too much astonished when you hear the decision—there were 29 that thought the defendant had sustained his charge against the plaintiff, (J. S.)—there were 45 that considered he (J. S.) had come off victoriously.

WM. POOL.

Although this trial, as we learn, and the subject of it are now exerting a very pernicious influence in some counties in Ohio, it is not because of the intrinsic importance of the case, nor of its immediate consequences, that I lay it before my readers, though these may yet deserve our special attention. It is as a specimen of the mockery of every form of investigation—of every thing like trial in a court, call it civil or religious—call it Jewish, Samaritan, or Christian—call it a trial of the Mosque, the Sanhedrim, the Synagogue, or the Church. It is exclusively, fairly, and palpably outlandish in the superlative degree.

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In this our age of "Lynch law" it may not excite so much astonishment (as these mobocratic courts are becoming the order of the day) to see such a convocation on the famous 8th of January, under the profession of the christian religion—a religion of order, and reason, and justice, and truth, and holiness. Certainly in any other crisis of affairs it would be chronicled as a case supremely extraordinary.

We have, indeed, the "*plaintiff*" and the "*defendant*," but neither judge, president, law, nor jury. The possibility of legal, scriptural, or rational justification or condemnation is impossible in such a court, where all are judges, all are jury, all are presidents, and where witnesses are (if I mistake not) a part of the court and the jury, the strongest man comes off "*victoriously*," right or wrong. John Secrest was *elected* just and innocent of serious charges by a majority of sixteen! But who were these sixteen? Aye, that is the question! Sometimes it has happened in steam boats and in public rooms, in our days of high excitement, that the Jackson men were to take one side and the Clay men the other, to see who were the stronger candidate. Sometimes Clay and sometimes Jackson had the majority. But what of that? It did not prove that Henry Clay would be President, else he had been elected a hundred times. No more does such a hap-hazard or even packed assembly prove any thing favorable to plaintiff or defendant. But if any one should select such a trial, to my mind it would prove him guilty, as far as the testimony of any one man could go, unless I supposed him a simpleton. There is not a knave in America who would not rather be tried a hundred miles from home, and either risk a hap-hazard assembly, or pack one of his particular friends, and carry a jury of good voters along with him, than to be sifted amongst his neighbors and acquaintance, and especially where he was wont to practise his tricks.

It is enough to say that no legislature, that no code of laws, that no civilized government, from the one end of heaven to the other, ever ordained that such a mode of trial, or such a court as that which elected by sixteen votes plaintiff Secrest victorious over his defendant brother! It is not found in the Koran, nor in the Apocrypha—it is not found in the Zend-Avesta, nor in the writings and laws of Kong-fu-stee. Neither the Bactrian lawgiver nor the Chinese chiefs, any more than Pharaoh or Nebuchadnezzer, ever thought of such a trial.

But the court was without authority, without law, and without responsibility, and its decision is not, cannot be, in the estimation of any man of sound sense, Turk, Jew, Christian, or Pagan, worth one farthing. It is most unfortunate for this unhappy man, who is fast plunging himself into a miry gulf from which he can never extricate himself, that he should have left his own vicinities and gone into a county that even bounds not upon that in which he has long had his home—that he should have counted up his friends and abused their attachments by obliging them thus to get up a mock trial for his acquittal.

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It is urged that if he have confessed his faults and repented of them, he ought to be forgiven and restored. Yes, if he have *repented!* But to say that he has repented, without the fruits worthy of such a profession, will not authorize any society for even receiving him into fellowship, much less for making him their preacher. And what are the proofs of repentance in such a case? Self-abasement, profound humility, shamefacedness, a disposition to sit back and retire from the public gaze. But Mr. S's fruits of repentance are—first, that he will not be amenable to the church; that none but he who called him and sent him out, shall restrain his tongue or have jurisdiction over him; that he must preach and will preach so long as any one will ask him; that he must be prominent in all public assemblies, and stand in the van an advocate for reformation—while he has caused many to blush and weep for the wounds inflicted by himself upon the cause of truth, purity, and life.*

But if penitent, ought not such a one to be restored? To a place in the congregation only. If ever such a one may be again honored by the brethren with their confidence as an advocate of their cause and that of the Lord, it can reasonably and scripturally happen only after a long probation and the most unequivocal reformation. And if ever a proclaimer of the word have committed a very heinous offence, of public and general reprobation, my opinion is, that such a one ought never to be sustained as an evangelist or as an elder or deacon of a christian congregation. This is fairly implied in Paul's saying that *novices* and those not of *good fame*, or report, even amongst the Pagans—those without the congregation—ought not to be elevated to office.

When a person, once eminently useful, has fallen into some gross sin, there is less excuse for him than for any other person. When I see such a one trampling under foot the law of Christ, defying discipline, outbraving every moral restraint, forcing himself upon the community because a few of his personal friends will thus endeavor to hold him up; and when compelled by public opinion to have a trial, constituting a court for himself and enacting the laws by which he is to be tried, carrying his cause into a distant region where he has more personal friends than in his own church—I say, with such evidences of criminality before me, I would as soon hold up my hand for him that sold his Master for fifteen dollars, as for such a one to plead the cause of the righteousness and holiness of the gospel.

But at present we only lay before the brethren the case and the trial, that they may act as becometh the gospel, their own dignity, and the honor of their Lord, by setting their face against all such proceedings, and by discountenancing every man whose character as well as his doctrine is not according to godliness. When we are thus explicit in stating a case, in naming persons and places, the

* *I never knew a man, or even woman, seized with a desire to preach, nor have I read of any one who ever made an effort to be heard, from a Pythonic maid-servant down to the infamous Matthias of New York, who could not find some person to listen.*

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brethren may be assured we do it not upon superficial grounds. I have evidences to myself more convincing than those adduced in this extraordinary trial. EDITOR.

Instructive Facts.

ANOTHER proof that our position in the Owen debate is founded on the true philosophy of the human mind. We have the knowledge of God first by the ear. We *hear, believe,* and then *see* that God has created all things.
Ed. M. H.

APPROPRIATENESS OF THE BIBLE.

Rev. *T. H. Gallaudet,* late Principal of the Deaf and Dumb Asylum at Hartford, recently delivered a lecture in Cincinnati on the instruction of that unfortunate class of the human family; in the course of which he introduced a very affecting argument for the great truths of God's word—its *appropriateness* to fallen man. We copy the following illustration of the argument from the Cincinnati Journal:—

Now, continued Mr G., of all the deaf and dumb that came under my instruction, from the old man to the child of ten years, I never found one who had the least notion of a God, the immortality of the soul, future accountability, or any of the other great truths of morality and religion. Their dispositions and characters I have noticed to be often selfish, passionate, rude, untractable. They generally regard themselves as belonging to an inferior order of animals—hence their moral degradation. And nothing can be more surprising and affecting than the appearance exhibited by a class of some ten or twenty, when first given to understand that they are to live beyond the grave; that there is another and a brighter world. Some would express their delight by a loud laugh—others would drop their heads and seem lost in solemn thought, while the big tear would trickle down their cheeks—and others again would throw their arms back and upward, and exhibit every expression of awe at the overwhelming idea of a future accountability. When these and other truths concerning God, and Christ, and their souls, and sin, and holiness, and heaven, were brought to bear upon their minds, it was wonderful to behold the change which ensued—what delicacy, purity, uprightness, and generosity of character they would exhibit in the time to come. Conscience would awaken, the affections become gentle and elevated, and in general such a decided moral improvement be seen as would equally astonish and delight their relatives and friends. Some have given most unequivocal evidence of spiritual regeneration. Now, argued Mr. G., can I believe that God, the God of truth, designed that error, falsehood, fanaticism, should be the nourishment of the mind—the means of giving it new life, and strength, and dignity? No, no; nothing but truth could illumine, and lift up, and purify the poor degraded immortal. We have here the argument of appropriateness for the Bible. God designed it is the truth. I leave these facts with thinking men, philosophers—perhaps they may be able to explain them—I cannot account for them without believing the Bible.

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Elder Jones and the Baptist Apostacy.

[CONTINUED.]

THE Baptist profession did not make a visible appearance in Scotland until more than a century after the publication of this confession. From "A Short Account of the Scots Baptists," drawn up by the late Mr. Archibald M'Lean, in the year 1795, and inserted in Rippon's Baptist Register, vol. 2, page 361, we learn that *a fourth edition* of the Confession of Faith, above referred to, was printed at Leith, in 1653, unto which was added, "Heart-bleedings for professors' abominations, or a faithful general epistle, from the Seven Churches in London, presented to all who have known the way of truth, &c." A Preface was also prefixed by some Baptists at Leith and Edinburgh, intimating that they were of the same faith and order with the London churches.

Whatever these Baptists, resident in the northern metropolis, were, as to number, whether few or many; whether constituting one church or more, their history cannot be traced; and their union appears to have been dissolved, and the church, or churches, scattered, before the end of that century. It was not known in the year 1763, that there existed a single Baptist in Scotland. Mr. John Glas had, thirty or forty years before, probably from reading the writings of Dr. John Owen, to which he owned himself much indebted, imbibed the principles of Independency, or the congregational plan of church government, which led him to give up his ministry in the church of Scotland, and by the publication of his valuable treatise, titled, "The Testimony of the King of Martyrs, concerning his kingdom," &c. he poured a flood of light throughout the regions of Caledonia, the effects of which soon became manifest. Adopting Christ's good confession before Pilate, viz. "My kingdom is not of this world"—as the foundation of all his inquiries on the subject of church government, and taking his illustration of it from the writings of the evangelists and apostles, he was the means of collecting a number of churches in many respects on the plan of the New Testament, in various parts of Scotland, and some places in England.

It was the misfortune of Mr. Glas, however, to retain all his predilections or prejudices in favor of infant baptism; and what was still worse, to defend that antichristian rite by a train of reasoning that was utterly at variance with his acknowledged principles as an advocate of the doctrine of the sovereignty of divine grace. His notion was, that when it pleased God to call the husband, or head of a family to the knowledge of his truth, his domestics thereby became interested in the blessings of the covenant of grace, and consequently were entitled to baptism as a seal of that covenant. This *strange* sentiment, combined with an erroneous view of the Millennium, and a few other peculiarities, operated on the denomination as a worm at the core, or might I say, as the Trojan horse of old, eating up all the good of the land! Their churches have every where been upon the decline

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for half a century, and are now in a fair way of becoming extinct at no very distant period.

The present race of Scotch Baptists set out with adopting the very same views of the spiritual and heavenly nature of Christ's kingdom that had been advocated by Mr. Glas in his "Testimony of the King of Martyrs." But they happily steered clear of the rock on which Mr. Glas and his followers split, and they have been able to witness a noble testimony in favor of the primitive church order, discipline, and worship. The principle on which they proceeded was this, in few words: that the order of the churches gathered by the preaching of the apostles and their associates, and formed or planted under their inspection, as inspired guides, was intended for a pattern to all succeeding churches, to the end of time; consequently, that all christians are bound to observe the universal and approved practices of the primitive apostolic churches, recorded in scripture. This important principle resulted by necessary consequence, from their considering the Lord Jesus Christ to be *sole* King in Zion—the *alone* head of his body, the church. This postulatum once established, they had only to examine the Acts of the Apostles and the apostolic epistles to ascertain what was "his good, acceptable, and perfect will in all things." From the commission which he gave his apostles, before he left the earth, they learned that it was his will that his gospel should be preached in all the world and to every creature—that such as believed it should be baptized in his name, gathered into churches in a state of separation from the world, and taught to observe all things whatsoever he had commanded. Finding that the apostles invariably pursued this method in promoting the interests of his kingdom in the world, they invariably did the same. They preached the gospel, baptized the disciples, and collected them into folds and flocks, as at the beginning, commending them to God, and the word of his grace. They had nothing to do with colleges or academies; but when any appeared among them, by the exercise of their gifts in the church, to be qualified, according to the rules laid down by the apostles in their writings, they set them apart by prayer and fasting, to the elder's office—and deacons also in the same way.

The intelligent reader who shall be at the trouble of carefully comparing the Confession of Faith published by the English Baptists in 1646, with the account now given of the principles and practices of the Scots Baptists, cannot fail to be struck with their similarity. They both appeal to the New Testament as the standard of their faith and practice, disclaiming all human authority in matters of religion; and profess their readiness to receive, and their duty to practise whatever can be shown them from the word of God to have been observed by the apostolic churches. As respects the English Baptist Confession, it is sufficient to say, that, in whatever relates to the order of Christ's house, such as the choice of elders and deacons, with the ends of their office, the rule of discipline, the exercise of gifts in the church, &c. &c. they refer us to the writings of the evangelists and apostles as conclusive in these matters, thinking it sufficient to show

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that thus the first christian churches did, to prove that we should also do the same things.

The Scots Baptists proceed invariably by the same rule, and indignantly disclaim every other. They consider it wrong to reason upon any of the commands of their Lord, or of his apostles who spoke and acted by his Spirit, with a view of ascertaining how such a doctrine or practice would affect their popularity with the world, whether religious or profane. It is quite sufficient for them to know what HE has taught and enjoined: and were it in the power of any of the sage doctors of the present day to demonstrate that a particular doctrine was contrary to reason, or an approved practice altogether unsuitable to the refined taste of the present day, it would have no influence whatever upon them; because they know that "the wisdom of this world is foolishness with God," and that "what is highly esteemed among men is an abomination in his sight." They well know that his religion is intended to promote a system of nonconformity to this world—the friendship of which is enmity with God. They are, therefore, no way solicitous to accommodate matters to the reigning taste of the age, but simply to believe as they are taught by the holy apostles and prophets, and practise as they are bidden, or as they find the first christians did.

Methinks it would not be easy to find any thing akin to this among the English Baptists of the present day, in whose communion you have been so solicitous to be enrolled. "Moab hath been at ease from his youth and hath settled on his lees!" That communion will be found upon examination to receive into its wide embrace societies holding a vast diversity of doctrinal sentiment of every grade, from the ultra Calvinism of Crisp and Gill to the morbid Arminianism of the gentleman of R–d–g; who want nothing but physical force to convert the world! while, unhappily, *the primitive apostolic gospel is not to be heard from any one of their pulpits.* At the present moment the tide is set in full for Arminianism and mixed communion, according to the testimony of a most competent witness, viz. the late Mr. Kinghorn, of Norwich, who feelingly bewailed it in the last letter which the writer of this received from him. After admitting the fact just mentioned, he added, "Arminianism is the flood-gate at which truth goes out, and error creeps in."

From the Southern Religious Telegraph.

Divine Judgments.

Mr. Editor—Does God inflict punishment on individuals, or communities, for their sins, in the present life? Many answer, "No." Men are slow to admit the interposition of the divine hand in the calamities which they bring upon themselves by their rebellion against God. In reasoning upon this subject, there is great danger of error on both sides of the question. The present life is not the time

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of *retribution*, but of *trial*. In the future, there is a full and eternal retribution, which awaits the transgressor, where every one will receive according to his works. We are not authorized by the Word of God to believe that *all sin** is punished according to its demerit in the present life. But that God does inflict severe judgments on men for certain sins, is a position strongly supported by many facts; a few of which are presented for the consideration of your readers in the following paragraphs. They are copied, or rather abridged from the Encyclopædia of Religious Knowledge The Editor remarks, that "if a collection were made of all the cruel, persecuting tyrants, who delighted in tormenting their fellow-creatures, and who died not the common death of all men, but *whose plagues were horrible and strange*, even a sceptic would be moved at the evidence, and would be apt to suspect that the hand of God was in it. As Dr. Jortin was no enthusiast, and one who would not overstrain the point, we shall here follow him in his enumeration of some of the most remarkable instances:—

Herod the Great was the first persecutor of Christianity. He attempted to destroy Jesus Christ himself, while he was yet but a child, and for that wicked purpose slew all the male children that were in and about Bethlehem. What was the consequence? Josephus hath told us, he had long and grievous sufferings, a burning fever, a voracious appetite, a difficulty of breathing, swellings of his limbs, loathsome ulcers within and without, breeding vermin, violent torments and convulsions, so that he endeavored to kill himself, but was restrained by his friends. The Jews thought these evils to be divine judgments upon him for his wickedness. And what is still more remarkable in his case is, he left a numerous family of children and grand children, though he had put some to death: and yet in the space of one hundred years the whole family was extinct.

Herod Antipas, who beheaded John the Baptist, and treated Christ contemptuously when he was brought before him, was defeated by Aretas, an Arabian king, and afterwards had his dominions taken from him, and was sent into banishment along with his impious wife, Herodias, by the Emperor Caius.

Herod Agrippa killed James the brother of John, and put Peter in prison. The angel of the Lord soon after smote him with worms, and he gave up the ghost.

Judas that betrayed our Lord, died by his own hands the most ignominious of all deaths.

Pontius Pilate, who condemned our blessed Saviour to death, was not long afterwards deposed from his office, banished from his country, and died by his own hands.

The High Priest Caiaphas was deposed by Vitellius, three years after the death of Christ. Thus this wicked man, who condemned Christ for fear of disobliging the Romans, was ignominiously turned out of his office by the Roman governor he had sought to oblige.

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* Nor any sin.—*Ed. M. H.*

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Ananias the High Priest, persecuted Paul, and insolently ordered the bystanders to smite him on the mouth. Upon which the Apostle said, "God shall smite thee, thou whited wall." A short time after, he was slain, together with his brother, by the hands of *his own son.*

Nero, in the year 64, turned his rage upon Christians, and put to death Peter and Paul, with many others. For years after, in his great distress, he attempted to kill himself; but being as dastardly as he was wicked and cruel, he was forced to beg assistance.

Domitian persecuted the Christians also. It is said he threw John into a caldron of boiling oil, and afterwards banished him to the Isle of Patmos. In the following year this monster of wickedness was murdered by his own people.

The Jewish nation, persecuted, rejected, and crucified the Lord of glory. Within a few years after, their nation was destroyed, and the Lord made their plagues wonderful.

Flaccus was governor of Egypt near the time of our Saviour's death, and a violent persecutor of the Jews. The wrath of God ere long overtook him, and he died by the hands of violence.

Catullus was governor of Lybia about the year 73. He was also a cruel persecutor of the Jews, and he died miserably. For though he was only turned out of his office by the Romans, yet he fell into a complicated and incurable disease, being sorely tormented both in body and mind. He was dreadfully terrified, and continually crying out that he was haunted by the ghosts of those whom he had murdered; and not being able to contain himself, he leaped out of his bed, as if he were tortured with fire. His distemper increased till his entrails were all corrupted, and came out of his body; and thus he perished, as signal an example as ever was known of the divine justice rendering to the wicked according to his deeds.

Caius, the Roman Emperor, was a great persecutor of the Jews and Christians, and a blasphemer of the God of heaven. Soon after, he was murdered by one of his own people.

Severus, Emperor of Rome, was a violent persecutor of the followers of Christ. He also, and all of his family, perished miserably, about the year 200.

About the same time, Saturnius, governor of Africa, persecuted the Christians, and put several of them to death. Soon after he went blind.

Heliogabalus, the Emperor, brought a new god to Rome, and would compel all his subjects to worship it. This was sure to have ended in a persecution of the Christians. But soon after, this vile monster was slain by his own soldiers, about the year 222.

Claudius Herminianus was a cruel persecutor of the Christians in the second century, and he was eaten of worms while he lived.

Decius persecuted the church about the year 250. He was soon after killed in battle. Gallus succeeded, and continued the persecution, and was killed the year following.

Valerian, the Emperor, had many good qualities; but yet he was an implacable enemy to the Lord Jesus Christ and his gospel. Some time

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after he came to the throne, he was taken prisoner by Sapor, king of Persia, and used like a slave and a dog; for the Persian monarch, from time to time, obliged this unhappy emperor to bow himself down, and offer him his back, on which to set his foot, in order to mount his horse or chariot. He died in this miserable state of captivity.

Emilian, governor of Egypt about 263, was a virulent persecutor of the church of Christ. He was strangled by order of the Emperor.

Maximinus was a persecutor of the church. He reigned only three years, and fell the victim of violence.

About the year 300 was the greatest possible contest between Christ and the Roman Emperors, which should have the dominion. These illustrious wretches seemed determined to blot out the Christian race and name from under heaven. The persecution was far more fierce and brutal than it had ever been. It was time, therefore, for the Lord Jesus Christ, the great head of the church, to arise and plead his own cause; and so, indeed, he did. The examples we have mentioned are dreadful; those that follow are not less astonishing, and they are all delivered on the best authorities.

Diocletian persecuted the church in 303. After this, nothing prospered with him, and he quitted the empire.

Severus, another persecuting Emperor, was overthrown and put to death in 307.

About the same time Urbanus signalized himself by tormenting and destroying the disciples of Jesus. Almost immediately after these cruelties, he was unexpectedly deprived of all his honors; and dejected, dispirited, and meanly begging for mercy, was put to death by the same hand that raised him.

Maximianus Herculius, another persecuting Emperor, was compelled to hang himself in 310.

Maximianus Galerius, of all the tyrants of his time the most cruel, was seized with a grievous and horrible disease, and tormented with worms and ulcers to such a degree that those who attended him could not bear the stench. Worms proceeded from his body in a most fearful manner; and several of his physicians were put to death because they could not endure the smell, and others because they could not cure him. This happened in 311.

Maxentius, another of the inhuman monsters, fell into the Tiber and was drowned in 312.

Maximinus put out the eyes of many thousands of christians. Soon after his cruelties, a disease arose among his people, which took away their sight. He himself died miserably, his eyes starting out of his head through the violence of his distemper, in 313. His wife and children were likewise put to death, with most of his friends and dependents, who were the instruments of his cruelty.

Licinius, the last of these persecuting Emperors before Constantine, was conquered and put to death in the year 323.

Cyril, the deacon, was murdered by some pagans, at Heliopolis, for his opposition to their images. They ripped open his belly and ate his liver; the divine vengeance, however, followed all who were

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guilty of this crime—their teeth came out, their tongues rotted, and they lost their sight.

Valens was made Emperor in 364, and though an Arian christian himself, he is said to have caused fourscore presbyters, who differed from him in opinion, to be put to sea, and burnt alive in a ship. Afterward, in a battle with the Goths, he was defeated, wounded, and fled to a cottage, where he was burnt alive as most historians relate; all agree that he perished.

Julian, the Apostate greatly oppressed the christians; and he perished soon after, in his rash expedition against the Persians.

To these instances many more might be added nearer our own times, did our room permit. These, however, are sufficient to show us what a fearful thing it is to fall into the hands of the living God, and how fruitless and awful it is to oppose his designs, and to attempt to stop the progress of the gospel. "Why do the heathen rage, and the people imagine a vain thing? He that sitteth in the heavens shall laugh; the Lord shall have them in derision. Thou shalt break them with a rod of iron, thou shalt dash them to pieces as a potter's vessel. Be wise now, therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling."

Old Humphrey, on the Abuse of Riches.

"HE died wickedly rich," said a good man in speaking of one who had left the world in great reputation; and though the words were neither spoken to you or to me, we may perhaps both find something in them that may suit us. I know not how it may be with you; but my money bags are not so many as to stand in my way nor to occupy much of my reflection. If you are differently circumstanced, look about you, for the words, "He died wickedly rich," are well worth your attention. I think it was John Wesley who said that if he died worth more than ten or twenty pounds, I forget which, he would give the world leave to call him a thief or something like it: but I am afraid that the benevolence, self-denial, zeal, perseverance, and devotedness of heart to God, of that servant of Christ, are beyond what we ever hope to attain; happy for us if we attain them in a degree. But though John Wesley's standard of self-denial be too exalted for men of meaner graces to attain to; though we may not be quite willing to go as far as he did, in giving up all we possess, except ten or twenty pounds, nor may it be quite right for us, yet it may be worth a thought how far we shall be quite clear of the charge, when the green sod is springing up over us, of having "died wickedly rich."

Old Humphrey is no meddler; he has no wish to pry into your affairs; and whether you are worth twenty thousand pounds, or have only twenty groats in the world, he will neither think the better or the worse of you on this account. The question is not, What are you worth—but, How are you using it? One man may die worth thousands clear from all reproach; and another "die wickedly rich," by leaving ten pounds behind him,

It is the case sometimes, and Old Humphrey fears too often, that people of property persuade themselves that in leaving money to poor relatives and charitable institutions when they die, they do all that can be personally required of them, and that indeed they deserve the reputation of being considerate, kind, and charitable.

Whoever has riches, and neglects to do works of mercy during his lifetime, "dies wickedly rich," even if he leaves every farthing he has in the world to

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charitable purposes. I do not know the chapter and verse in the holy scriptures that particularly directs us to leave our property to do good after our death, but I know plenty of texts that direct us to do deeds of kindness while we are alive. "Pure religion and undefiled before God and the Father" is, not to leave money to the widow and the fatherless when we can no longer keep it ourselves; but, while we are alive, to "visit the fatherless and widows in their affliction, and to keep ourselves unspotted from the world."

Now do not mistake Old Humphrey. He honors the memory of that man who closes a life of kindness and christian charity by a benevolent bequest of his property, giving to christian institutions liberally; neither neglecting those who have a reasonable claim on his remembrance, nor passing by his poorer relations, friends, and servants. "These things" we ought to do, if we possess the means, and "not to leave the other undone." "Honor the Lord with thy substance, and with the first fruits of thine increase;" and "Thou shalt not harden thine heart, nor shut up thy hand against thy poor brother," are commands that are to be obeyed in our lives, and not to be put off to our deaths.

But if it happen that you are not rich in money; nay, that you are absolutely poor, do not think, on that account, that there is no danger of your dying "wickedly rich." One man may be rich in money, another in leisure time, a third in health and bodily strength, a fourth in talent, a fifth in influence, and so on. Now if you have either, all, or any of these kind of riches, and do no good with them, you are in the same situation with the selfish miser, who keeps his gold uselessly locked up in his coffers.

Religious Herald.

Old Humphrey's Short Way with Infidels.

IN moving among mankind, I have now and then fallen in with infidels, who have not only declared their unbelief of the Bible, but endeavored, also, to destroy the faith of others in that blessed book. The way in which they have always begun their attack, is, to higgle and wriggle about some disputed point of little importance, with as much confidence as if they were on the very point of overturning the whole truth of scripture by their silly prattle. Just as soon would a poor blind mole tear up from the ground an oak of a hundred years growth, by burrowing under one of the least of its roots.

If ever you fall in with any of these unhappy beings, don't be drawn into cavil with them about trifles, but boldly declare your opinion, leaving them to wrangle, if they like, by themselves.

Tell them that if there be any thing good, and pure, and holy, and heavenly in the world, the Bible exhorts us to practise it: and if there be any thing that is evil, and base, and vile in the world, the Bible commands us to avoid it. That will be a poser.

Tell them that the Bible contains more knowledge and wisdom than all the other books that were ever put together; and that those who believe its promises and obey its commandments, have peace, and hope, and joy in the cares of life, and the trying hour of death. That will be a poser too.

Tell them that the Bible has been believed in by the wisest and best of men, from generation to generation, as the word of the living God, and that it makes known to a sinner the only way of salvation, through the merits and death of a crucified Redeemer. That will be another poser.

And then ask them, before they pull the book to pieces any more, to produce one that has done a thousandth part as much good in making men happy on earth, and in guiding them in the way to heaven, and that will be the greatest poser of all to them.

Depend upon it, this course will be better than wrangling and jangling about sticks and straws, losing your temper and feeling yourself outwitted into the bargain by the borrowed conceits of silly coxcombs, whose hearts and whose heads are equally empty. *Ibid.*

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From the Biblical Recorder.

REMARKS ON MR. CAMPBELL'S DEFENCE.

IT is due to Mr. Campbell to say, that the *style* of his present production is materially improved;—especially when compared with several of his last. It is tolerably modest and respectful, and free from violence and abuse. Whether this is to be attributed, in any measure, to the experience of the past, we presume not to say. Be the cause what it may, it augurs well, and shall have all the credit to which it is entitled.

But what can the author mean when he says, in his first sentence,—"*All that I have sought from Mr. Meredith is now obtained*," &c.? Does he mean that any pledge was made in our last, which had not been made at least six months before? If he does, we should be glad to have the proof. If he does not, we should be pleased to see him employ language more consistent with truth, and with christian candor. The object of this insinuation we presume not to mention. The reader, however, will be at no loss to perceive it.

Respecting the *argument* contained in our remarks, in relation to which Mr. Campbell has so much to say in his last,—it will be quite sufficient to observe, that, to employ *argument*, in the more appropriate sense of that expression, in repelling cavils, complaints, and railing accusations—such as have constituted, if we mistake not, the whole of Mr. Campbell's defence—would be just about as consistent as to use a *twenty-four pounder* in killing "crows and black birds." If Mr. Campbell would have argument from us, he must give us something for argument to do. However, argument or not argument, our remarks have very effectually accomplished their object, Mr. C. himself being the witness. Why the author should lay so much stress upon what he evidently regarded as an inadvertency, the reader need not be informed. The old adage is still true—"A drowning man will catch at straws."

The author seems to felicitate himself on having obtained what he calls—"the opportunity *to preach a little to our readers*." To this we have only to say—if Mr. Campbell thinks to impose on us by filling our columns with various irrelevant matter, under the pretence of defending his essays *in his own way*, he will be apt to find himself mistaken. We shall publish whatever can be properly called *a defence of his Extras*, in whatever way, or form, or order, presented. Every thing aside from this, we shall publish, or we shall not publish—just as we may think proper at the time. Our offer and our challenge extend to *a defence of the Extras*, and to nothing more, and to nothing less. We suspect from this hint that Mr. Campbell is preparing the way to get up another wrangle about publication. In this, however, he can use his pleasure. We have said what we will do; and we will do what we have said. If Mr. C. is not content with this, he will have to do as did the dog in the fable,

Mr. Campbell says he will leave his readers to form their own opinion of all that we have said of him. Agreed! and he might have added—of all that he has said of us. Athough the readers of the Harbinger have never been permitted to see, if we remember rightly, but two entire articles from us, yet, we very cheerfully submit to them the whole matter in hand, without the least apprehension of an unfavorable decision. We will just observe here, however, that the cry of *persecution* is generally the resort of those who have no better means of defence.

On two successive occasions has Mr. Campbell disposed—fully and finally disposed of our first two numbers. Still, however, he has as often been dissatisfied with his work; and now, for the third time, he has disposed of them again!

But we ask, how has he disposed of them *now*? The reader shall see. In his last essay, it will be recollected, Mr. Campbell had the following statement: "I say that God, by the gospel facts, does delineate his image, &c. You represent me as saying that the facts themselves do delineate, &c." Let it be observed here, that we were, in this case, charged with having misrepresented Mr. Campbell, because we represented him as saying, that "the facts themselves do delineate the image of God upon the human soul." In reply to this accusation, we quoted Mr. Campbell's words from his Extra on Regeneration, page 341, which we had also quoted in full in the Interpreter—which are as follow:—"When these facts [the facts of the gospel] are understood, or brought into immediate contact with the mind of man, as a moral seal or archetype, they delineate the image of God upon the human soul." Mark the words: *they*, the facts, without the slightest allusion to any co-operating or concurring agency,—"*they delineate the image of God upon the human soul.*" Thus was it made plain beyond the power of contradiction, by Mr. Campbell's own words, not only that we had not misrepresented him, but that he had misrepresented both us and himself!

It is now important to inquire how Mr. Campbell has met, in his present essay, this very serious difficulty, in which he correctly says his veracity is implicated? Has he presumed to deny that the words quoted are his? Not at all. Has he pretended to show that we have perverted, garbled, misapplied, or in any way misconstrued or misrepresented them? Not in the least. There they stand, and there they will stand, as long as these documents endure, an inflexible witness against him. "When these facts are understood, or brought into immediate contact with the mind of man, as a moral seal or archetype, THEY DELINEATE THE IMAGE OF GOD UPON THE HUMAN SOUL." This language is clear, unequivocal, undeniable. It admits of no evasion—it allows of no escape.

How then, we ask again, has Mr. Campbell met the difficulty? how has he fastened upon us the charge of misrepresentation? and how has he extricated himself from the implication which he so justly apprehends? Why, he has repeated the assertion, for perhaps the fiftieth time, that we have misrepresented him—though *now* in very qualified, dubious terms. He has affirmed, for the first time in his life, that we omitted certain passages which, *he says*, were essential to the exposition of the passages quoted. He has quoted from his Extra on Regeneration, the passages quoted by us in the Interpreter, together with such others as *he says* we improperly omitted And in the fourth and last place, he has *submitted* the whole to his readers, without specification, argument, or proof of any sort, and left them to find out, as well as they can, "the glaring injustice done to his views"! And this is the way in which he has shown that we misrepresented him!

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this is the way in which he has vindicated his own veracity! and this is the way in which he has disposed, for the *third time*, of our first two numbers!! Very good.

And here let it be observed, we *now* find not a word about *forging*—not a word about *counterfeiting*—not a word about *fabrication*, *invention* and the like. The whole length and breadth and height and depth of our offending, Mr. Campbell himself being judge, has now come to this—*we have omitted the beginning and the end of our quotations*, which *Mr. Campbell says* are essential to the exposition of the passages quoted: that is, in plain English, we did not quote the whole article, or the whole Extra!! Very good.

But this is not all. *Now* Mr. Campbell does not presume to impeach our motives. On the contrary, *now* he inclines to the opinion that we thought we were doing him justice! All our "forgery"—all our "counterfeiting"—all our "fabrication"—all our "misrepresentation"—over which he has declaimed so eloquently, and about which, if he will pardon the expression, he has raved so violently, has come at length to this—we have left out the beginning and the end of our quotations—and this we have done unintentionally, and of course *innocently, because "of the vail upon our eyes!!"* Very well. We would indeed be glad if we could conscientiously speak as favorably of Mr. Campbell. But this we cannot do. He has had no vail upon *his* eyes. He cannot therefore plead ignorance or inadvertency. We are consequently compelled to believe that when he held us up to his readers as "forgers," "counterfeiters," "fabricators," and the like, he did it with his eyes open, knowing that his accusations were without truth, and aiming to meet our arguments by slandering our character! Still, however, Mr. Campbell "does not retaliate aught but truth for error, and *fair* and *generous* treatment for their contraries!!"

But we have not done with this matter yet. From Mr. Campbell's own version of the affair, we have shown that his charge against us, so variously stated, and so repeatedly and so confidently insisted on, amounts to just exactly *nothing at all!* We will now take the same testimony, and will prove from that alone, that, in the whole of this matter, Mr. Campbell has been fairly and honorably treated—that his statements have been liberally quoted, that his language has been correctly construed, that his meaning has been fairly represented—and that all the misrepresentation in the case lies at his own door.

In the first place, he has shown that we quoted from him, in our first number in the Interpreter, no less than *five* separate and distinct passages—all touching one and the same point. Two of these are entire paragraphs: the three others, though not entire paragraphs, are nearly such; and, as any one may see, make full and complete sense in themselves. Five separate and distinct passages on one and the same point—and yet these are not intelligible without an exposition! Very well. If Mr. Campbell is willing to have it understood, that he has written five separate passages on a single point, which cannot be comprehended without as many more to expound them, let it be so. We hope, however, that we shall not be held accountable for his mysticism. The reader shall see presently how *Mr. Campbell has quoted from us.*

But again: Mr. Campbell says we proceeded "on the quotations made"—the five quotations referred to above—"to frame for him the following proposition," &c. Mark the words—*on the quotations made!* Thus it appears that instead of making—fabricating—forging—counterfeiting a proposition, and then passing it off as Mr. Campbell's, as his readers have been told again and again—the plain fact, when it comes to be stated according to Mr. C. himself, is this: we first quoted *five passages* from the Extra on Regeneration, all bearing on the same point, and then stated in our own language, what we considered the meaning of the author in the said quotations! Very good. If there is a man in christendom, possessing common sense and common candor, who would take exception at this, it is more than we can believe.

For the sake of Mr. Campbell's readers we will here insert the proposition as originally stated in the Interpreter: a proposition of which they have heard much indeed; but of which they have never been permitted to see more than now and then a mutilated and distorted fragment.

"We have quoted thus largely and particularly, that the full and precise meaning of the author might be exhibited. In these quotations, taken together, the following proposition is clearly and fully laid down, *namely, that the system of facts announced in the gospel, when apprehended by the natural mind, do, of themselves delineate the image of God upon the human soul; and that it is by the operation of these facts, thus acting on the understanding and the heart, that sinners are created anew and formed for the glory of God:* In other words, that the word and the testimony constitute the only direct agency that is employed in the production of faith, repentance, reformation, and every other part of the process by which the sinner is made a new creature. If this proposition be not fully and distinctly expressed in the above quotations, we must confess that we are at a loss to form even the faintest conception of the author's meaning. For if, as has been said, the simple application of evangelical facts, operating on the understanding or the heart, is sufficient to restore the image of God to the soul—to create the sinner anew—and to form him for the glory of God, all other action in the case must be superfluous and unnecessary."

This, the reader will no doubt say, is in all conscience enough. But we are not quite done with Mr. Campbell's version yet. We shall now prove from his own evidence—even from the passages which he blames us for omitting—aye, from his own exposition of the original quotations, that we have understood him correctly, that we have expounded him fairly, and that we have faithfully represented his meaning. This may be hard to be borne; but Mr. Campbell must remember that he has brought the evil upon himself. He has therefore none but himself to blame.

The evidence is this: When these facts are understood, or brought into immediate contact with the mind of man, as a moral seal or archetype, they delineate the image of God upon the human soul." The meaning here cannot be mistaken. Again: "All the means of grace are, therefore, only the means of impressing this seal upon the heart; of bringing these moral facts to make their full impression on the soul of man." Here it is not only said that facts produce the required effect or impression on the soul, but it is clearly implied that *facts alone* do this—that is, when brought into contact by "the means of grace." So much for the *text;* and now for the "exposition." "The change of heart and of character, which constitute moral regeneration, is the legitimate impression of the facts, or things which God has wrought." If regeneration is not here

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ascribed to the exclusive action or application of facts, that idea is not capable of being expressed in language. But again: "The facts constitute the moral seal which stamps the image of God upon man." If this does not mean that facts, and facts alone, and of course *of themselves*, stamp or delineate the image of God on the soul of man, what does it—what *can* it mean? Again: "Testimony and faith are but the channel through which these facts, or the hand of God, draws his image on the heart and character of man." If this passage have any intelligible meaning, it conveys the same idea as above, and nothing less and nothing more. So much for the exposition. Thus has it been shown, and that too from the text and exposition of the author himself, and indeed from the very passages which he blames us for omitting, that our statement is most literally correct and exact! Never, surely, were quotations more unfortunately made—never was a complaint or accusation more injuriously urged—never was poor mortal more completely caught in his own trap!

But it may be asked here—has not Mr. Campbell ascribed the work of regeneration in some sense to God? We answer—he has. He has made God the author of regeneration in precisely the same sense in which he is the author of all things—the first or moving cause. His words are not to be mistaken. "'All things are of God' in the regeneration of man, is our motto, because our Apostle affirmed this as a cardinal truth. He is the author of the facts and of the testimony which declares them; and being the author of these, he is the author of all the effects produced by these facts." Here then it is plainly stated that God is the author of regeneration—the Creator of the new creation, not because he has any direct or immediate agency in this work; but for the sole reason that he is the author of the facts and the testimony by which the effect is produced. But if we are chargeable with misrepresentation because we did not tell our readers, when speaking of the immediate agency employed in regeneration, that Mr. Campbell allowed God to be the *first* or moving cause, because he is the author of all things, we may, on the same principle, be accused of a similar offence for not saying that Mr. Campbell's Great Grandfather is the editor of the Millennial Harbinger.

It cannot fail to be seen, now, we think, from Mr. Campbell's own showing—from his text and exposition both—that he denies all direct and immediate agency, on the part of the Deity, in the work of regeneration—though he has not had the candor to own this in his defence, and that he ascribes the whole effect in this case to the immediate action of facts and evidence, that is, facts brought in contact with the mind by testimony. And these are the identical views which we have uniformly ascribed to him, not in our first two numbers only, but in every place where we have had occasion to treat of these topics.

Such then is the manner, the reader will please observe, in which Mr. C. has disposed of our two numbers in his third effort:—he has proved that we have represented him fairly, fully, honorably, and most unexceptionably; that all his charges about forgery, counterfeit, fabrication, *&c.*, are destitute of truth: and that all the misrepresentation in the case is to be put down to his own credit: in all of which, we are happy to say, he has our most entire and unqualified concurrence.

It will be recollected that Mr. Campbell, in his last essay, informed his readers that he had published all that we had written on the subject of regeneration—a statement which we took the liberty to call in question. In his present essay he makes a feeble effort to cast the reproach upon us, by affirming that he was speaking of our "pieces in the Biblical Recorder." For the curiosity of the thing, we will again present the reader with his language on that occasion, beginning with the commencement of the paragraph. It is this: "These things I say to your readers: and I would beseech them by all that is sacred and eternal in the gospel, not to allow you to bias their minds or to judge for them. I give *all that you have written* on this subject to my readers; and I say to them, Read, examine, and decide for yourselves: I will not be responsible for you." Now we ask—where is the evidence that he was speaking of the Biblical Recorder? Worse and worse! Worse and worse!! Besides this, it is well known that in the Recorder we have never attempted to discuss the subject of regeneration—our discussion on that topic being contained in the Interpreter alone.

In his last number, it will also be recollected, Mr. Campbell charged us with a failure to comply with our promise in a matter of publication. He first erroneously quoted our words, "verbatim et literatim," and then affirmed that we had not done accordingly. In this case it was very easy to show that our language had been misrepresented—intentionally we did not say—and consequently that the charge founded upon it was as baseless as the fabric of a vision. Here Mr. Campbell has been compelled to succumb, and to admit himself in error. Indeed the case was one which allowed of no escape. But instead of making an apology for the injustice done us, and magnanimously withdrawing his accusation, as it seems to us any gentleman would have done, he tries to throw the blame upon us, by insinuating that we had first seized the circumstance with a view of impeaching his veracity. This we suppose is what we are to consider "fair and generous treatment!" Very well.

True, a small matter has been swelled into a mountain; but we ask—who swelled it?—who first made it a topic of observation?—and who first urged it as the ground of accusation? These questions Mr. C. has himself answered. If in this case, therefore, as in some others, the biter has been bitten, the fault is not ours. If Mr. Campbell will hazard his veracity for the sake of getting up trivial charges against us, he must content himself to take the consequences.

At his own request, we have sent Mr. Campbell the specified number of the Recorder, that he may show how many *letters* and *points* were omitted, or, in other words, how many typographical errors were made by our compositor, in setting up his last essay:—an operation which, when the object and operator are considered, reminds forcibly of a certain hero who once engaged in mortal combat with a wind mill. Mr. C. will please recollect, in the mean time, that he stands pledged to show that there are "sundry and great errors affecting the sense." We did not urge this upon him in our last, solely because we thought it of too small moment to justify remark. But in as much as he has thought proper to volunteer his services, we of course can have no objection that he should go to work.

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Mr. Campbell formally calls the attention of his readers to the momentous fact, that we have postponed the consideration of the "process of regeneration," until he comes to treat of our numbers on that subject!! If this is not straining at a gnat we have yet to learn the import of that phrase. We are indeed surprised that a man of Mr. Campbell's pretensions should not be ashamed of himself. He knows as well as we do, that the proper time for the consideration of the nature of regeneration, will be when he comes to take up that subject in due form and order. But what will not a man do when he begins to find the ground sliding from under him.

Here Mr. Campbell's defence of his Extras, if such indeed it may be called, comes to a dead halt. The remaining four pages of his present dissertation, as we shall presently show from data given by himself, have no more to do with the defence of his Extras than they have with the story of *Robinson Crusoe*. This part, we suppose, must come under the head of "preaching to our readers"—and preaching indeed it is with a vengeance. We publish it, solely for the sake of curiosity; that our readers may see for themselves what sort of stuff Mr. Campbell would impose on them under the pretence of defending his Extras.

As we publish this *preachment*, we suppose we must, of course, if it be only for the sake of courtesy, add a few remarks respecting it. This we shall accordingly do with all brevity as follows:—

We have already observed, that the last four pages of the present effusion, have nothing to do with the defence of the Extras. They have, therefore, no claim on our attention; and, of course, in the way of discussion, shall receive none. We informed Mr. Campbell at the outset, and if necessary we can inform him again, that we shall have no debate with him about *our views*. The reason has already been given; to which it may be added that, as Mr. C. evidently aims to engross his readers' attention by a controversy about our views, and thus to escape the necessity of defending his Extras; so we, on the other hand, are resolved that their attention shall be kept to the Extras alone, until the said Extras shall have been defended or abandoned.

We promised the reader above, to prove from the testimony of the author himself, that, upon his own principle, his last four pages have no connexion with the defence of his Extras. The evidence is this: "Now be it noted that I neither affirm nor deny his proposition." So says Mr. C., speaking of our third number. Very good. He neither *affirms* nor *denies* our proposition! Now, if any man can tell how Mr. Campbell can defend his Extras by hammering at a proposition which he neither affirms nor denies, he will deserve to be chronicled as the prince of all magicians. Four full pages devoted to a proposition which the author neither affirms nor denies!! If this is not the quintescence of nonsense, it comes so near to it, that we are unable to see what is lacking.

The reader will recollect that we promised to show him how Mr. Campbell quoted our statements—our propositions, arguments, &c.—from the Interpreter. He will therefore please observe the following: Our principle proposition, to which our third number is devoted, and respecting which Mr. Campbell says he neither affirms nor denies, instead of being quoted *entire*, as found in the Interpreter; has been cut into no less than three pieces; the parts separated from each other by various explanations and perversions, on the part of the author; their connexion wholly obliterated; and the sense greatly obscured, if not totally destroyed! Our first argument is cut into two pieces: the fragments placed on different parts of the page, and all traces of their connexion completely annihilated. Of course the sense is lost. Of our second, all is suppressed but one short sentence. Of the reasoning not a vestige appears. Of our third argument, which Mr. C. calls the second, he quotes one short sentence and suppresses the rest. Besides this, he expressly misrepresents it by affirming that the reasoning is false—which is not the fact. Our fourth argument, which he calls the third, he omits entirely. Our fifth he quotes in part; and then concludes his essay, cutting our discussion into two in the midst. This we suppose is what Mr. Campbell would call "blowing our arguments to atoms." If he would vary the expression a little, and say, "cutting them into gibblets," he would express the truth exactly. We have presented these facts solely for the reader's amusement. To us it is a matter of entire indifference. If Mr. C. thinks that his cause can be promoted by such *logic* as this, we give him full liberty to employ it to the end of the chapter.

The very intelligible and argumentative criticism about "agency," "interposition," "divine operation," &c. &c. we shall of course allow to pass for what they are worth—with this single remark, however; that the most serious objection urged against the said expressions is, that they are not found in the New Testament! This is undoubtedly a knock-down argument. Mr Campbell, of course, employs no terms but such as are found in the "living oracles"!

To the remarks of the author respecting our "unintelligible jargon,"—and jargon indeed it is, after passing through his hands—Mr Campbell himself shall give the reply. About one year ago, with all the numbers of our Examination before him, he published the following: "Mr Meredith has written 14 numbers on these two Extras and has displayed a good deal of sound sense, critical acumen, polemic tact," &c. &c. Should the readers of the Harbinger now wish to be informed which of the two statements they are to receive as correct, we refer them of course to the Editor. So much for the *preachment*.

The reader will now do well to take notice what progress Mr Campbell has made in the defence of his Extras in his present essay. The first part has been occupied in a vain attempt to defend himself; the rest in pecking at a proposition which he neither affirms nor denies, and which has no more connexion with a defence of the Extras than with that of the book of Genesis. If there be an argument, or a sentence, or a word in defence of the Extras in the whole article, it will take keener optics than ours to discover it.

One observation specially to the readers of the Harbinger, and we are done. Respected friends—we have no idea that your eyes are veiled, nor do we suppose that you are better taught than other people. We have no reflections to cast upon you, nor have we any flatteries or entreaties with which to present you. We consider you as intelligent and accountable mortals, bound to the bar of the Eternal, and of course desirous to know the truth. As such we have to make of you one request and but one—and that not for our sake, but for your own. It is this: Read both sides with equal candor and attention; and at every step ask yourselves—what progress has Mr

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Campbell made in the defence of his Extras? The Extras you have seen. Our Examination you have not seen. But you have seen Mr C's defence and a part of our replies. By giving proper attention to the present controversy, though you may not be otherwise instructed, you will be able to judge with what kind of success Mr C. defends his Extras.—If he fairly and fully sustain them—well; if not, you may rest assured they ought to be abandoned. One year has now elapsed since he commenced his defence. Can you refer to a single position which he has even attempted to defend? This, to you, ought to be a question of much moment. May God bless you, and lead you into all the truth. EDITOR.

A. Campbell's Defence.

That our efforts to improve the manners and style of Mr. Meredith have not been altogether in vain, the benediction pronounced upon our readers at the close of his laborious essay may be regarded as proof. I hope we presume not too far upon their intelligence when we say, that for this blessing they are indebted to our late address to the readers of the Biblical Recorder. That we have been the occasion of invoking this blessing upon all our readers, is matter of great congratulation, for it may yet compensate for many pages of very flat and insipid controversy. But in some other respects he has also improved a little: it is indeed but a *little*; yet we ought not to despise the day of small things.

After a few of Mr. M's compliments, in which he does himself great honor as a gentleman of much sensibility and many accomplishments, he proceeds farther to defend himself from the imputation of fabricating a proposition for me; and makes the marrow and fatness of about three columns of the Biblical Recorder consist in a reiteration of defences and expositions, all going to show that when he engrossed all his quotations from the Extra on Regeneration into one proposition, he gave no undue or unjust representation of our views, but fully and fairly represented, to a fraction, the exact doctrine of the Extra, only *in his own language!* Now, I must, of course, once more, prove from his own words, and at this time especially, from the conclusion of his last defence, that, upon the whole, he feels a little compunction in this matter. Our readers will please again read his two versions of the proposition (the last of which I have *italicised*) and the exposition of it given by himself. In the proposition, "The facts do of themselves," &c. there is not one allusion to the hand of God in the whole matter. And after this admirable definition or proposition which, *he says*, gives my views fairly and fully, he, for the first time, informs his readers that I have, *in some sense*, ascribed the work of regeneration to God!

Now it will require just such a genius, profoundly taught, and honorably graduated in the high school of twistification, to show that this said proposition, although asserted over and over, and even solemnly sworn to, and subscribed, gives a fair and full representation of my views; inasmuch as it makes no allusion to any divine agency of any sort, direct or indirect; and yet after all, Mr. M. is now constrained to say that I have affirmed that "*all things are of God*" in this said work of regeneration. That it is God's Spirit, God's works, and God's word, that effect this *moral change* which is usually called

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regeneration, has been by me asserted time after time; yet it is only in my last number, by making another reference to his *two first* essays, very much to his dissatisfaction, that we have succeeded in leading him palpably to expose himself—first, by again and again affirming that he has not misrepresented me; and then, after he has spent about two columns on this point, distinctly demonstrating that he has. In one period he says of me, "Never was poor mortal more completely caught in his own trap:" and in the next sentence, "But it may be asked here"—yes, *here*, even *here*, at this moment, "has not Mr. Campbell ascribed the work of regeneration in some sense to God? We answer, HE HAS"—and why, Mr. Meredith, did you not let that appear in the proposition which you have so often asserted fairly represents my views? If any one can see that God has any agency in this affair, from the proposition Mr. M. puts into my mouth, then he has obtained the second sight! Thus has this *good natured* and *pious mortal* had pity upon me, a *poor* sinful *mortal*, and let me escape the trap!! As often, then, as Mr. M. attempts to defend himself on this point, we must at least allude to his essays in the Interpreter, written upon a *false* representation of the question at issue.

But for the edification of Mr. M. and his readers, I will dilate somewhat upon this said regeneration, concerning which he has made some *mutilated* extracts—so many strange assertions. It is the renovation, or new creation of the heart, sometimes called *moral* regeneration, of which we are now treating. A scholastic question, truly, when thus stated: for, as shall appear in the sequel, this word *regeneration* (Matth. xix. and Titus iii. 5.) is used in another signification in the New Testament. Meanwhile, however, we all agree in theory—that the human heart must be changed and renovated by some cause; for unless the heart be reconciled to God, purified, cleansed, *no man can be admitted into the society of heaven.* (It will not *now* surprise me after some assertions in the preceding number, should Mr. M. represent himself as having compelled me now, for the first time in my life, to make such a declaration.) These views I have always presented to the public. But the question is, *How is this moral change to be effected?* By the *Spirit* alone? By the gospel *facts* alone? By the *word* alone? I *do not* affirm any one of these propositions. *I never did* affirm any one of them. I appeal to the Extras—to all my writings! That a gentleman of deep mystic divinity, and of transcendant speculative, distracting and extracting talents, may twist, squeeze or press out of some one isolated passage, something ambiguous on this subject or any other, out of many volumes, I doubt not: for neither Paul, nor Peter, nor Jesus could speak or write so as to prevent such occurrences, from persons of great theological prowess like my North Carolina friend.

But how the Spirit operates in the word, through the word, by the word, or with the word, I do not affirm. I only oppose the idea that any one is changed in heart, or renewed in the spirit of his mind by the Spirit without the word. And if Mr. M. teaches not the latter doctrine, he ought never to have felt himself called upon to oppose my

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Extra on Regeneration, except he intended to display his herculean powers at criticism and his sublime talent for religious knighterrantry. He certainly is at least as well versed in the beauties of Don Quixotte as any modern theologian of my acquaintance. But I hope he will pardon my admiration of his peculiar talents, and permit me emphatically to say, that I do oppose, with all my strength, the notion of physical, metaphysical, abstract, speculative regeneration. He may a hundred times more inform all his readers that I do not believe that the Spirit of God, *miraculously* and arbitrarily, *without the word*, without the knowledge and belief of the gospel, regenerates any man. He may indeed give up *his views* defenceless, as it would seem from some of his intimations, into my hands, for the purpose of showing his skill in practising enchantments and divinations upon my Extras; but, pious reader, whoever you may be, he must not succeed in hiding from your eyes the point at issue, nor in decoying or browbeating me into a defence of any thing but the capital point, that *God does only by the knowledge and belief and obedience of the gospel facts, through his Spirit, renew the hearts of sinners.* With Peter I will say to all the saints under heaven, "You have *purified* your souls in obeying the truth through the Spirit," and "God has purified their hearts [of the Gentiles] *by faith*"—*not without it!* And with the Lord Jesus will I pray for myself and brethren, "*Sanctify* us through thy truth, thy word is the truth." With David will I sing, "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart. The commandment of the Lord is pure, enlightening the eyes." "In keeping of them there is a great reward!" But I cannot preach with the *ingenious*, and metaphysical, and *learned* Mr. M., that the Spirit, without the word, without faith, repentance, and obedience, renovates the hearts of sinners. If this be not his doctrine, then has he no just ground of complaint against my Extras on account of moral regeneration. For abstract word, or abstract Spirit, or abstract any thing belongs not to my views. This is the very science (falsely so called) of metaphysics which, for twenty years and more, I have opposed to my great detriment and loss of approbation amongst the mystic preachers, who preach conversions without faith, without knowledge, and without the Bible; making faith itself a *consequent* of a new heart, and not the means. The myriads—O! the myriads that have gone down to hades in their sins through the preachings of a regeneration without the Bible! who have died believing they could do nothing—that God had withholden from them what he had vouchsafed to others! Hardened against God and against Christ, because infatuated with the idea that God had positively withholden from them the influences of his good Spirit, they have gone down to the grave in despair, lamenting the cruel fates that gave them the natural, and positively withheld from them the new, birth.

I do not like even to allude to those frailties in any man professing a *new heart*, which almost bankrupt all our charities to explain in a

way favorable to integrity. But without note or comment farther than a single question, I shall just take notice of the more than seven times repeated effort to hammer out of one sentence a meaning condemnatory of my views, in justification of a most gross *perversion* of my words. The sentence is, "When these facts [the facts of the gospel] are understood or brought into immediate contact with the mind of man, as a moral seal or archetype they delineate the image of God upon the human soul." Now hear the comment:—"Mark the words: *they*, the facts, without the slightest allusion to any co-operating or concurring agency, delineate, &c. Thus," continues Mr. M., "was it made plain beyond the power of contradiction that Mr. C., &c. has misrepresented both us and himself." Yes, just as evident as when Paul says, "The scriptures are able to make a person wise to salvation," he means the abstract writings, without any spirit whatever!! But the question is, seeing in the above quotation, even when detached from its connexion in which we speak distinctly of all things being of God in the salvation of man; I say, even when tortured out of all its contextural aids, seeing there are the words "when understood," "when brought into immediate contact with the mind of man," unless these words have no meaning, or positively exclude that God has any thing to do providentially or graciously, or any way with bringing these facts into contact with the soul, how dare a man fearing God, and loving his brother, say, that it is plain beyond contradiction that I go for facts alone—for the abstract word!!

Now I will not be browbeaten by the most accomplished theologian in North or South Carolina out of my reason, so far as to shrink from the defence of my Extra from such barbarous criticism. And if Mr. M. repeats it a hundred times, we will a hundred and one times say before God and man that he misrepresents us. 'Tis he that separates the Word and the Spirit—not we! This single perversion is the burthen of the whole essay of more than four columns and a half of the Biblical Recorder. The other matters are indeed very subordinate.

In my strictures on his third number, begun in my last, I have done him all the justice which I could do, unless I were to transcribe into my pages all his essays from the Interpreter, his insinuations and implications to the contrary notwithstanding. If he feels ashamed of his arguments and proofs and gives them up defenceless, I cannot help it. The public have, or may have, his essays. I cannot republish fourteen essays out of a defunct paper, and all his present essays too, when he could not find room in his Interpreter, nor even in his weekly Recorder for one unbroken page of my Extras.*

But, courteous reader, what think you of this? Mr. M., in his No.

* Mr. M. has no reason to complain of the aukward position of things, if there be any, inasmuch as it is of his own creation. I wished to discuss the subject *de novo* from beginning to end, in the Biblical Recorder, but he must have his essays in the Interpreter examined! And now he shrinks from their defence!

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3, now before me, attacks my views by proving his own; and now when I sustain my views by exposing his, he gravely says, "We shall have no debate with him about *our views*." Why, then, did he oppose his views to ours, if they are not to be matter of debate! Our readers know how to judge of such a course without a word of comment from me. Well, whether Mr. M. will, or will not defend his own views, inasmuch as he has made them a very ostensible part of his arguments and his attacks upon our Extra, we must attend to them, and we shall attend to them just so far as he has used them in the number to be reviewed.

The positions laid down in my last, extracted from No. 3, and the proofs from Scripture adduced, so far as we have examined them, remain in full force, Mr. M. not having so much as once attended to the Scripture evidence, the only important matter in the whole controversy. I think any one may, without evil surmising, conclude that Mr. M. will never again quote Gal. v. 22, 23, in proof of the notion that the Spirit of God regenerates a man before he believes, and that faith is therefore a fruit of the Spirit. This being his first scriptural defence of his views, and the first scriptural attack upon ours, I cannot but feel confident that Mr. M. feels his main pillar shattered to pieces. *He never can sustain his interpretation of that scripture.* All learned men of the Calvinian school, and I believe of every school, as far as my recollections serve, sustain my interpretation. I cannot but regard my recovery of this single passage from his misapplication of it as of more importance than the refutation of seven numbers like his last, without a single quotation in it from Old or New Testament to sustain his course.

I will now give a full paragraph from his No. 3 in the defunct Interpreter. It is his second proof of his theory and disproof of my Extra:—

"It will be recollected that on a former occasion, for the purpose of evincing the insufficiency of the simple word, we introduced the case of Lydia at Philippi,—whose heart, it is said, the Lord opened, that she attended unto the things spoken by Paul. It was then remarked that the operation here ascribed to the Lord, was necessarily distinct from any action of the word, because, by the account, it necessarily preceded the reception of the word. By what sort of agency, then, it is *now* important to inquire. did the Lord open this woman's heart, —so that she gave attention to the Apostle's word, believed, repented, was baptized, and rejoiced in God? If it was not by the word and by evidence—if it was not by natural means—how are we to conceive that it was done, but by the direct agency of the Divine Spirit, acting on the disposition or inclination of the soul, and creating a predisposition for a favorable reception of the otherwise powerless truth?"

The case of Lydia is a popular case. Well, then, for its candid examination. The point to be proved is, "the insufficiency of the simple word." Be it observed the Spirit of God is not mentioned in the passage; and, therefore, the "direct agency of the Spirit" being Mr. M's. position, the passage proves nothing; unless "the Lord"

means "the direct agency of the Spirit"! If so, then it must always do so, there being no intimation of any special application in the case. Let us look into the writings of Luke; then into those of Paul; and then into the Jewish Scriptures. This cannot be objected to. In Luke's gospel and his Acts the word *Lord* is never once used for *the Spirit!* If this be fact it is enough for our purpose. But it is a fact, and Mr. M. cannot produce one exception. For example, Luke i. 25: Elizabeth, speaking of her promised son John, says, "The Lord hath thus dealt with me—to take away my reproach among men." Does this mean the Spirit of God has thus dealt with me? If not, by what authority does Mr. M. apply the passage in the Acts, seeing Luke does not so appropriate this word! Paul says, "The Lord deliver me;" "The Lord shall give me at that day;" "the Lord stood by me;" "The favor of the Lord be with you," &c. &c. Do these phrases mean the direct agency of the Spirit? It will not suffice to assert that what the Lord does the Spirit does; for Paul assigns to the Father, to the Son, and to the Spirit in "the economy of redemption" their respective works. But why enlarge? The whole New Testament speaks on this wise. "To us there is but one God," "one Lord," "one Spirit." They are not to be confounded. The Old Testament a thousand times uses this word in a sense in which it would be wholly inapplicable to the Spirit or his agency.

Well, what did the Lord do for Lydia? Opened her heart. Does opening the heart mean making a *new* heart! Strange infatuation! Her heart needed only to be *opened*, not *regenerated*, to attend to Paul, as Luke would indicate. Mr. M. says the direct agency of the Spirit regenerated Lydia's heart. Luke says the Lord *opened* her heart. Believe whom you please!

But after listening to *preacher* Meredith, we shall now attend to *philosopher* Meredith. As Plato would say, he asks, "The *operation* here ascribed to the Lord was necessarily" [*philosophically!*] "distinct" [abstract] "from any action" [moral] "of the word, because," [logically] "by the account, it necessarily preceded" [anticipated] "the reception" [metaphysical] "of the word"!—"How," [most convincing] says the philosopher, "are we to conceive that it was done but by the direct agency of the Divine Spirit acting on the disposition or inclination of the soul?" If the Lord made Jacob's flock increase, or Isaac's corn grow, or opened the prison door and let Peter out, or preserved Joseph, or delivered David's enemies into his hand; or gives us understanding, health, food and raiment, &c. "how are we to conceive that it is done but by the direct agency of the Divine Spirit acting," &c. &c.

But, unfortunately for the philosopder the facts in this case are on one side and his philosophy on the other. Let us hear Luke, and let Mr. M. be silent for only one minute:—

"A certain woman named Lydia," [came to the place where prayer was wont to be made,] "a seller of purple, of the city of Thyatira, *who* WORSHIPPED *God*, heard us, whose heart the Lord opened that she ...ded to the things which were spoken by Paul." This pious

Jewess, then, worshipped God according to the religion of her fathers, although she is by Mr. M. supposed to have been an unrenewed sinner, in the gall of bitterness, a fit subject for his metaphysical regeneration—on whom the direct agency operated to give a new disposition or inclination without the word, and even before she heard the word—because "of the insufficiency of the simple word." This is all as gratuitous as the doctrine of *transubstantiation*. For my part, I am taught that all things are under the government, providence, and direction of the Lord, and that in ten thousand ways the Lord directs, controls, sustains, and operates in all his wide dominions of nature—heaven, earth, hades—that the preparation of the heart and the answer of the tongue, as well as the heart and tongue are from God. In ten thousand ways the ears, and eyes, and minds of men are, or may be, turned to hearing the word, or to the place of hearing, or to some circumstance that arrests their attention; and thus the means are various and rational, and always suitable: but that any thing but *light*, *truth*, and *motive* can incline, dispose, or morally affect the mind, the Bible does not teach.

But to return to the passage, may we not say that Mr. M. assumes every thing and proves nothing. There is not the shadow of an allusion to his mystic, abstract, direct interposition. On the contrary, the word of the Lord spoken by Moses and all the Prophets, had brought this woman out of the city to the river side, to the place of prayer to worship God, before Paul had opened his mouth to speak the new doctrine. Thus perishes Mr. Meredith's second proof that our views are unscriptural!

Here I must pause. The circumstances are these: Seven weeks ago I enclosed in an envelope my former reply to Mr. M. in hopes of having his answer for our February number. It is now the 19th day of February, and our March number well advanced, and his essay has just arrived. I have opened the mail on the eve of my starting to Pittsburg, where I must spend some time. I have, then, very hastily, on the eve of my departure sketched the above remarks. Other matters, if there be any worthy of remark, must lay over to our next. Will our readers every where bring our views to the Book, and approve or reject them as they accord with the Word that will judge us all in the last day! EDITOR.

THE "BAPTIST BANNER" MEN.

JAMESTOWN, Ohio, February 16, 1836.

Brother Campbell,

THE men of the "Baptist Banner" have made a proposition to any "disciple," "reformer," be he "bishop," "proclaimer," "evangelist," or of any "other name," that they will cease to speak of "Campbellism," provided any of the above named group can find, and will shew to them, in the *third edition* of Mr. Campbell's new version of the New Testament, where ANY MAN *is ever said to* "WORSHIP" the Lord Jesus Christ.

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The above is also copied by the man of the "Western Christian Advocate." What a pity that these gentry cannot prove you to be a "UNITARIAN" from your own writings, without resorting to what you have published from the writings of other men!

I have not taken much pains to examine; but there is one saying of the Lord's, which I found in the 4th edition, namely, "*In vain do they worship me, while they teach institutions merely human..*" This, however, he quoted from a Prophet.

Perhaps it might gratify these Editors if you were to show them that the worshippers of God were the worshippers of Jesus Christ, and that "*those who worship Jesus Christ worship God.*" If I am not mistaken, I have seen this last expression from your own pen, published in some of your own works; but if these gentlemen had seen it written in capitals at the head of every page in your works, I doubt whether they would let their readers see such an expression from you.

Tell me, if you know, why Adam Clark is entirely silent upon the words "*they worshipped him,*" in the 9th and 17th verses of the 28th chapter of Matthew. I was at a loss to know why he did not say something about this expression in his comment. Surely, Adam Clark was not a Unitarian.

In haste, yours,

M. WINANS.

REPLY TO M. WINANS.

"There is none so blind as those who will not see." The *malice prepense* of those who charge us with Unitarianism is not to be cured by quotations. They might as justly say we are Roman Catholics. There is not an instance of worship addressed to Jesus Christ in the common version, that cannot be found by those who have eyes, in the new.

The passage to which you allude is found in one of the hymns sung in all the churches of the Reformation:—

"Jesus, we hail thee Israel's King;
And now to thee our tribute bring;
Nor do we fear to bow to thee—
They worship God who worship thee."

Many such songs we sing, as our hymn book shows. What a difference between these Editors and Elder William Jones of London, known for forty years as the champion of this great truth, that all men should worship the Son as they worship the Father who sent him. He selects from the first volume of the Christian Baptist the following words, which he has printed on the cover of every number of the London Millennial Harbinger:—

"*Lord Jesus, may thy character open to our view, as depicted in thy doctrine, thy miracles, thy sufferings, thy death, thy resurrection, and thy glory; and then we shall not fear to put ourselves* exclusively *under thee, as our Lawgiver, our Prophet, our Priest, and our King.*"

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This our Scotch and English brethren, famous for their zeal for this doctrine, would call worshipping the Lord Jesus. But these violent partisans seem to regret that they cannot find some damnable heresy in us; and I dare say, if you would pay them for it, they would not publish this, lest their readers should be undeceived in some of the tricks they are playing off upon their credulity.

For my part, I do not regard any man as worshipping my Lord in sincerity, who will slander his fellow servant or his neighbor, and maliciously pervert his sentiments. I never will own any such professor as my brother, if he would repeat the Nicene Creed and the Apostles' Creed three times in every prayer he offers to Heaven.

Brother Winans, you once intimated to me there was a typographical error in the first chapter of the Acts, in the stereotype edition of the New Testament. It is not so. We intended it to be as it reads—*assumption* instead of *ascension*. EDITOR.

THE only one of the new periodicals which has reached our eye is the *Christian Preacher*, by brother Burnet, of Cincinnati. It is very neatly executed, on a very beautiful type, and on a page as large as this. Besides a discourse on "*The Riches of Christ*," there is, with other notices, a short essay on the progress of the present reformation, which we shall take the liberty to lay before our readers. We cannot but think this work will be patronized by the brethren.—*Ed. M. H.*

PROGRESS OF THE PRESENT REFORMATION—*NO. I.*

ALL our ideas of growth, value, goodness, &c., applied to terrestrial matters are comparative: A is a rich merchant, but he would be a poor emperor; nor would he be accounted a wealthy importer on the sea board. Now it has been estimated that one hundred and fifty thousand persons have, within twelve or fifteen years, embraced the gospel, and laws of Jesus Christ, set forth by the periodical publications and personal labors of his servants of this reformation. Lest this number should prove too great, we will suppose it at present not to exceed one hundred thousand. By comparison with the religious parties in the United States, our numbers will not be found far in the rear of the most prosperous societies. But it is by comparing the respective ages of these sects, and their present size, with the age and numbers of the reformation, that a proper estimate of our growth must be made. By dividing the present numerical strength of each party, by the number of years it has existed in this country, we have, as a quotient, the average yearly increase of each. This is set forth in the subjoined table:—

Sects.	*Present number.*	*Age.*	*Av. ann. increase.*
Baptists,	400,000	197 years.	2,030
Presbyterians,	250,000	190 "	1,315
Methodists,	550,000	70 "	7,857
The Reformation,	100,000	12 "	8,333

This scale leaves our *average* annual increase four times as great as the Baptists', six times as great as the Presbyterians', and greater

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than the Methodists.' But this at last gives but an unfair view of the subject. The increase of societies is proportioned to their age. Their interest is not simple, but compound. As the table shows, the Methodists, next to us, have been far the most successful, (though they decreased more than four thousand in the last year,) but during the first eighteen years of their existence, terminating with the ordination of Bishop Asbury, they had numbered by immigration and conversion only fourteen thousand nine hundred and eighty-eight, which would leave them at twelve years of age, less than ten thousand; that is, *our* PROPORTIONATE *increase has been ten times as great as that of the Methodists*', and it will be perceived that the rate of increase is inconceivably greater in comparison with the other societies. "What hath God wrought."

Allowing our numbers to be only one hundred thousand, (as in this estimate,) our increase has been unparalleled in the annals of our country. In measuring with Methodism, we are coping with the prince of proselytes, whose organization is the best of all human contrivances for rapid adult increase. In this comparative estimate, I have included all the "denominations," of numerical strength, except the Catholics, the mass of whose increase is by immigration, and consequently improper data for the purposes of this table.

There are now ten periodicals devoted to the restoration of primitive Christianity, and six have ceased being published; one of which, (and the first to raise the standard,) after completing its week of years, and running through two editions, has been stereotyped. And yet "they are going down," is the cry from the ycleped religious press throughout this country. Our reflections upon these data must be reserved for another number. *D. S. Burnet.*

WE have just received the December and January numbers of the London Millennial Harbinger, and are sorry to learn two facts—First, that brother Jones had been seriously indisposed for some time; and second, that he had not heard from us for three months preceding the appearance of his January number. We regularly mail every number, and also inclose one sheet containing our addresses to himself every month. We are thankful to the Lord that Elder Jones was convalescent at our last advices.—*Ed. M. H.*

Contents of the December and January Nos.

Letter from Mr. W. Ballantine to Mr. A. Campbell. Letter from Mr. A. Broaddus to Mr. A. Campbell. An illustration of Romans vii. continued. Sir Richard Steele's Epistle to Pope Clement XI. continued. Review of the 'Christian Keepsake.' Notice of Messrs. Reed and Matheson's Visit to America. Don Miguel's Address to the Portuguese Nation. Appeal to the Public against the Wesleyan Methodist Conference. Wesleyan Methodist Chapel Debts. Wesleyan Methodist Reform. Presbyterian Zeal against Popery. Anecdote, illustrating the Acceptableness of Sovereign Grace. A Parable, with its Application. Saul among the Prophets. Observations on Paul's Epistle to the Romans—by R. Haldane, Esq. Essay on Prayer—by Mr. A. Campbell. Review—Reflections on Infant Baptism—by Isaiah Birt. Calvinism Defended—by Andrew Fuller. Sir Richard Steele's Epistle to Pope Clement XI. continued. Poetry—on the Nativity or Birth of Christ. The Death Cries of the Perishing Church. Extracts from Stuart's 'Three Years in America.' Baptist Deputation to America—Letter I. Do. do.—Letter II. Mr. E. Thompson's Escape from the United States. Postscript, No. II.—on the Lord's Supper.

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THE

MILLENNIAL HARBINGER.

Number IV.—*Volume* VII.

A. CAMPBELL, EDITOR.

Bethany, Va. April, 1836.

Evidences of the Gospel---No. 3.

REVELATION POSSIBLE AND PROBABLE.

IT yet appears to me that there is more of art than of philosophy, more of method than of necessity in any one attempting to argue gravely and formally either the absolute necessity or the obvious possibility of revelation. The true and unadorned history of every ancient and of every modern pagan tribe, nation, or people—the follies, the vanities, and crimes—the pusillanimity, the mental imbecility of man without the knowledge of God, are all the demonstration and proof requisite to the establishment of the necessity of some certain superhuman and supernatural communication on man's relations to the universe. The simple reading of the first chapter of Paul's epistle to the Romans, regarding it in no other light than a fair and impartial view of the nations without the Bible, is enough for those who have the powers of perception, sound and healthy, on the subject of the *necessity* of an authoritative communication from Heaven.

One argument on the simple *possibility* of such a message from our Creator has to me always appeared enough. It is a very old-fashioned one, and consists of no more than a single clause affixed to one of King David's demonstrations that God could see, and hear, and know man. The divine logician reasons thus:—"He that planted the ear, shall he not hear? He that formed the eye, shall he not see? He that teacheth man knowledge, shall he not know?" To which I only add, He that taught man speech, can he not speak to him? Revelation is therefore *possible*.

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Is it *probable?* Preparatory to one argument on this subject, I shall lay before our readers the concessions of some of the brightest names on the lists of the Sceptics of the French and English schools.*

Ed. M. H.

Blount says, "It is not safe to trust Deism alone without Christianity joined to it." Shaftesbury says, "Christianity ought to be more highly prized." Rousseau says, "Philosophy can do nothing good which religion does not do still better; and religion does many good things which philosophy cannot do at all. Modern philosophers are indebted to Christianity for their best ideas. The solid authority of modern governments, and the less frequent revolutions, are incontestably due to Christianity. It has rendered governments themselves less sanguinary; this is proved by facts, on comparing them with ancient governments. Religion better understood, excluding fanaticism, has given more mildness to Christian manners. This change is not the work of letters; for wherever they have flourished, humanity has not been more respected on their account; of which the cruelties of the Athenians, of the Egyptians, of the Roman Emperors, and of the Chinese, are so many proofs." Byron says, "Indisputably, the firm believers in the gospel have a great advantage over all others—for this simple reason, that if true, they will have their reward hereafter; and if there be no hereafter, they can be but with the infidel in his eternal sleep, having had the assistance of an exalted hope through life, without subsequent disappointment, since (at the worst for them) out of nothing, nothing can arise, not even sorrow."

After the presentation of such a testimony as the foregoing, it is unnecessary to say another word in proof of the point, that revelation is necessary. Indeed, when the subject is fairly considered; when the condition of the heathen in all ages is taken into view; when we consider what the most enlightened heathen nations have been and still are; what even the heathen sages and philosophers have been:—in short, when we look at the world in every age, and behold its spiritual darkness, and its deplorable moral condition, we can only wonder why more revelation has not been given than has been. Six hundred millions of our race still in the darkness of heathenism, still bowing down to stocks and stones, still practising their bloody and abominable rites, and revelation unnecessary! We cannot believe that any man in his sober senses can, on due consideration, believe this. We will not, therefore, insist upon it further.

Revelation then is necessary, and as a consequence, it would not be a gratuitous and unnecessary act in the Deity to reveal himself to mankind. Nay, the probability is altogether in favor of the idea that he would do this; for a benevolent being, such as we have reason to

* This extract is from the Religious Magazine, (monthly,) by Origen Bacheler, of New York. The third number of this quarto, filled with many rare, interesting, and valuable documents, has been recently received at this office. It contains 64 pages, at $3,00 per annum.

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suppose the Deity to be, would naturally do that for his creatures which their cases might need, so far as his wisdom would permit. And thus we come to the conclusion, *a priori*, that he has actually made such a revelation.

But if a revelation has been made, which of the avowed revelations is the genuine one? There have been various religious systems in different ages of the world, that have claimed a divine origin; which circumstance is of itself an argument in favor of the idea that a revelation has been made, just as counterfeit money is evidence of the true. Which, then, of the various religious systems that have at different periods been presented to mankind, is entitled to acceptance as a divine revelation?

And in the outset it may be safely remarked, that none of the religious systems of the heathen, ancient or modern, can for one moment compare with Christianity in this respect, either on account of extrinsic excellence, or weight of evidence. Surely, the gross idolatry, the bloody rites, and the filthy abominations even of the most enlightened heathen—of Greece and Rome, of China and Hindostan—are not worthy to be named in the same day with the doctrines and precepts of Christianity. And if we consider the earth-born sensuality and the grovelling theology of Mahometanism, we shall find it little better in many respects than heathenism itself. Besides, if Mahometanism were a revelation, this very circumstance would establish the claims of Christianity to a divine original, inasmuch as it acknowledges the Messiahship of Christ. If it were worth the while, a comparison could be very easily instituted between the two religions, most marvellously to the advantage of that of Christ.

"Mohammed established his religion," says Pascal, "by killing others; Jesus Christ, by making his followers lay down their own lives: Mohammed, by forbidding his law to be read; Jesus Christ, by commanding us to read. In a word, the two were so opposite, that if Mohammed took the way, in all human probability, to succeed, Jesus Christ took the way, humanly speaking, to be disappointed. And hence, instead of concluding that because Mohammed succeeded, Jesus might in like manner have succeeded, we ought to infer, that since Mohammed has succeeded, Christianity must have inevitably perished, if it had not been supported by a power altogether divine."

"Go," says Bishop Sherlock, "to your natural religion: lay before her Mahomet and his disciples, arrayed in armor and blood, riding in triumph over the spoils of thousands who fell by his victorious sword. Show her the cities which he set in flames, the countries which he ravaged and destroyed, and the miserable distress of all the inhabitants of the earth. When she has viewed him in this scene, carry her into his retirement; show her the Prophet's chamber; his concubines and his wives; and let her hear him allege revelation and a divine commission to justify his adultery and lust. When she is tired with this prospect, then show her the blessed Jesus, humble and meek, doing good to all the sons of men. Let her see him in his

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most retired privacies: let her follow him to the mount, and hear his devotions and supplications to God. Carry her to his table, to view his poor fare, and hear his heavenly discourse. Let her attend him to the tribunal, and consider the patience with which he endured the scoffs and reproaches of his enemies. Lead her to his cross; let her view him in the agony of death, and hear his last prayer for his persecutors; '*Father, forgive them, for they know not what they do!*' When natural religion has thus viewed both, ask her which is the Prophet of God. But her answer we have already had, when she saw part of this scene, through the eyes of the centurion, who attended at the cross. By him she spoke and said, '*Truly, this man was the Son of God!*'

But such comparisons are the less necessary, from the consideration that infidels themselves do readily concede, that Christianity has the best claims of any religion whatever, to be considered a divine revelation.

Herbert says, "Christianity is the best religion. It has manifestly the advantage of all other pretenders to revelation, as in respect of the intrinsic excellency of the matter, so likewise in respect of the reasons that may be pleaded for its truth." Hobbes says, "The Scriptures are the voice of God." Shaftesbury says, "Christianity ought to be more highly prized." Collins says, "Christianity ought to be respected." Woolston says, "Jesus is worthy of glory forever." Tindal says, "Pure Christianity is a most holy religion, and all the doctrines of Christianity plainly speak themselves to be the will of an infinitely wise and holy God." Chubb says, "Christ's mission was probably divine, and he was sent into the world to communicate to mankind the will of God. The New Testament contains excellent cautions and instructions for our right conduct, and yields much clearer light than any other traditionary revelation." Bolingbroke says, "Such moral perfections are in God as Christians ascribe to him. I will not presume to deny, that there have been particular providences; that Christianity is a re-publication of the religion of nature; and that its morals are pure." Gibbon says, "Christianity contains a pure, benevolent, and universal system of ethics, adapted to every duty and condition of life." Paine says, "Jesus Christ was a virtuous and an amiable man; that the morality he preached and practised was of the most benevolent kind; and that it has not been exceeded by any." Rousseau (again to quote him) says, "If all were perfect Christians, individuals would do their duty; the people would be obedient to the laws; the chiefs just; the magistrates incorrupt; the soldiers would despise death; and there would be neither vanity nor luxury in such a state." And finally, to conclude this species of testimony, we cannot do better than to give the admirable character of Christ, as drawn by the same individual.

"I will confess to you," says he, "that the majesty of the Scriptures strikes me with admiration, as the purity of the gospel has its influence on my heart. Peruse the works of our philosophers, with all their pomp of diction: how mean, how contemptible are they, compared

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with the Scripture! *Is* it possible that a book at once so simple and sublime, should be merely the work of man? Is it possible that the sacred personage whose history it contains, should be himself a mere man? Do we find that he assumed the tone of an enthusiast or ambitious sectary? What sweetness, what purity in his manners! What an affecting gracefulness in his delivery! What sublimity in his maxims! What profound wisdom in his discourses! What presence of mind in his replies! How great the command over his passions! Where is the man, where the philosopher, who could so live and so die, without weakness, and without ostentation? When Plato described his imaginary good man with all the shame of guilt, yet meriting the highest rewards of virtue, he describes exactly the character of Jesus Christ: the resemblance was so striking that all the Christian fathers perceived it. What prepossession, what blindness must it be to compare (Socrates) the son of Sophroniscus to (Jesus) the son of Mary! What an infinite disproportion is there between them! Socrates, dying without pain or ignominy, easily supported his character to the last; and if his death, however easy, had not crowned his life, it might have been doubted whether Socrates, with all his wisdom, was any thing more than a vain sophist. He invented, it is said, the theory of morals. Others, however, had before put them in practice; he had only to say, therefore, what they had done, and to reduce their examples to precept. But where could Jesus learn among his competitors, that pure and sublime morality, of which he only has given us both precept and example? The death of Socrates, peaceably philosophizing with his friends, appears the most agreeable that could be wished for; that of Jesus, expiring in the midst of agonizing pains, abused, insulted, and accused by a whole nation, is the most horrible that could be feared. Socrates, in receiving the cup of poison, blessed the weeping executioner who administered it; but Jesus, in the midst of excruciating tortures, prayed for his merciless tormentors. Yes! if the life and death of Socrates were those of a sage, the life and death of Jesus were those of a God. Shall we suppose the evangelical history a mere fiction? Indeed, my friend, it bears not the marks of fiction; on the contrary, the history of Socrates, which nobody presumes to doubt, is not so well attested as that of Jesus Christ. Such a supposition, in fact, only shifts the difficulty, without obviating it: it is more inconceivable, that a number of persons should write such a history, than that one should furnish the subject of it. The Jewish authors were incapable of the diction and strangers to the morality contained in the gospel, the marks of whose truth are so striking and inimitable, that the inventor would be a more astonishing character than the hero."

After the presentation of such testimony as the foregoing, from the writings of the most distinguished infidels, it cannot be necessary to say more in proof of the position, that Christianity has the best claim to a divine origin of all religions whatever.

We have, then, as we conceive, established, beyond all controversy, the three following positions:—1st. That revelation is necessary.

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2d. That it is therefore probable that God has actually given a revelation. And 3d. That Christianity has the best claim of all religions to be considered that revelation.

From the London Millennial Harbinger.

SIR RICHARD STEELE'S LETTER TO HIS HOLINESS POPE CLEMENT XI.—[*continued.*]

IN *England*, it is not all the other excellencies in the world, united in one man, that can guard him against the fatal consequences of heresy, or differing in some opinions from the current notions of our world, especially if those opinions are such as are allowed to be mysterious and inexplicable. We have now an instance of one or two learned and otherwise good men, who have thought it their duty, as they themselves say, to step aside out of the common path; and what their fate will be time must show. At present the zeal, as it is called, of their adversaries prevails. The fire is kindled, and how far it will consume or where it will stop, God only knows! but the case of one of them (which will give your Holiness some notion how we stand affected) is very remarkable: for, not to mention his good life, which is looked upon but as a trifle common to almost all modern heretics, though his religion is mixed up with a good deal of kalendar and rubrical piety—though he hath his stated fasts and feasts which he observes with the greatest devotion—though he is zealous for building of churches in the apostolical form of a ship, with all accommodations for order and decency—though he is for the use of *oyl* and the *trine immersion in baptism*, and for *water* mixed with *wine* in the other *sacrament*—though he is very warm for believing in Christ towards the East, and renouncing the Devil towards the West—though he hath laid them a foundation for independent church power in the decrees of the Apostles themselves—nay, though he joins with them in beating down human reason, when it would pretend to judge in matters of religion, and resigns to them all the preferments in the land, from Dover to Berwick-upon-Tweed; yet all will not do—he holds the Son to be *inferior* to the Father, and *created* by him, though a being of most glorious perfections; and upon this account he must not enjoy even the poverty which he hath chose in quiet. And if this be his case, what hath another to expect who hath not these advantages on his side, though he should be found armed with unspotted integrity, and unequalled learning and judgment?

Your Holiness will judge from hence how the matter of heresy stands among us, and how it must stand, unless my Lords, the Bishops, who have with an unexampled courage preserved our liberties in civil matters, with equal resolution, step in, and oppose that spirit, which, from such beginnings at first amongst you, proceeded farther and farther, till it broke out into fire and massacre for God's glory and the good of his church.

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And, as I observed before, that there was no need for your pretending to infallibility: that it is better taken in the world and as easy to establish the same authority without it; so, here it will be obvious to those of your church to observe, that there was no manner of necessity upon them to discard the Scriptures as a rule of faith open to all Christians, and to set up the church in distinction to them, because they may see plainly now, that the same feats are to be performed, and with more decency (though not with more consistency, of which few are judges,) without carrying things to extremity. For at the same time that we are warmly contending against your disputants for the right of the people to search and consider the Gospel themselves, it is but taking care, in some other of our controversies, to fix it upon them, that they must not abuse this right, that they must not pretend to be wiser than their superiors, that they must take care to understand particular texts as the church understands them, and as their guides, who have an interpretative authority, explain them.

This we find to be as effectual with many as taking the Scriptures out of their hands And, because it is done in this gentleman-like manner, and gives them an opportunity of showing their humility, it passeth very smoothly off, without their considering once the absurdity it leads to, that (as doctors differ and councils too) this method layeth a necessity upon two different men, nay, upon the same man in different circumstances, to understand the same text in two different and often in two contradictory senses.

And here, again, with submission, I think we greatly surpass you in our conduct, for we have the same definitive authority which you have, without the reproach of depreciating the word of God,—the people all the while being fully satisfied that we allow the Scripture to be their rule, and to lie open to them all: and we do indeed in words preserve all authority to the Scripture, but, with great dexterity, we substitute in fact our own explanations, and doctrines drawn from those explanations, instead of it.

And, then, one great privilege we enjoy above you, that every particular Pastor amongst us is vested with the plenary authority of an ambassador from God, very much different from the maxims of your church.

For my own part, I have always been an advocate for all that reverence and regard which can with any justice be claimed by them, and shall ever pay them all the respect which their character and conduct compared together can admit of. But the demands of those who talk loudest amongst them seem to increase upon us every day—for, upon inquiry, I find what I was not before acquainted with, that what was spoken to the Apostles was spoken to every one of them; that it is a crime not to attend to them, even without excepting the case of self-contradiction, mutual contradiction, and, what is of much more importance, of contradiction to all the precepts of peace and love in the Gospel; that they are at length of an angelic order; nay, that to despise them, not excepting any cases in which contempt is as natural as hunger or thirst, is, if I may repeat it, to despise God himself: and

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all this, because fallible men, in whom that trust is reposed, have admitted them according to the best of their judgment to officiate in holy things.

Every one who thinks of himself in this light needs no infallibility or impeccability to make him as great as ever your Holiness pretended to be. His character will do without those or any other accomplishment.

These last four or five years our pulpits have, in a particular manner, echoed with the sound of dignity, rule, pre-eminence, and the like. There are, indeed, amongst the best and most learned of our Divines who disclaim all this, and disdain all respect but what results from the sincerity of their labors for the good of mankind. But the noisy make most noise every where, and few care to contradict them.

This privilege I thought worth recording, in the account I am giving you of our religious affairs, because it is very considerable in itself, and seems to be of a growing nature. It is a point which, when once carried thoroughly and universally, will make every single presbyter or pastor an absolute pope to his own congregation.

And this alone is sufficient to convince you, that at present, notwithstanding any intelligence you may have of their good inclinations towards you, they mean not you, but themselves. They may be surprised indeed at last to find it all end to your advantage, but I acquit them of the guilt of any such design, and, indeed, of any other view but that of securing an immoderate respect to a particular *set* of themselves; which I would not say, were it not too plain from hence, that, let a presbyter, or a bishop, or even an archbishop, differ from them, in any matter of speculation or of state, they have shown the world, by their example, that all this pretended veneration is to be turned, whenever the signal is given, unto personal contempt and ignominy. So that to say and unsay, to do and undo, to declare absolutely, that the profoundest reverence is due to the clergy, and, at the same time, to raise a storm of ill treatment against any of their own body who displease them, and all the while to keep their countenances, and look as if all was consistent, is one signal privilege which many amongst us have to boast of.

It is very true what your Holiness may have been informed of, that, in many instances, both of doctrine and ceremony, we have been of late years rather drawing nearer to you, than departing farther from you.

It is a common maxim and propagated very politicly by the agents of your church, with the help of some of the zealots of ours, "Better be a Papist than a Presbyterian." This being allowed by many churchmen, and rightly managed amongst the populace, exceedingly diminishes the horror and aversion there used to be in our people against the very name of Popery. And this works by insensible degrees, till many a man, who first feels himself a hearty enemy to Popery, finding it to be allowed to be better than something else, of which he knows nothing, begins to think with more patience about it; first as not near so bad as it used to be represented, and then as

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an innocent matter, and then as a very tolerable religion, and at length as better than any thing set up against it; and all by the help of this general principle, rightly managed, which takes off the edge of his former passion for the Protestant religion, and so by degrees reconciles his thoughts to its contrary.

To the same purpose tends the revival of some matters of doctrine and practice of your sort amongst us. The power vested in priests to absolve men from their sins hath been declared by many, in such sort, as hath in effect made the will of God himself to be determined by their will, or even their humor. It may be summed up in these two points,—that men can have no hopes of a pardon from God, but by absolution according to a particular notion of regularity; and that God must pardon those whom a priest pronounces to be pardoned. That is, that they are not so much obliged by the Almighty's will as the Almighty is by theirs; and that God is never so much honored as when weak and fallible men are placed in his throne.

Some have changed this absurdity of an authoritative absolution, which they see they cannot so easily defend, into an authoritative intercession of the priest, who is now become with us a mediator between God and man, still securing to themselves the same power and privilege in a less scandalous manner. This creates the same dependance of the laity upon the priests, and shows, again, how dexterous we are in changing words, when there is occasion, without changing things at all.

But your Holiness will easily guess the meaning of all this, when I let you know that the same persons declare that auricular confession, and a particular unburthening the conscience of all its secrets, must precede this great benefit; and this you well know is an engine of an unmeasurable influence, that can rule families, and overturn states, and govern the world.

Add to this another point greatly contended for of late, and very much to your advantage in the issue,—that all baptisms, unless by episcopal priests, in a regular line from you, are declared invalid, and of no effect, to instate men in God's *peculium*.

We have indeed openly declared against your doctrine of making the sacraments depend upon the intention of the priest; but we are doing a much worse thing, if the doctrine of some men can prevail, and that is, making them depend upon what neither priest nor laymen can ever come to any satisfaction about, viz the episcopal ordination of the priest, in a regular uninterrupted line of succession from Christ himself. This, indeed, sweeps whole parishes away at once, which perhaps have had preachers never ordained, and unpeoples the Christian world without mercy. But, it is supposed, it must make the poor distressed laity adore the men who have this privilege of entitling them to God's favor or debarring them from it.

Yet, with some, it may be turned another way, and they may begin to ask, If the clergy of our church, which received all through the hands of the Romish, be vested with this glorious prerogative, how much more sure is it in that church which communicated it to ours?

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If we are so positive we had it from them, by whom we were ordained, and could not have it otherwise, how much more must it be in them who ordained us?

After this, why should I mention what must be known to you,—the zeal of many for the multiplying of ceremoniousness and bowings, in public worship; for the cathedral pronunciation of prayers (which is the Protestant unknown tongue to such as are not accustomed to it;) our altars, and the never-lighted candles upon them; the decorations of our churches, which, you have experienced, never stop where the honest men who first begin them design they should; the consecration of our church-yards and the like; in which you find this benefit,—that several who take the impression of these things deep into them are easily inclined, with a little art and management, to believe that church must be the best which hath the greatest number of these good things?

We have not, indeed, many images or pictures left in our churches besides Moses and Aaron, whose figures, though they have nothing to do in our places of worship, give me the less concern, because Christians are in no danger of idolizing them.

But we have one very common and very scandalous representation in multitudes of our churches, which, in my opinion, comprehends all possible absurdities of that sort; and that is, of the Trinity in Unity, figured in a triangle, and generally enclosed in a circle, over our altars, as it is in the pictures which are now become fashionable in our Common Prayer Books. This is justly esteemed the most inexplicable and unintelligible mystery of our faith; and yet it is suffered, by those who esteem it, to be set forth to men's eyes by a mathematical figure, which always supposeth the clearest and fullest ideas possible; and the Eternal Father of all things is represented to Christians as one side of an equilateral triangle. In this point I am almost ready to give up the cause to you, and to own that all your crucifixes, and all the figures of your saints (who were once men and women, and therefore representable,) put together, have not any part of the monstrous absurdity of this single representation.

The preaching, as it is called, of our popular men, upon which we used to value ourselves exceedingly, is now come to that degree of offence, that, in many places, persons of sense and seriousness stay at home out of piety, and absent themselves from our assemblies, for fear of hearing. For the truth of what I affirm, I appeal to the intelligence sent you by the agents of your church amongst us, who have of late been seen to take notes from the mouths of some of our followed preachers. For my own part, I have imagined myself sometimes to be at the late negociations at Utrecht, and to hear one of the French King's Plenipotentiaries setting forth the glorious and advantageous terms of peace which his master had yielded to us; sometimes to be in the midst of commissioners of trade, hearing the terms of our commerce extolled to heaven; sometimes at the funeral of a late Princess, and my ears filled with the sound of fulsome panegyric; sometimes in a cabal of malcontent Jacobites, disburthening

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all their spleen, as far as they dare, in invective, and satire, and insinuation, against the late revolution and their present superiors; sometimes in one of the meetings of some of our old rigid separatists, inveighing against their bishops; sometimes in one of your Holiness' courts of judicature, amidst the thunderings of wrath and damnation denounced against all heretics and schismatics; in a word, sometimes at the bear-garden, and sometimes at Bedlam. But at last I have roused myself up, and found myself where I should least of all expect to hear either such subjects or such language.

About the end of January and beginning of February we are, in a more than ordinary manner, called upon to knock one another on the head, because our forefathers, and particularly the forefathers of many of our modern high-church champions, happened to be great villains above sixty years. And this is thought an excellent topic to be insisted upon from generation to generation; nay, it is esteemed by many to be seasonable all the year round.

But there is another topic which seems to be in great repute at this time, and that is the danger of the poor church!—a danger which constantly is seen to increase in exact proportion as the hopes and interests of your Holiness' friends in these parts decrease. So that, to know whether this subject be in fashion, no one need to inquire any thing but how it stands with the Roman Catholics in England; whether they are pleased or displeased. Some advantage, I can assure you, your church reaps from it;—that it hath created a nauseous disgust in many of the best members of ours, and hath furnished some of our dissenters with this reason against uniting with us—that they never will be of a church that is almost always in danger.

One thing more I must here mention, that the church (I mean that part of the churchmen I am speaking of) is now in full possession of the privilege of applying God's judgments to their neighbors which our forefathers so justly condemned, and took such pains to ridicule in the worst of our separatists.

Thus the death of the late Queen is a judgment upon a nation unworthy of so much goodness; though some weak fanatics, on the other side, have showed them how easy it is for any to interpret judgments in their own favor, by observing that she died the very day upon which the late schism act, designed, as they think, to rob them of a natural right, took place.

After King Charles II's restoration, the fire, which destroyed the whole city, immediately following the plague, which consumed vast numbers of its inhabitants, furnished matter for this humor. How easy was it found to make these to be great judgments upon account of that very restoration? Now, the same impious humor, which is the very essence of fanaticism, let it be in what church it will, can do with a thousand times smaller matters. A fire not to be named with that, a mortality amongst our cattle, which all Europe hath felt much more grievously; these are not only declared to be God's judgments, as without doubt they are, but it is sufficiently and plainly insinuated that they are judgments (not for their own sins, their own

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private enormities, or public ingratitude to heaven for their security, for they never think of themselves in this view, but) for *something at Court which should not be there*, which all the world knows how to interpret.

Thus hath fanaticism its vicissitudes like the other things of this world; sometimes reigning in the church and sometimes out of it; sometimes against it, and sometimes for it. And thus is it come to pass amongst us, that, preaching their own passions and indignation, and resentment, under their disappointed expectations, is called, by too many, preaching the Gospel, and delivering messages from Heaven.

Your Holiness must not judge from hence that this is universal. I can assure you we have some still amongst us who truly deserve the name of preachers of the Gospel; some still left of whom the world is not worthy, and of whom the world seems to think itself not worthy; for those whom I have before described are the mighty men of popularity that draw the affections and raise the passions of the multitude. This disadvantage, however, they have, which your Holiness' agents, who help to move the machine, would do well to put them in mind of, that the *times are changed*, and that there is not now one at the helm who will either support them in their exorbitances, or betray the administration into their hands.

M'Corkle Reviewed---No. 4.

IN demolishing a tower or any strong hold, no wise man begins at the top of the superstructure, or thinks of levelling it with the ground by simply fracturing the cement, or removing a stone at a time. He turns his thoughts and his forces to the foundation on which it stands, and by sapping and mining, or by the more energetic operations of his engines upon its base, he calculates on a successful issue of his enterprize.

Analogically we have turned our attention to the basement story of the house that Samuel built on the literal figurative, and figurative literal of Jewish and Christian prophecy. Many fine thoughts and bold and beautiful metaphors presented by him in his cogitations upon the prophetic records, have been unnoticed, though not unobserved, in our review of the ground work of his theory. We thought it greatly prodigal of time to show, by a labored argument, the highly imaginative and richly fanciful interpretation of John xxi. 23. by means of which our good lay brother finds one of the predicted comings of the Lord in his beatific appearance to John in the isle of vision, reported in the beginnings of the apocalyptic revelations. This, and many such capricious flights of imagination, ornaments indeed of his theory, we have not time, and cannot find good reason to examine. In our two preceding numbers we have directed all our thoughts to the synopsis which he has given of his scheme of interpretation, as the very basis of all his reasonings; judging that if the foundation be razed, the edifice must come to the ground.

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There is one of our brother's maxims, which, like a well established proverb, seems to occur to him with the authority of a methematical axiom, or an oracular decision, and which seems to have given a strong coloring to all his lucubrations on the future destinies of our race. It is frequently expressed in these emphatic words, "Dispensations have been changed, and may be changed"—"Dispensations have been dissolved, and may be dissolved again." In all the circumstances in which this proverb is repeated there is a sort of indefinite aspect given to it, as would indicate an endless series of successive economies, rising each out of the ruins of its predecessors. Besides, there is a meaning affixed to the term *dispensation*, in reference to the Lord, compatible with the word *corrupt* prefixed to it, wholly at variance with all the established meanings of that term. We would wish for the sake of our highly gifted brother, and those who may think with him on the yet mysterious future, to spend a few sentences on this already too proverbial saying.

A *dispensation*, in reference to the divine providence towards mankind, imports a disposition of things—a divine arrangement of religious ordinances, with precepts and promises annexed. Our word *economy*, or our word *constitution*, better than the word *covenant*, expresses all that is contained in the *berith*, or "dispensations," of the Old and New Wills, or Testaments, of Heaven. To give it all latitude, a dispensation of religion imports a divine arrangement of religious and moral ordinances, with precepts and promises annexed, of which there have been four essentially distinct from one another. These four *institutions*, (for this term also happily with great brevity expresses all that is intended)—I say, these four institutions are the Adamic, the Patriarchal, the Jewish, and the Christian. Not any one of these can be called *corrupt*. Men may have corrupted them, but as divine and not human dispensations, they cannot be called corrupt. The present question now is, Is there any reason to expect a new dispensation of religion—a new dispensation of the gospel during man's abode on earth? Will it necessarily follow as a matter of course, that because dispensations have been changed three times, they may be changed a fourth, a fifth, or a sixth time? Nay, that because they have been changed three times, they *must* be changed a fourth time! Neither logically nor scripturally will this follow.

We know, indeed, that potentially considered, God could have formed as many economies as he has enacted separate and distinct laws of nature. But that is not the question. Various tribes of animals exist in three distinct modes or states of being. He that has ordained that certain animals should exist in the state of an egg, a worm, and a fly, could have made them pass through many other modes of existence. But he has not done it. And, therefore, the mere possibility of such changes can never be a question of rational discussion. He that created four sorts of natural light—star-light, moon-light, twi-light, day-light, might have added thereto a fifth or a sixth quality of light; but he has not done it.

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Is it, let me ask, otherwise in his religious and moral dispensations in reference to man? Has he not led forward, and step by step, advanced our race to its present state through the preceding dispensations? And is not the present economy the full completion of all antecedent promises, the consummation of all the intimations and blissful hopes contained in all the sacred writings touching the earthly destiny of man? What promises of another gospel, what intimations of moral and religious institutions are yet unaccomplished! On this side the resurrection of the dead, and the scenes following that triumphant event, what new order of things is to be anticipated!!

Will there be a new foundation of hope, a new temple reared, a new Lord, a new Mediator, a new way of access into the presence of our heavenly Father? Will there be new promises of remission, new ordinances of worship, a new Holy Spirit, a new society, and new hopes, unknown to the primitive church? It cannot be. On us *the ends of ages*, on us the consummation of ancient promises have come.

There is no state beyond *manhood.* Infancy and childhood are all promise; but manhood is the reality of all antecedent indications. The Christian age is the manhood of religion. It was in its embryo in Eden, in its infancy among the Patriarchs, in its childhood among the Jews, and in its manhood among the Christians. "We were minors under the law," says Paul; but now we are men; we were then servants under master Law, but now we have received the adoption of sons.

All that is promised is not a new dispensation, but a full development of the present, and a universal submission. However it may be effected, certain it is that men's conceptions of the gospel and the christian institution are not only susceptible of great enlargement, but they will be amplified to a degree hitherto unprecedented; and, in addition to this, these lofty and sublime conceptions shall be communicated from heart to heart, and from tongue to tongue, till they reach the most distant home of man: for "the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." Suppose, then, such an increase of knowledge as would justify this promise: "Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people;" and suppose that this light should indeed fill the whole earth, what else would be wanting to bless the world with universal love? But would this be a new dispensation—would it be a new institution of religion! Would it not rather be the perfection of the present—the full accomplishment of the blessing of Abraham—"In thy seed shall *all the families* of the earth be blessed"?

An administration of the affairs of any constitution may be corrupt, while the constitution itself is as pure as the fountain whence it flows. The administration of the christian institution has indeed been most grievously corrupted: so was the Jewish. Still let it be remembered that the Jewish dispensation, or economy, was just as

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pure the day that Titus burned the second Temple as it was when Solomon dedicated the first, or when Moses placed the two tables in the sacred ark. In all candor I would say, that I presume our brother M'Corkle has inadvertently used the word *dispensation* as equivalent to, or synonymous with, *administration*. Still, however, on that hypothesis the preceding observations are called for in order to a full understanding of our exceptions to this part of his theory.

But in all his analogies and reasonings on the past fortunes of religious communities, he seems not sufficiently to have attended to this singular fact—that, corrupt as is the present administration of this institution, so far as it is communicated to human hands, it is the only system in the past or present history of the world that has within itself a self-renovating power. This is a peculiar and a very differential attribute of the christian institution.

No person acquainted with the history of that something called *the christian world*, can say that things are constantly growing worse in it, as was the case before the deluge—before the calling of Abraham—before the captivity—before the destruction of the Temple,—as is the case now in all Mahometan, in all Pagan communities on earth. They are all so enfeebled by age, so wholly mortal, that now in their dotage they present the most feeble barriers to the introduction of the gospel soon as the christians unite. That the christian institution, although long oppressed and enfeebled by a weak and corrupt administration, and entangled by its political alliances, has been gradually rising from the desolations of the dark ages ever since the days of Wickliffe, all the world acquainted with our history must admit.

The impulse which the Protestant religion has given to all useful arts and sciences, has re-acted every where in favor of our religion. The vast accumulations of science on all subjects since the invention of printing, and the unparalleled improvements in the christian nations in every department of the useful arts, have roused the attention of the Catholic, Mahometan, and Pagan worlds to the grand peculiarities of a reformed exhibition of the christian religion. And who that attends to the indications of the present day, does not see in the bosom of all the Protestant sects a redeeming spirit, struggling with the surrounding darkness and with carnal and worldly policies, which, like an incubus, prey upon the vitals of the ecclesiastic body? There is a host of intelligent men in the most influential sects, whose conceptions of the simplicity, power, and glory of the gospel have swelled far beyond the standard measures of orthodoxy fashioned by a comparatively pigmy race for a less favored age; and who ere long will be compelled to go forward and leave in the rear those servile spirits who think that their forefathers had a right to say to the pious inquirers of the 19th century, 'Hitherto shalt thou come and no farther, and here let all your scriptural inquiries cease.'

The present reformation, so successfully plead and so rapidly propagated for the last few years, is a good earnest of what could be done were a few bold and intelligent men in other religious parties to make a similar effort to lead the public mind to the primitive age of christi-

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anity, and to begin at the beginning of the christian institution, to learn and teach what it was. The men that have grown up within the last ten years under the influence of the principles of the restoration of the original institution, differ exceedingly from the offspring of any creed or party in christendom. There is a manliness, an independence, a strength of mind, an intelligence of the scriptures, a zeal, and a devotion of mind as peculiar as the old truths which they have elicited out of the christian writings. Advancing in the ratio of the last two or three years, who can say how soon those principles are to leaven the whole mass of Protestant professors, and to supplant the peculative dogmatic religion of the era of the first dawnings of Protestantism!

I do not reason only from the many thousands who have had moral courage to come out and rally under the white flag, with the insignia of the Dove and the Olive Branch; I have especially in my eye a large number of pioneers in other parties, who are propagating the same principles under the mask of opposing the efforts of yourself and the chosen band of valiant spirits that assist you, who would suffer martyrdom rather than shrink from the defence of the ancient gospel. I learn that the elementary principles which you plead are now urged from some of the warmest pulpits in the opposition; and the seed is sown, and sowing amongst the Calvinists and Arminians, which must ere long produce a large harvest of recusants, who will sooner or later join the standard of the primitive gospel.

But it ought to be written in capitals, and read with all emphasis, that the christian institution is the only system ever propagated on earth which has in its nature the principle and the power of renovating itself. While time, the boldest and the greatest of innovators, in the variety and importance of its discoveries, detects the fallacies of all other systems, displays their weakness, invalidates their hold on the admiration and acceptance of mankind, it brightens the evidences, unfolds the excellencies, and enforces the sanctions of the gospel. When its truth is discovered it seizes the understanding and captivates the heart with the grasp of Omnipotence. No system ever planted in the human breast motives of so pure, so strong, so constant—motives so necessarily tending and inducing to high and honorable and holy enterprize, to the cultivation of every private and public virtue, of every individual and social excellence. We now and then see a few individuals who so clearly perceive its truth, so cordially embrace its promises, and so fully give themselves up to its guidance, that we have only to imagine a community of such spirits, to have a model of the highest millennial bliss, so far, at least, as social happiness is concerned.

Corrupted as it is at present, and impeded in its progress by the alienations and discords of rival sects, what system on earth has done, and is doing so much to ameliorate the condition of man in all respects? It has sent the Apostles and Prophets ont into all the earth, and their words unto the ends of the world. The Scriptures are now read in about one hundred and fifty languages and dialects!

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The Missionaries of the Cross are sounding deliverance to the captives, the opening of the prison to them that are in chains, and proclaiming the acceptable year of the Lord in all the continents and principal islands in the known world. Science too, aided by the energies and impulses of religion, is preparing the world for some great, and, I trust, most salutary and happy change. While agriculture, manufactures, and commerce, and all the arts of life are improved and improving by its tendencies—while mountains, and seas, and rivers, and deserts are yielding to its transforming power—while places, formerly at the distance of weeks, are made to approximate within the distances of as many days, and time and space subdued to the comfort and convenience of man—she is devising new methods of developing the powers of the human mind, and seeking modes of education more in unison with our nature, that she may exalt man above himself, and raise a generation of intellectual and moral giants from the pigmies of the present day. Do not all these things augur a new era, or betoken that some great political, moral, and religious revolution is fast advancing upon us? And do not all these operations indicate that much is possible—that much is probable—nay, that much will certainly be done to bless the human race, without the aid of a new dispensation?

The subject is not yet exhausted; but having now disposed of the essentials of the system which I proposed to review, and, I think, demonstrated that the doctrine of a personal reign and a literal resurrection of the saints a thousand years before a second literal resurrection, is unscriptural and incongruous with the plans and operations of Omniscience and Omnipotence hitherto displayed; I propose, if farther I trouble you, to institute an inquiry into fulfilled prophecies, as the only sure and certain mode of understanding those which are yet unaccomplished. If your pages are still open to my prosecution of this subject, you may expect to hear from me again.

A REFORMED CLERGYMAN.

'The Disciple.'

THE following manly, rational, and decisive language occurs in the portico of the first number of "*The Disciple,*" edited by our brethren *Butler* and *Graham*, of Alabama. This is the *introduction* to the first fruits of their labors in the editorial department, and it speaks well for a liberal and abundant harvest. Brother Butler is long known to our readers as the morning star of the restoration in Alabama, by whose various labors, personal sacrifices, liberal contributions, and excellent spirit, the cause has obtained a fair commencement in that state. The first number, though so well filled with good sense and good information, I am persuaded gives no exaggerated view of what may be expected from these our fellow-laborers. I doubt not but the volume will rise rather that fall below the first number. But we give place to the introduction:—

Ed. M. H.

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"THERE is now progressing in these United States and in Europe, a religious reformation, which aims not at the altering of a creed, the remodelling of a sect, or the forming of a new system, but a perfect and entire restoration of primitive Christianity. Thousands of believers, pleased with the glorious object, and encouraged by the promise of the Christian Prophets, have protested against the abuses of the Apostacy, have broken off and thrown aside the shackles of sectarianism, and they now rejoice in the liberty and harmony of the gospel of Christ: and thousands, who were kept aloof from the kingdom of heaven by the horrors of Catholicism and the repulsive exhibitions of Protestant variegated divinity, have been captivated by the beautiful simplicity of the original doctrine of Jesus, and have bowed to his authority. The Disciples, coming out of all the different clashing denominations of religion and different classes of society, now form a large portion of the professing community; and having no discipline but the Bible, seek through it "the unity of the Spirit." Composing one body, animated by one spirit, called unto one hope, acknowledging one Lord, contending for one faith, having put on Christ by one baptism, they worship one God, their common Father.

As the union plead for by them must succeed the demolition of all party establishments, they meet with almost universal opposition from the self-styled orthodox churches. Their hope of triumph rests on the force of truth, the decision of the intelligent and candid, and the prayer of Him who intercedes with the Father for oneness.

The periodical now undertaken by us is designed to aid this religious reformation chiefly in this state, whither it has found its way, and where, by the labors of a few teachers, many congregations have been formed which are growing in numbers and character. While the opposition increases its violence, the crisis demands the unremitted efforts of the friends of apostolic faith and worship. Our object is not to seek after novelty, or to aim at running in advance of what has already been written by brethren before us in the service of the cause, but to disseminate intelligence on first principles. We will certainly maintain the right to be heard on any subject that may come before the religious public, at our own discretion.

What notice we may take of opposing prints and pulpits, and passing events, we leave to the dictates of propriety hereafter. One thing we will just remark, that no reformation has ever been effected without animadversions upon existing wrongs in theory and practice; and it cannot be expected that we will plead for a restoration of original Christianity, without showing the errors and corruptions which justify the plea. In the mean time, not willing for the ears of our readers to be embargoed, we will give a reasonable space on our pages for communications against the sentiments of this work, when written in a respectable style and accompanied by the name of the objector.

When we first made known our intention to enter upon this publication, there was not, so far as we were apprised, any religious periodical either commenced or contemplated in this place. That *deficit* was not, however, the cause of this undertaking; for had there been

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two, three, or more papers, devoted to the support of the popular religious establishments, they would have been just so many more reasons why a work of the nature of the present was in demand. This is not to be the organ of a creed; it looks not to a sect for patronage, but solicits the attention of the intelligent and liberal, wherever found. We made choice of the name "*Disciple*," because we have much to learn ourselves; we have rejected the dogmas of self-constituted Rabbis; and we entreat all inquirers after *the truth* to become students under the Heavenly Teacher. If the reader should find that we are before him in the knowledge of any part of the inspired oracles, he should not neglect the opportunity of improvement, while we assure him that we shall not fail to profit by hints or instructions from any source. Our desire is to possess and manifest the spirit of our Master which is Christ, whose benevolence led him to do good to all men, to insult none wantonly, but to speak the word of God his Father, in opposition to men who sat in Moses' seat, but neglecting Moses' word, taught their own opinions. If we let slip any unguarded expression, calculated to wound the feelings of a dear christian brother, we shall be very sorry, and ready to make any reasonable acknowledgments. But we will not promise, for we cannot use hypocritical suavity towards those errors and vices which deserve exposure and reprehension, or pay court to popular titles and authoritative seats.

We are confident that there are many persons in Alabama who will read a religious periodical devoted to no denominational interest, but advocating *Christianity as such*, and not any of the various modifications of it found in human systems. We have been for some time in this state remonstrating against the corruptions in the christian community, and urging a return to primitive ground. We have thus prepared the way for more extensive labors on this subject. Many considerations induced the selection of Tuscaloosa as the centre of our efforts, among which are the salubrity of its climate, the beauty and pleasantness of its locality, its well deserved fame for literary institutions, and the intelligence, hospitality, and liberality of its citizens.

We shall send the *Disciple* to some who have not subscribed for it, and whose consent to accept it we have not obtained. By doing so we mean no offence, and if it shall prove an unwelcome visitant, and cannot meet with a perusal, we hope it will be returned. We do *desire* a candid reading; but we would not, if we could, exercise any coercion in this matter.

The Christian religion is the science of salvation revealed in the New Testament. There facts most astonishing and heart-moving, demand our faith on evidence most convincing and satisfactory; precepts enjoined by the highest authority and recommended by the greatest wisdom, call for our obedience by the most powerful sanctions; gifts most transcendant and promises most glorious and steadfast prompt our love, and inspire a hope that triumphs in death. But faith, a most simple and yet most operative principle, has been obscured and enervated by metaphysical speculations; obedience has

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become *partial*, an affair of opinion, "feel like," and indifference. Love is the flame of a faction or the spirit of a party, rejoices not in *unpopular* truth, but takes pleasure in *brothered* iniquity; and hope, yes, hope, the helmet in the Christian panoply, and the anchor of the Christian's soul in life's stormy voyage, is made a thing that is "got" in some indescribable way—a poise between fear and joy, conceit and despair.

We will maintain the heavenly origin of the Christian religion; in doing which, we will hold—

1. That the book called the New Testament is an authentic record, and relates facts.

2. That Jesus Christ is a teacher sent from God, and that in his word is eternal life or death, accordingly as it is regarded or neglected.

3. That as Jesus is the Apostle of God, so the Twelve and Paul are the Apostles of Christ, and the authorized and qualified ambassadors of his reign, and expounders of his law to Jews and Gentiles.

4. That the only certain channel of the knowledge of life and salvation is from God, through Christ, in the writings of the inspired Evangelists and Apostles; and we can show good reasons why we do not believe that the order of men called the Clergy are sent by God, or Jesus Christ; or derive, either directly by spiritual impressions or through succession of office, exclusive privilege to explain the Scriptures, administer ordinances, &c. &c.

To show plainly the position which the abetters of this reformation occupy, we will quote from an older and abler advocate, the following statement of the points at issue between us and the sects:—

'We argue that all Christian sects are more or less apostatized from the institutions of the Saviour, and that by all the obligations of the Christian religion, they that fear and love the Lord are bound to return to the ancient order of things in spirit and in truth. Our opponents either contend that they are not apostatized, but are just what they ought to be; or if they admit of any defection, they contend that the time is not yet come to return—they must await the Millennium; and that it is better to keep up the present systems than to attempt any thing else. This is just the naked question, detached from all superfluity, and it would be well for both the friends and opponents frequently to reflect upon it.

'We have the concurrence of the wise and good in all parties, when we assert that the Christian Church is not now what it once was, in its hale and undegenerate days; nor is now what it will be in the glory of Christ's reign upon the earth, in the period called "the Millennium." While many are content with merely affirming as above, we are not satisfied, neither can we be, without attempting something in subserviency to this glorious restoration.'

Christian Baptist, ster. ed. pp. 208, 402.

Reader, welcome to the perusal of these pages. If you find any thing on them faulty by the Heavenly Standard, then may you have independence to discard it, and the goodness and courage to re-

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monstrate with the editors. So far from contemplating innovation and novelty, we protest against all newness in religion, and wish to rescue the doctrine of Jesus from the inventions and innovations merely human that have accumulated upon it, concealed its excellence, and enfeebled its moral efficacy.

Coercive Catholicism, through ignorance, corruption, and force, has already reduced the Christian religion to the laugh of fools, the tool of politicians, and the scorn of philosophers; and licentious Protestantism, if it continue, will issue in the same result: and

So Infidelity shall stalk the land,
Rejoicing in a triumph won; in fine,
Not by the skill or prowess of her *hand,*
But lack of prudence in the Faithful line.

Is there no remedy? Will sects ever cease to multiply? Will mutilations of the body of Christ ever terminate? Will the beauty of Zion shine again? Will the design of the Son of Mary, in forming a plan to govern and unite mankind by *love*, ever be consummated? With the most ardent desires inspired by these questions, we plead for the scriptural union, upon the principle, not of *flesh* or consanguinity, or of *opinion*, or "creeds," but *faith in the declared facts of the gospel upon the written and confirmed testimony of the Evangelists and Apostles.*

We disclaim a dictatorial and proscriptive spirit. Come, friendly reader; let us become fellow-students of the Oracles of God. You too, if not already, may become a disciple of Jesus. Let us introduce you to our Master. He is every way worthy of your confidence. We can do no more than introduce you to him, and guard you against those who would rival him in your esteem. The character of Jesus is fully portrayed in the New Testament. His religion has been much corrupted, but the knowledge of salvation may still be obtained from that good, though much abused Book. My friend, the Christian religion merits your serious attention. Heavenly in its origin, to heaven it tends. It requires your faith, and gives you evidence; it demands your obedience, and proffers you motive. It is not partial in its overtures, nor can its blessings be monopolized by the strong, the rich, the talented. It offers complete pardon of sins here, and eternal happiness hereafter; and the conditions are so intelligible and practicable that none need be lost but those who

"Rebel because 'tis easy to obey,
And slight, for its own sake, the gracious way." EDITORS.

Faith and Knowledge.

Dear brother Campbell,

IN the first number of the first volume of the *Harbinger*, in your essay on the "Confirmation of the Testimony," you draw a distinction between *faith* and *knowledge*, as follows:—"It [the fact] is *known* when we have witnessed it ourselves, and it is *believed* when reported

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to us by credible persons who have witnessed it. This is the chief difference between faith and knowledge." John says in his testimony, (chap. xx. 8, 29,) in speaking of the disciple who went with Peter to the sepulchre of the Saviour, on the morning of his resurrection, "Then went in also that other disciple which came first to the sepulchre, and he *saw, and believed;*" and in speaking of the faithfulness of Thomas, "Jesus saith unto him, Thomas, *because* thou *hast seen* me, thou *hast believed.*" What I want to know is this: how can you reconcile the difference you have here made between faith and knowledge, with these assertions quoted from the testimony of John? And how can you also make any real difference between *truth* and *fact*, and *belief* and *opinion?* Does there not seem to be "a distinction *without* a difference" between them all?

As ever, yours in the Lord,

CLINOS.

REPLY TO CLINOS.

THERE is no exception in the examples adduced to those most useful and important distinctions. In the first case, John xx. 8, 29, he *saw* the grave empty, and *believed the report* of Mary the Magdalene, who had just said to Peter and John, "They have taken the Master out of the sepulchre." John ran to the sepulchre, looked in, saw it empty, saw the linen rollers lying, and the handkerchief which had been wrapped about his head, folded in a place by itself; and seeing all these, he believed the report of Mary.

The distinction is not arbitrary, whimsical, or without manifest difference. Faith, knowledge, opinion, are but terms, it is true; but they are words of very general currency, of *much significance*, and by our best speakers and writers sometimes confounded—they mean three things, not one, or two. *Faith* is the simple belief of testimony, or confidence in the word of another. *Knowledge* is the experience we have of things within us; or the information we acquire by the exercise of our senses and judgment on the things without us. *Opinion* is no more than probable evidence, the view or conclusion which the mind forms by its reasonings and reflections on those things of which there is no certain evidence within one's reach; or it is the uncertain, dubious, and indistinct view and conclusion which one entertains upon any subject of which he has neither the advantages of testimony, the evidence of sense, nor the experience of consciousness.

All our conclusions concerning the heavenly bodies, such as the nature of their organization, whether filled with vegetable or animal existences; whether existing absolutely with reference to man only, or as subsidiary to an immense number and variety of rational existences to us unknown—these, however, strongly and distinctly expressed, are nevertheless mere *opinions*. We neither *believe* nor *know* any thing respecting them.

Testimony has respect to some existence, or something said or done, called a fact. Faith employs itself only with the testimony concerning some person or fact. Knowledge claims for its province

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the natures and properties of persons and things; and Opinion has to do with the excogitations, creations, and workings of the mind upon abstract beings, called the creatures of reason, so far as they are destitute of certain evidence. To illustrate by examples: Peter *believed* the mission of Jesus of Nazareth; *knew* his person as the Son of Man; but had various *opinions*, in the beginning of his religious history, concerning the nature, design, and results of his mission into the world. Peter and his companions *believed* that Jesus rose from the dead; they also *knew* that it was the same person who had been crucified; but numerous were their first opinions concerning the design and object of his death. Again, it is testified that *he died for our sins*. This fact is therefore believed—not simply that *he died*, nor that he died for *his own* sins; but that he died for *our* sins. Experiencing the peace, the love, the joy which arise from this belief, we may say that we *know* that we are passed from death to life, because we love the brethren; and we *know* that we *love*, as well as we *know* that we *feel*. But we know not what we shall be hereafter; we know (or are assured) that we shall be like our elder brother, and we are assured that we shall see him as he is.

But I am asked, Is not the language of Jesus, who always spoke correctly, at variance with this? "In speaking of the faithlessness of Thomas, Jesus saith to him, Thomas, because thou *hast seen* me, thou *hast believed*." Is not this making faith the offspring of knowledge, or the evidence of sight? Let me ask in return, What was it that Thomas so incredulously rejected, and so wantonly refused to believe? Was it not a report that Jesus had revived? This report or testimony was to him incredible, till he saw the scars in his risen body; then he believed the testimony of those which he had so long rejected as doubtful and incredible. Here, then, is not the semblance of an exception to the proper application of these words.

I am also interrogated for a real difference between *truth* and *fact*. Every man is an animal; but it does not follow that every animal is a man. Every fact is a truth when reported; but it does not follow that every true report, or every truth is a fact. The rock of Horeb yet stands, is a truth; but as there is nothing affirmed concerning the sayings or doings of this rock, it is not to be inferred that the rock of Horeb, still standing, is a fact. Truth has respect to the correspondence of words with things; but facts are the things themselves. Truth is figuratively used for simple reality, opposed to shadow or to fiction. Still logical truth is neither more nor less than the agreement of words with their proper meanings or the things which they represent—the correspondence of the terms of a proposition with the things which they represent. To represent a thing as it exists, or as it is done, is to state the truth; to represent it otherwise is falsehood.

Truth is a genus—fact, a species. Truth comprehends two chapters—fact, but one. Simple existence and all the states of being compose one chapter of truth, to which the term *fact* is inapplicable; The other chapter includes all facts when expressed in words appropriate. Fact only includes the latter—things said, or things done.

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These are distinctions essential to right conceptions. If there be any virtue or excellence in the appropriateness of language, in precision and perspicuity of expression, the difference between faith, knowledge, and opinion; or faith, knowledge, and speculation are very essential matters, and worthy of strict attention on the part of all public instructors, whether speakers or writers. I admit that some good writers and speakers, and even some lexicographers, are negligent in style and loose in their definitions. But their errors or inadvertencies are not to be adopted or made an offset against the decisions of the philosophy of language, the oracles of philology, and the laws of criticism.

I believe it, I know it, I opine it, or I am of that opinion, express three acts or states of mind as distinct as any other three intellectual acts—such as, I perceive, I compare, I infer, or I apprehend, I reflect, I doubt. The license of poets or of imaginative writers, and the liberties of impassioned orators, are not to be plead against the decisions of reason and philology. If I hear one say, 'I believe my eyes—my ears,' I am aware he either speaks ignorantly or figuratively. If he say, 'Shall I not believe the testimony of my senses?' I understand him as claiming the license of the poet or declaimer. Does he say, '*I know* it to be true because of the *testimony* of Paul or the *veracity* of my witnesses,' I regard him as using the language of declamation, or as metonymically employing *know* for *I am certain*.

These, however, and all such licenses or inadvertencies, will never make void logical, grammatical, or philosophical propriety. If, then, a person would disentangle his own mind or that of the public from the bewildering speculations, and the loose and inconsequential reasonings of novices and visionaries on the subject of religion and science, he must purge his vocabulary as well as study his Bible. He must use Bible words for Bible ideas, and speak of things spiritual in the language of the spirit of revelation. He must pay special regard to the word *fact, testimony, witness, belief, knowledge, opinion, experience*, in all controversies with sceptics and visionaries in religion and irreligion, and cautiously keep within the landmarks of the *by law* established meaning of words in the commonwealth of letters, according to all the canons of etymology, use, acceptation, and criticism. I know of no more verbal distinctions liable to less exception, and none of more practical and vital importance in order to correct thinking, reasoning, and speaking on science and religion, than those offered in the first number of the Millennial Harbinger on the *Confirmation of the Testimony;* and I am happy to have the concurrence in this opinion of some of the best judges of matters of this sort both in Europe and America.

In conclusion, be it observed, that testimony, without being or fact, is as impossible as testimony without a testifier; that faith, without testimony—knowledge, without experience or the evidence of sense—and opinion, without speculation, are as impossible as an effect without an adequate cause. In point of assurance knowledge is first—faith, second—and opinion, third. But the Author of the gospel has

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so happily contrived his religion for the advantage of mankind, that, while it begins in faith, it is supported by experience and terminates in knowledge. So the christian indeed may say on this side Jordan, 'I *know* in whom I have *believed*, and I am *persuaded* that he is able to keep that which I have committed to him against that day.'

EDITOR.

CONVERSATIONS

IN FATHER GOODAL'S FAMILY CIRCLE,

AT THOMAS GOODAL'S.

[*Continued from page 422, volume 6.*]

GHOSTS—SLEEPING SPIRITS—PARADISE.

Mrs. Reed.—I often think, Mr. Wickliffe, with what pleasure the spirits of the martyrs, and the bold ghosts of the reformers, who sacrificed every thing on the altar of philanthropy in those days that tried men's hearts, will look down from the abodes of bliss on the wonderful success which has crowned their labors.

Mr. Wickliffe.—No doubt, Madam, the spirits of the just, as well as the angels of God, take a deep interest in all the affairs of christians on earth. We are authentically informed that when the fifth seal was opened, (at the close of the Pagan Persecution,) "the souls of the dead [martyrs] from under the altar cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood upon them that dwell upon the earth? And white robes were given to every one of them, and it was said to them that they should rest yet for a little season, until their fellow-servants also, and their brethren that should be killed, as they were, should be fulfilled." This vision is according to that which is, and not according to that which is not; and, therefore, although figurative, it does not misrepresent the interest which the dead saints take in the living, and in the cause for which they died.

Mr. Payne.—I have recently read the speculations of a very shrewd gentleman who laughs at the popular notion of the spirit living after death, and most ludicrously paints off the common belief of the re-union of body and soul at the resurrection.

Mr. Wickliffe.—I could wish he had chosen another theme on which to be merry. When millions of saints have lived and died in the belief of even an error as harmless as this notion, (were it only a notion,) I think it is exceedingly indecorous to laugh at it.

Mrs. Reed.—God forbid that I should laugh at any thing so sacred as the hope of a christian, of a dying christian, although it should be a hope as ill-founded as some would have Paul's hope of being present with the Lord so soon as he was absent from the body!

Mr. Payne.—I admit, indeed, that levity on such a theme is not becoming a christian; yet still I confess I found some suggestions and views presented in the work of our author that seemed to place the expectations of many christians in rather a ridiculous and forbidding attitude.

Mr. Wickliffe.—Is he a professed christian, or a sceptic?

Mr. Payne.—A christian! Yes, a learned preacher, and a great advocate for the Bible alone!

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Mr. Wickliffe.—I am sorry to hear it reported from so credible a source, that a christian preacher, and a special advocate for the Bible alone, would convert such a grave subject as *the separate state*, and the hopes of many christians, into a laugh! So did not the Apostles.

Mr. Payne.—Well, in this matter of levity I think he is inexcusable. Levity is no part of a christian spirit: but really I will be thankful to Mr. Wickliffe, or some one skilled in this matter, to help me out of the difficulties which he has created. He disposes of the popular proofs with apparent ease; and distinctly affirms that soul, body, and spirit all go down to the grave, and sleep there to the resurrection. That the idea of the spirit existing after death separate from the body, is without any foundation in Scripture, he repeatedly affirms.

Mr. Wickliffe.—But you know that the proof for every question, even of the truth of the Bible itself, is often very ingeniously disposed of, very much to the conviction of some very wise and knowing folks; but still the learned, the truly wise, and good believe the Bible, although so often laughed at, ridiculed, and refuted by the wits and the wags, the Paines, and the Voltaires, and all that herd. Pray tell us what proof does he offer for the repose of the soul in the grave? It is not enough that he dispose of our proofs for Paradise and Tartarus: he must give his proofs for making the grave the receptacle of the whole man.

Mr. Payne.—This reminds me of his reasonings upon the address of Christ to the converted thief.

Mr. Reed.—Do let us hear them, Mr. Payne.

Mr. Payne.—He calls the problem of the thief upon the cross "the veritable *pons asinorum* of *ortho*-doxy." In English, and in all courteousness, the *bridge* of the *asses* of orthodoxy!

Mr. Wickliffe.—Words are cheap, and even beautiful epithets and fine compliments are not dear; but you spoke of some difficulty—some argument—I understood you; not a hard name.

Mr. Payne.—I am just going to add that he says that orthodox theology makes the thief a prophet, by putting into his mouth the following words:—

> *"Honors divine await thee soon,*
> *A sceptre and a crown;*
> *With shame thy foes shall yet behold*
> *Thee seated on thy throne."*

Now I have not found authority for this, and I cannot espouse an argument which is so imaginative.

Mr. Wickliffe.—Did not the thief say, "Lord, remember me when thou comest into thy kingdom"? Was not this *prophecy?* Does not the thief show his anticipations of a crown and a sceptre for him crowned with thorns? and surely if he was to have a kingdom and a crown, his foes might be filled "with shame." Orthodox theology, then, gives the thief no more of the spirit of prophecy than the Evangelists give him. But I interrupted you.

Mr. Payne.—He adds, this theology makes Jesus respond to the thief, "To-day your parting soul shall be in Paradise." Now where did Jesus speak thus?

Mr. Wickliffe.—David said when speaking of his Son, "Thou wilt not leave my soul in hades, nor wilt thou suffer thy Holy One to see corruption." This is applied to Jesus by Peter, Acts ii. Now the soul of the Messiah did not long continue in hades, yet it was in hades; meanwhile, his body did not corrupt in the grave. If, then, he said to the thief, "To-day shalt thou be with me in Paradise, he spoke of his *soul* and not of his *body*.

Mr. Payne.—May not *Paradise* refer to the *grave*?

Mr. Wickliffe.—The *grave* never was called *Paradise*. Dead bodies never entered Paradise!

Mr. Payne.—If that be the fact, then my author is in error; for he makes the grave and Paradise the same place, thing, or idea.

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Mr. Wickliffe.—Impossible!

Mr. Payne.—Nay, verily. "Luke," says he, "in the passage before us, uses it as significant of the *state* of the dead who died in the hope of eternal life." "Jesus," continues he, "did not say, 'To-day your parting soul,' but 'To-day *you* shall be with me in Paradise.'"

Mr. Wickliffe.—So, then, "the *state* of the dead who die," &c. is called *Paradise.* A splendid garden of delights is the *state* of the dead bodies and souls of the righteous! Really, Jesus gave great consolation to the dying thief by telling him that to-day he should be all—body, soul, and spirit—in the state of the dead! An Elysium without an idea, or a sense, or a feeling, or a joy, or any thing but darkness, and silence, and sleep! This is *flying* over the *pons asinorum* of orthodoxy on the pinions of an eagle. Have some pity upon these clerical asses, though they have such long ears, and laugh them not to scorn just at the threshold! Let me see that author, Mr. Payne; I wish to become acquainted with him.

Mr. Payne hands the volume to Mr. Wickliffe, who unfortunately read the following words in the audience of the company:—

"How many strokes of an angel's wings, with a dead and alive man on one of the pinions, does it require to translate the non-descript from earth to the nearest world—say the Moon, which is about 240,000 miles distance?"

Father Goodal.—Shut the book, shut the book, Mr. Wickliffe. If this be an allusion to the angel that carried Lazarus away into Abraham's bosom; or whether it be or not, inasmuch as my Lord spoke of angels carrying saints to heaven after death, I cannot endure any man or author to profane so sacred an allusion!

Mr. Payne—Let me apologize for my author. He is a man of genius—of wit—of good attainments—of much feeling too—and can be as grave sometimes as any preacher. He is a most conscientious and excellent man.

Mr. Goodal.—I am sorry that he clothes himself in the feathers of the jackdaw. If he disguise himself thus, he cannot expect to be admitted into christian company. I prefer a man of piety to a man of genius!

Mr. Payne.—He goes on to say that *heaven* is called Paradise, or is used by Paul and John as synonymous with "the third heaven," or eternal state, which begins at the end of the mediatorial institution.

Mr. Wickliffe.—How could it be said to the thief, *To day* you shall be in a state which will not commence for three thousand years after *to-day!!* Or could he say, *You* shall be *with me* in the state of the dead, even in the third heaven? Is the *state* of the righteous dead also called the third heaven, which is to commence about the year of the world 7000!!!

Mr. Payne.—Cannot the word *Paradise* be made to assume two different meanings?—heaven and the grave? Can we not have a *Tartarus* to denote the state of the wicked dead, as well as a *Paradise* to represent the state of the righteous dead? And may not the one sleep as sound as the other, and be as unconscious of pain as the other is of pleasure?

Mr. Wickliffe.—Heaven and the grave cannot be represented by one and the same term. They never have, and I presume never will. Your author assumes premises as wide as the poles from the decisions of orthodoxy in language as well as in religion. Tartarus is adopted by Peter as indicative of the state of the fallen spirits. Paradise is consecrated to denote the state of the happy. "Abraham's bosom" and "Paradise" were selected by the Jews to represent the abodes of the blessed. Our Saviour spoke in accordance with their use of these words. Lazarus *died;* but angels bore his spirit away to Abraham's bosom. Dives also died, and went to Tartarus, and lifted up his eyes *in torment*, &c. It is a parable—a comparison; but it is a comparison in accordance with truth. Consequently, neither of them slept, body, soul, and spirit, in the grave. However, I argue no more from the parable than the use of the words in debate; and the fact that Jesus assumes pleasure and pain as consequent upon death, while others are living upon the earth—that is, before the final and general judgment. True, indeed, that there is a judgment

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immediately after death. Thus Jesus was judged and declared righteous by the Spirit descending on Pentecost. Paul says, After [this] death, judgment. Heb. ix. 27.

Tartarus is inhabited by living spirits; but *Paradise* is unhabited, a desolate region, unless your author can metamorphose the grave into Paradise. Then, indeed, all the dead are as happy as the penitent thief; for both Nero and Caligula are *with him* in Paradise!!

Mr. Payne.—That is not his meaning. He says, "You shall be with me to-day *in the state of the dead*, who have died in the hope of that kingdom you desire to enter."

Mr. Reed.—I have been about to ask an explanation of these terms; for to me they are words of no meaning whatever. Will you explain them, Mr. Payne?

Mr. Payne.—I beg you, Mr. Reed, to explain them. I confess my apprehensions of their import are not clear and distinct.

Mr. Reed.—There are, one would think from this author, two states of the dead—the state of the righteous and the state of the wicked dead; but what he means by *states* I guess not, inasmuch as he places good and bad in one and the same state of darkness, silence, sleep, and inconsciousness. The state, then, means the different conditions in which they are deposited in the grave; for as to life and bliss, Abraham and Abraham's bosom, together with Dives and Lazarus, Paul and Nero, John the Baptist and Herod, are all in one and the same state—*sleeping in corruption!*

Mr. Wickliffe.—And what, Mr. Reed, do you mean by the different conditions in which they are deposited in the grave?

Mr. Reed.—This is to me very mysterious. I would imagine our author to mean that the one dying in hope, and the other in despair, their bodies, souls, and spirits will sleep under a different sentence; and this sentence our author *figuratively* calls a *state*.

Mr. Payne.—Some how, in that way, I understand him.

Mr. Wickliffe.—This I would, in another gentleman, call a species of literary sorcery; but I have no doubt the gentleman, perplexed with the difficulty, made his descent easy on the soft side of the inclined plane of the soothing monosyllable *state*. I wish him a very gentle repose for his admirable *dis*-solution of the *pons asinorum*.

Mr. Payne.—But I am not yet so well satisfied as I could wish. I think my English friend did not intend to place "Abraham's bosom" in the grave, which I see he has virtually done, if so be his state of the happy dead be a great sleep in the corruption of the tomb. But, waiting for more light, I should be glad to hear Mr. Wickliffe on this *Tartarus*, which he says is inhabited by spirits.

Mr. Wickliffe.—I am content with the lights which the Bible affords on this subject. I know nothing of spirit in the abstract—neither human spirit nor angelic spirit. But I believe that there are spirits without flesh and bones, as well as blood both terrestrial and celestial. Some created out of the celestial matter, and some out of terrestrial. The angels that kept not their *first state* are now in a *second state*, and will yet be in a *third state*. This second state is neither heaven nor hell, but Tartarus. Human spirits in their first state are in "houses of clay whose foundation is in the dust." In their *second* state they are *unclothed* as respects these houses of clay, and are in what is called the separate state, or Hades. Their third state will be eternal life or eternal death —in heaven or hell. But to keep Tartarus in view: in this prison are found not only fallen angels, but the spirits of unjust men made still more miserable; for if the fallen angels are *reserved in chains* in Tartarus, so are the spirits formerly disobedient now in prison awaiting the judgment of the great day. If I am asked for the proof I have it at hand.

We are positively told that the angels that sinned are now in their *second* state, "reserved in chains of darkness till the judgment of the great day." Jude and Peter solemnly attest this revelation. Again, Peter declares that

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the *spirits* formerly disobedient, the antediluvian impenitents, are "*spirits in prison.*" In addition to the parables of the Lord Jesus and his promise to the thief, we rely on these as proofs of a *separate state of disembodied spirits, or ghosts.*

Mr. Payne.—Is this all your proof?

Mr. Wickliffe.—No; but who can dispose of this and bring any such proof for the dogma that all the dead are fast asleep except those who rose with Christ from the grave in Jerusalem. Enoch and Elijah never died; therefore, *all the dead* are fast asleep.

Mr. Payne.—Moses is not.

Mr. Wickliffe.—If so, then your friend's theory is exploded; for the case of Moses descending to Mount Tabor and ascending from it in his *heavenly mansion* is one proof of a separate state which all the living cannot dispose of.

Mr. Payne.—What! Is there so much in this case? Might not Moses have been raised from the dead?

Mr. Wickliffe.—No; for Jesus was the *first born* from the dead?

Mr. Payne.—Did Moses actually die, and was he buried?

Mr. Wickliffe.—Certainly he died and was buried; "but no man knows of his sepulchre to this day." Satan sought his body, but Michael took it in charge.

Mr. Payne.—How, then, do we know that it was not Moses in his *body glorified* that was seen on the Mount?

Mr. Wickliffe.—We are certain it was not; because this happened before Jesus died, rose, and was glorified; and there could be no resurrection before "THE RESURRECTION AND THE LIFE." It was the ghost of Moses dwelling in his celestial tabernacle on Mount Tabor, with which Elijah conversed about the death and resurrection of Jesus. This is a proof of the separate states, and which I rest my argument as though there was not another. Yet I have scarcely begun to sustain my hopes of being with the Lord on the Mount soon as I shuffle off this mortal tenement.

Mrs. Reed.—"It is good for us to be here"! I will forgive the faults of this author for the light he has occasioned. Father Goodal, I hope you will permit us to hear another sentence from Mr. Payne's author, that we may have something new. I am delighted with the subject of the spirits of the just. I wish to know all that is revealed upon the subject.

Father Goodal.—The company have made so good an account of the passages read, I will not make my feelings a preventive of their edification or gratification. If there be any pithy objections against the expectation of all the saints of my acquaintance, and of the millions who, like the dying Stephen, have commended their spirits into the hands of the Lord, I should like to hear them discussed. But as ridicule is no test of truth, if there be any other arguments of that stamp I hope they may be passed in silence.

Mr. Payne.—If this subject be farther prosecuted, I will beg that my author be examined from the beginning.

Mr. Wickliffe.—To this I will assent. Let us then, Mr. Payne, hear the first objection to the doctrine of a separate state.

Mr. Reed.—It is the first time for many years that I have known Father Goodal consent to the discussion of a subject purely speculative and abstract.

Father Goodal.—It may be both speculative and abstract as proposed by Mr. Payne's author; but certainly the christian's expectation and hope of "*being present with the Lord* soon as absent from the body," is not a mere speculative matter.

Mr. Reed.—But whether a human spirit can exist separate from a human body, certainly must be an abstract question, and one which cannot be imagined, much less debated.

Father Goodal.—We may indeed convert it into an abstract question, but it is not necessarily an abstract and speculative question, and as to its being a matter not to be imagined, it seems to me, brother Reed, that Paul had some

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notion, at least, of the *possibility* of the thing; for he said he "knew a man in Christ who had been caught away to Paradise; and whether that person was in the body or out of the body, he could not tell." Hence we may lawfully infer that Paul had some conceptions of the possibility, and even the probability, of *persons* existing without their bodies.

Mr. Reed.—I withdraw my objections.

Father Goodal.—Whenever the question assumes an abstract form; I will give my vote against the farther discussion of it; but so long as it respects the true meaning of any thing revealed, I will say to the company that I think it is fairly and legitimately a proper subject of discussion. But farther than the examination of what is revealed, I never wish to push any question. When the Spirit is silent, I think it is comely for us to be silent too.

EDITOR.

From the London Millennial Harbinger.

MESSRS. REED AND MATHESON'S VISIT TO THE AMERICAN CHURCHES.

IF the reader will refer to vol. 1, p. 86, of our 'Millennial Harbinger,' he will find mention made of two deputations, then recently appointed, one by the Congregational Union, and the other by the Baptist Board, to cross the Atlantic, and ascertain the actual state of religion in the United States and Canada. All the deputies are now returned, having accomplished their mission, and the report from the first deputations is before the public in 2 vols. 8vo, price 24s.; the other from Messrs. Cox and Hoby, we understand is forthcoming. As it is probable that the size and price of these publications must prevent the greater part of the readers of the 'Harbinger' from obtaining access to them, and presuming that they will naturally wish to know what "the *Doctors*" have to say about Mr. Campbell and his friends, we shall gratify them by extracting into our pages such passages as refer to the subject—a work, as will be seen in the sequel, of no great labor. The following is the only paragraph in the volumes of Messrs. Reed and Matheson, which we can find, that has any immediate reference to the matter in hand:—

"The population of Kentucky is seven hundred thousand. There are about one hundred Presbyterian congregations; about three hundred Methodist clergymen, including local preachers; about fifty Catholic priests; about twelve Episcopalians; a few Shakers; and some other sects, which, in numbers, however, are very insignificant. Besides these, the Baptists are very numerous. They are spoken of as having the largest numbers of any in this state; but it is exceedingly difficult to ascertain their strength; and it is yet more so to determine on the number of their pastors; for the office of minister, elder, and deacon are made to run into each other so as to confound distinction. Their educated teachers are very few: their uneducated and self-constituted teachers are surprisingly numerous. In this disorganized state; *Mr. Campbell came amongst them with his new lights, and now nothing is heard amongst them but Campbellism, as it is called.* The people of this denomination, and especially the teachers, had made too much of their peculiarities as Baptists. Campbell came amongst them, and made every thing of them, and has succeeded to an alarming extent. *He denounces every body; he unsettles every thing, and settles nothing;* and there is great present distraction and scandal. But his ministra-

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trations, I believe, will be over-ruled for good. They are of the nature of fire: they will try and consume the hay, wood and stubble, and there was much to be consumed. The pious of the people will see their error and rectify it; and those of the denomination, elsewhere, will perceive the importance of securing to them a well-trained ministry." Vol. 1, pp. 195–6.

We have now furnished our readers with the sum total of all the information which the two Congregational Deputies have thought proper to communicate to their constituents, respecting a section of the Christian Church in the United States, which numbers A HUNDRED AND FIFTY THOUSAND brethren in its communion,* distributed in, from five hundred to *eight hundred churches!* A single page, from the pen of Dr. Andrew Reed, comprises all of their history which *he* thinks worth narrating, and in this way is light and information diffused, at the expense of the hard-earned contributions of the mem bers of the congregations from which they received their deputation. Let the reader now revert to page 86, of our former volume, and after perusing the following lines from the pen of the Editor, judge for himself how far our conjecture was well or ill-founded:—

"Without laying claim to the spirit of prophecy, I venture to affirm, that whenever these delegates shall think proper to favor their brethren and the public with a faithful report of what has come under their cognizance, it will completely disappoint the expectation of their friends. Their prejudices and prepossessions have, and will blind their minds to the only thing that deserves the name of a revival of religion in America."

But some may possibly charge us with precipitance, and tell us that the deficiency of the Congregational Deputies will be amply compensated by the details of "Campbellism," as it is termed, from the lips or pens of Messrs. Cox and Hoby. Well, we are content to wait the appearance of *their* report, and shall be glad to find that such is the case. In the meantime we cannot but think it rather ominous, that, in the fullest account which we have yet met with of the report of their proceedings given by the Baptist Deputies, to their friends at the Park-street Chapel, Southwark, and contained in the 'Christian Advocate,' the whole reference that is made to Mr. Campbell and his party, occupies just two lines *and no more!* The reader shall have them, for they are very choice:—

"In the state of Kentucky there was some distraction in the churches in consequence of the introduction of 'Campbellism.'"

Such is Dr. Hoby's text—we now wait for the illustration, which we hope will be forthcoming in due time. We cannot, however, dismiss the present article, without offering a few words in the way of comment, on Dr. Andrew Reed's account of Mr. Campbell's sentiments and their effects among the Baptist churches in Kentucky. It is at once so fine and yet so foolish, that we beg the reader's marked attention to it:—

"In this disorganized state, Mr. Campbell came amongst them with his new lights."

But what, now, were these "new lights" that Campbell brought among the people of Kentucky, and by which he is said to "have succeeded to an ALARMING extent"? Why it was none other than

* See the 'Millennial Harbinger,' vol. 1, p. 13.

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the New Testament; the doctrine of Christ and his Apostles, which had hitherto, in a great measure, been, as regards its true sense, hid from the people, and he called their attention to that blessed book, as the only authorized rule of religion till Christ shall come again. These "living oracles" he explained to them; he freed them from the corrupt glosses of a hireling priesthood, and made his appeal to them for all he had to say regarding the way of salvation, the nature of the Redeemer's kingdom, its laws, institutions, and ordinances, the duties which his subjects owe him, and the obedience which he requires from all who call him LORD, or profess to be his disciples. In the true spirit of his Divine Master, he fearlessly showed the vanity of men calling themselves Christians, and yet taking up with this world as their portion—loving the praise of men more than the praise of God—and especially did he expose the folly of the teachers of Christ's religion in assuming the titles of Rabbi, or Doctor, or Reverend. In this way he "denounced every body, unsettled every thing" that was corrupt, and lighted a fire that has been successful in an "alarming" degree, in consuming the wood, hay, and stubble; and beyond all peradventure, had the lot of Andrew Reed been cast in one of the towns of Kentucky, instead of the British metropolis, he would have taken up the complaint of certain leaders of the people in times of yore, and loudly exclaimed, "Thus saying, thou reproachest me also."

From the Episcopal Recorder.

THE READING OF THE SCRIPTURES IN PUBLIC WORSHIP.

WE have been much interested in an article on this subject, which we find in a recent number of the *Archives du Christianisme*. It is a communication to that paper by the Rev. Th. Chabal, "Pasteur, a Saint Agreve," recommending the adoption of a fixed rule by the Protestant Churches for the regular reading of the Scriptures in their public services. This suggestion is, that there should be inserted in the liturgy, (the brief liturgy used by the French Churches, conjointly with extemporaneous prayer,) a course of biblical readings for the Sundays and festivals of the year. These he proposes should be so arranged that the entire series should be gone through in two, or at most in three years, thus making the people acquainted with the principal parts of the Old and New Testaments. Of the benefits of such an arrangement he thus speaks:—

"The attention could not fail to be excited by the importance and interest of these lectures, especially as the text for the sermon of the day might be taken from them, and the sermon itself, instead of being a development of ideas foreign to the text, a production of human wisdom honored with a title from the Scripture, would be devoted to the object of putting the text in the light, and would respect it sufficiently to draw from thence all its instructions. In this manner love and veneration for the Bible would be effectually inculcated upon the people."

The advantages which would result from such a course of scriptural readings, regulated and prescribed by the Church, Mr. Chabal thinks must be apparent to every one. Not to dwell upon the convenience to the preacher of having always a subject ready for him, instead of losing much precious time in searching for a text, and other advantages to which he alludes, he states

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several important benefits which would result, both to pastors and people, from the public reading of the Scriptures.

In the first place, he thinks it would have an important influence upon the character of the sermons delivered. The rationalists, who inflict upon certain churches their metaphysical, philosophical, and naturalist sermons, their pretty discourses upon every thing but Christianity, would not be able to do so much injury to their people, were they obliged to present the instructions of Scripture in contrast with their own.

"Such a one," the writer says, "could not sow error after having given praise to the truth, and raised up against himself the accumulating testimony of Scripture. The word of God would condemn beforehand his word, and the evil would never be without the remedy. Ministers who are employed in nothing, and those who are employed in every thing but their functions, would by this arrangement be recalled to their duty, and obliged to perform it. It would be impossible in the presence of a liturgy, which gives you a new text, and consequently a new subject for every Sunday, and before an assembly which is acquainted with the rule, and to which the instruction of the day must be read—impossible, I say, in the face of such necessity, that a minister could finish his course with a dozen sermons, which he dares to repeat continually. He must acquire, cost what it may, the habit of expressing his meditations extemporaneously, or apply himself assiduously to composition, at least, until he has exhausted the series of scriptural readings. Our service would also gain in dignity by this, for it would be truly a divine service. No one admires more than I do, its noble and instructive simplicity; I desire for it neither more of pomp nor of ceremonies. I ask only that the Bible should occupy the place which belongs to it, and that it should speak with authority for the salvation of souls. Then would our worship be in spirit and in truth, that of our fathers, that of the primitive church, that of the Apostles and of Jesus Christ! But such as it is, it must be deplored with me, *our whole worship rests upon the oratorical and moral value of the preacher, and falls or subsists with him.* It is not a cold prayer which can raise it again. Who has not seen churches filled or empty according to the reputation of the orator? It must be so with an assembly of little religion, which seems to have come to the temple only to cite the preacher to its bar, and which disaffectioned to the faith of the Bible, despises or forgets the authority of the word of God, that it may see before it only a human declaimer. Well! let the reading of the Bible make really a part of the service, let it have the principal place, and it will always be able to fill it worthily. Minister of the Lord, read the Bible with reverence, and it will sustain you with its authority and its eloquence; its strength will be made perfect in your weakness, and were you the most humble of the servants of Christ, [your hearers] would not depart from the sanctuary where you officiate without being instructed and rendered serious, without bearing away from it edification and repentance, consolation and hope."

Among the benefits to the congregation, which the writer notices, is the following:—

"The reading of the Bible would also be effectually brought into practice in families. The passages upon which the instruction of the Sunday is to rest, would be read and scrutinized during the week; the place in the Bible which is to engage the attention of the congregation, would, with the light of the context, be sought out; they would love to encircle it with Christian reflections, and they would hear it in the temple with a new emotion."

Some of the commands of God with respect to the reading of the Scripture are also noticed, and many other inducements are presented to enforce the performance of this duty.

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DUANE STREET CHURCH—AUCTION SALE OF PEWS.

THE sale of pews in the beautiful new Presbyterian Church at the corner of Duane and Church street, took place yesterday morning. The interior of the church is certainly far superior in point of ornament, design, and beauty of execution, to any thing of the kind in this city. The pews are slightly curved, and all are lined and cushioned with fine blue figured moreen. The painting *al fresco*, at the back of the pulpit is very deceptive, and no person at first sight could think otherwise than that the pulpit is in the centre of the church. It is to be under the ministry of the Rev. Dr. Breckenridge, a graduate of the Theological Seminary at Princeton, New Jersey, a gentleman equally celebrated for his piety and eloquence.

The pews were all appraised by the trustees and the value marked on each, and they were put up for choices. The bidding was very animated, and very high premiums were paid. The highest price on the lower floor was $800, and the annual tax $64. The lowest on the same floor was $90, and the annual tax $7 20—total value of pews, $49,546—yearly taxes, $3963 68. The highest premium offered was 27½ per cent., and from that down to five for choices—total premiums, $5266 78. The church was filled with the first rank and standing in the city, and all seemed anxious to secure good places in this truly beautiful church. Among the purchasers we observed Messrs. G. & G. Howland, Stephen Whitney, Robert Buloid, N. Graham, &c. &c.

We are right glad to see so much spirit and competition in the matter of supporting handsomely Religion. St. Paul and the Apostles did not indeed set up their pews at auction, and we doubt whether, if they had, they would have any premiums at all to be compared with those of Duane street Church. Besides, in those days the early Christians were not acquainted with the secret of selling at auction, or building elegant churches. The system of putting up the best seats in the House of the Lord to the highest bidder, is like the discovery of steam, a modern invention and characteristic of the civilization of the nineteenth century. Duane street Presbyterian Church is now decidedly the most fashionable and intellectual church in the city. Dr. Breckenridge is a superior man, of true piety and great eloquence. Trinity, St. Paul's, and even our own favorite, St. Thomas, must now step behind. The impulse given to Religion in Duane street, will we hope be carried into every church in the city. Let there be a general awakening—let the inside of every church be turned out—and let the comforts of Duane street be instituted and copied. There is nothing in the Scriptures that discountenances the system of going to Heaven in a genteel and comfortable way.

New York Herald, of February 23.

REFORMATION—*NO. X.*

MUCH depends upon the countenance and general appearance of a stranger in order to his favorable reception with the public. A favorable or an unfavorable impression is formed almost simultaneously with his introduction to our acquaintance. So it is with a worshipping assembly. Soon as we enter the house of worship and look round upon those who have assembled to invoke the ear of the Eternal, and to offer at the footstool of his mercy the sacrifices of a broken and a contrite spirit, we are favorably or unfavorably disposed towards the assembly, and even to the profession of the religion under whose banners it has convened, as it happens to fill, or not to fill, the measure of our expectations.

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It so happens, and it happens favorably, that all mankind are prepossessed in favor of decency, gravity, and good order in every part of religious worship. Every person of reflection and good sense expects that if there be piety in the heart, if there be genuine devotion of soul, it will appear on the Lord's day, in the Lord's house, and amongst the Lord's people. Now it is not only right in itself, but relatively right, as respects the good opinion of spectators, that the christian assembly always appear to be delighted with the worship of God, and as devoted to the Lord as it really is: for if auditors and spectators are not prepossessed in our favor, we can seldom do them any good. A person who would be religiously useful, must not only be religious, but he must appear religious to all those whom he desires to influence. He that would do good must appear to be good, else his real goodness will give him no power over the heart; for every one feels that it is much more easy to elude an argument that comes from the head, than to resist an appeal that flows from the heart. Even a hypocrite, who acts the christian well, will be more useful to society than the real christian, when, at any time, in the presence of the Lord, he acts as though he believed not his own acknowledgments.

When we survey the countenance of a religious assembly on the Lord's day, if we discover an evident vacuity of devotional thought, of sentiment, of feeling, (to say nothing of the positive appearance of levity, of vanity, of pride, of carnality,) the forms of worship, were they as pure and uncorrupt as those of the virgin church of Jerusalem, would neither illumine the understanding nor propitiate the heart of the intelligent and reflecting spectators. The world must behold our sincerity, our deep heart-felt interest in the things we profess to believe, our unfeigned love to the Lord, his cause, and people, else it will be hardened rather than softened, and alienated from the path of life, rather than reconciled to God through his anointed Saviour.

These remarks are occasioned by an alarming apathy, at least apparent, in some congregations—a seeming indifference as to the views which the world may form of them and their public religious observances. If, then, it be as above represented, and if the weightiest of all obligations which lie upon the church are her influence in furthering the conversion of the world, then it cannot be a small matter how she appear in the time of her solemnities, while she appears in the presence of her Lord, at his throne of mercy, at his table, on the day of his resurrection; it cannot be a matter of indifference what opinion the world forms of her, if that opinion is to retard or to hasten—to prevent or to further the conversion of the world.

If, as David was accustomed to sing in reference to the religious meetings amongst his contemporaries, "God is greatly to be feared in the assembly of his saints, and to be had in reverence by all them that are about him," ought it to be otherwise in the meetings of christians? And if such religious awe, such profound reverence actually exist, ought it not to appear in all our movements in his worship, and

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thus demonstrate that we regard our God, no less than the God of the Jews, as worthy of all adoration; and, in truth, as much "a consuming fire," and the God of peace and love now, as in the days of Moses and his institution!

But the church in Alpina have conceived such an aversion to pharisaism, and that austere sanctity of muscle which elongates the visage, that her members think it more creditable to assume an appearance diametrically opposite to that severe sanctimoniousness, and to appear on the first day of the week, even in the solemn assembly, as if they had met to spend an evening in the house of a friend. They talk to each other as on the most common themes, and while addressing the Lord in a hymn of thanksgiving, will sometimes turn round, shake hands with a brother or a neighbor, and speak to him of his health or worldly condition, and then resume their worship of the Lord as a matter that may be interrupted at pleasure, or in courtesy to a friend or brother!

Even at the Lord's table the brethren sit, as at a common levee, dispersed over the whole house, and separated as aliens, as though they were determined to obliterate every appearance of brotherhood or solemnity while partaking of the memorials of a Saviour's broken body and shed blood! Is this respectful to their Lord? Is it pleasing to the holy brethren? Is it comely in the sight of men? Is this doing the great things "decently and in order"? I have seen the deacons of Alpina wading through a crowd of aliens and spectators to carry the loaf to a brother, who in the morning had placed himself behind the door, as if determined to give all trouble to the servants of the congregation, and to show how little he cared for his brethren. But still more incongruous, it is said by the deacons, that while eating the loaf some of the communicants throw their eyes round the assembly as seemingly vacant and without reflection as at a common meal.

Now it is not believed that these brethren are as undevout as they appear: very far from it: they are hypocrites of a new species. They wish to appear like other men, while they both believe and feel like christians! In avoiding the appearance of the Pharisee, they imperceptibly to themselves assume that of the Sadducee, and run into an error still more unbecoming, as far as appearance is concerned, than that which they wish to abjure. To appear otherwise than one is, whether it be better or worse, is downright hypocrisy. And of hypocrites it is not for me, but for those more deeply versed in casuistry, to say which is the more culpable as far as example and influence are regarded—whether he who appears better, or he who appears worse than he is. One thing is certain—the gospel awards no praise to the one or to the other.

If, then, the christian's face and the christian's conduct should always correspond with his heart; and if his heart is pure, warm, and full of devout affections, his outward man should always display the purity, the ardor, the devotion, the feeling of his soul; and by so doing he will exert an influence on the hearts of his acquaintance of more value than any intellectual illuminations or convictions within the power of mere ratiocination.

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There are, in truth, two sorts of moral sympathy—that of the head and that of the heart. There is a communion which two understandings enjoy; but it is not so fascinating, so delightful as the communion of the affections of two kindred souls. Now to institute the means of this two-fold communion we have only to offer light and love, in all their legitimate displays, to the head and to the heart of our acquaintance.

The communion of the head is experienced in every department of science. The mathematicians, the grammarians, the geographers, the astronomers, the linguists, have as much of it any as class of speculative christians. But the communion of the heart, the sympathy of souls in all the pure, and delicate, and tender affections of Christ, is that fellowship in Christ—

"That fellowship of kindred souls so like to that above"—

to which the christian alone can, and to which he ought always superlatively to aspire.

Now should it appear that the open, but unostentatious display, of all the christian affections, feelings, sympathies, joys, and delights, in our meetings—in our songs, prayers, and christian feasts, are parts of God's appointed means of quickening and exalting our piety, and of producing it in others, might it not in that case be made evident to all, that they are all more or less culpable who conceal their joys in the Lord, or refuse to appear as spiritually and heavenly minded as they are?

So I would infer; and if my reader should come to the same conclusion, he will not need many arguments to assure him that every christian church that does not show all the piety and spirituality which it possesses in all its meetings for worship, fails to use the most efficacious means ordained by God to increase its own joys and its own fruitfulness; and, therefore, the prosperity of every congregation is suspended upon its own honesty and faithfulness to its professions and to its feelings.

In cold times let every one give out all his latent caloric, and if there be life in the church there will be warmth: for life without warmth is as inconceivable as death without cold. Instances are not wanting where two or three, nay, one person, in the warmth of christian zeal and affection has roused the sleeping embers of a whole community and blown into a flame that enlightened and heated the whole vicinage a single spark almost extinguished in the ashes; for in spirituals as in temporals, it may often be said, "Behold how large a pile of wood a little fire kindles." EDITOR.

Progress of Reform.

EXTRACTS FROM LETTERS.

GEORGETOWN, December 26, 1835.

I FIND it necessary to write a few lines to you, and amongst other things inform you that there is a congregation of disciples in this place, of which I am

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a member, and have been chosen by the congregation to the Bishop's office. I, with some others of our congregation formerly were members of Matthew Gardner's church, as he calls it, and became satisfied that the doctrine he preached and the practice of the church were not in accordance with the gospel; consequently, spoke of our views, both publicly and privately, which gave much uneasiness to the Pastor and many of the members. We made an attempt to get the church in order by electing a Bishop. This give a greater offence, which grew worse and worse, until we were compelled to leave the congregation or submit to Gardner's rule and authority. We chose the former; that is, to obey God rather than man, and in the month of November, 1834, established a new congregation, which was composed at first of sixteen members. Others, who lived in this place and country around, united with us; several have been added by confessing the Lord, and being immersed into his name; so that we now number fifty-five, two having removed. The good cause is prospering, and we are living in love, no jarring in faith or practice, and not a local difficulty to disturb the peace of any. We have from our commencement met together every Lord's day for the purpose of reading, singing, prayer, exhortation, and the commemoration of the death and sufferings of our Lord. There have been no additions to the old church here since our organization; but all that have obeyed the Lord have united with us. We meet with the untiring opposition of Gardner and M'Lain; but it avails them not. Gardner's days are, I think, nearly numbered."

ROBERT ALLEN.

JACKSONVILLE, Ind. November 15th, 1835.

Brother Stone is here also, and as he did not say in the letter you published from him why he did not speak often, I think it but proper to state that we have no good place to meet in, and on this account we are oft times prevented that enjoyment with our teaching brethren which different circumstances would afford. I am happy to say that a large brick, 35 by 42 feet, is now on the way, in which we expect to worship the Lord soon. Few additions to our number, save by letter. D. P. HENDERSON.

CLARK COUNTY, Geo., February 12, 1836.

The progress of the ancient gospel in Georgia is beginning to appear a little more propitious than formerly. When brother Stone and yourself first commenced writing on baptism for the remission of sins, there were a few individuals among us who embraced it, but they experienced very great opposition. Since which time several of the Western brethren have visited us, and a majority of the people called "Christians" have become advocates of the ancient order of things. There has not been much commotion among the Baptists of late, although some of the most influential preachers proclaim baptism as a means of salvation, and yet remain in Babylon. Brethren Wm. R. Hooton and C. T. R. Shebane, of Tennessee, have been proclaiming in this state for seven or eight months. A number have imbibed the principles of the reformation, and some eighteen or twenty have been immersed for the remission of sins. I am of the opinion that much good might be done in this state, if some of the Western brethren could visit us and prolong their stay. May the pure and healthy day of Christianity be again restored, and the errors and superstitions of men be obliterated, is the prayer of your brother in Christ,

WM. R. PENDLETON.

BEDFORD COUNTY, Pa. February 6, 1836.

There are not many disciples in this county, but I think there are many who will receive the truth. There are in the south-east part of this county a considerable number of Bible Christians; and some of them receive the truth—others do not.

My father has labored here nearly thirty years, and through him and others occasionally the churches have been gathered. I expect you are apprized of

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the union that took place last summer when brother P. G. Young and others visited us; but still there are some bitterly opposed. D. Long and Lewis, from Ohio, visited this county lately, and opposed the truth, and done much injury by misrepresenting the disciples on every occasion where they did not have any of us to face. On one occasion Long spoke at a two days' meeting, and said every thing he had ever heard (and could think of) against the disciples. In speaking of you, he said that he once had a conversation with you, and that you said to him you could regenerate people—trying to impress it on the people that you say you can do all that is necessary for salvation.

GEORGE H. CALDWELL.

[I never professed to be able to renew the human heart, or to make a man a new creature. The preceding imputation is as foul as the slanders of Cleland.] *Ed.*

BROOKFIELD, Trumbull county, Ohio, March 13, 1836.

——Elder Swagey followed him with a protracted meeting in Brookfield, of twelve or fourteen days continuance. This I attended, and such a scene of groaning, weeping, shouting, stamping, rout, complete confusion, never exceeded by the natives, in which the judgment of no rational person could have participated, I never saw. The mourner's bench was the centre of confusion. I placed myself at said bench, and heard, so far as I could distinguish the incoherent, unconnected prayers, shouts, songs, yells, commands, and adjurations, and kept my own mind cool and I think about as clear as at another time. Can the God of order, and not of confusion, look complacently on such scenes as these, when acted by man on whom he has bestowed the gifts of reason and revelation to govern himself thereby? But for the sequel of this noisy meeting, in it there were related some of the most illy as well as incredible anecdotes, some of which, without a miracle, could not be true. Stedman and Prosser published in the Pittsburg Conference that about one hundred had got religion, ninety of whom had put themselves under the watchful care of the Methodist Episcopal Church—one half of which, at least, are no more Methodists than myself.

Subsequent to the Methodist figure, the brethren Hartzell, the two Bosworths, and Applegate had a two days meeting at Brookfield; from which, to the present time, more than twenty in this town, with, perhaps, some from Hubbard, have made the good confession and been immersed—persons of mature age, who have believed from the recorded testimony, and not from a phantom brought to the imagination by noise and confusion—among which is your humble servant the subscriber, two of my brothers, and a son.

ORANUS HART.

ESSEX COUNTY, Va. March 8, 1836.

I am just arrived home again after an absence of better than six weeks. I went first from home to Matthews, where I remained a week. The disciples here had been cast out of the synagogue, not for the transgression of any of the laws of the King; but because they were attached to primitive christianity. With me, however, it is a decided matter, that the lovers of the New Testament ought to "come out from among them," and not wait to be "turned out," and then talk of persecution, proscription, &c. &c. The seal of condemnation is nevertheless fixed upon every church that by its voice, vote, or resolution, opposes the obedience of Jesus Christ. Brother Dangerfield, the Pastor of the church, being also excluded, united with the disciples while I was there, and brother Bohannon, Sen. also concluded to do the same.

JAMES HENSHALL.

PARIS, Ky. March 18, 1836.

The cause of truth here does not advance rapidly: it seems, however, to rest on a firm foundation, and has, as its advocates and votarists, many persons who are the excellent of the earth. We have had, for some years, no great

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"revival" here; hence our accessions have not been numerous; but those who have been brought in have been generally moved by an intelligent faith, instead of *a merely animal impulse*. And I may add, that there is not much of the *febrile heat* of religious zeal among the brethren here, but a good deal of *life heat*, productive of a healthy action in the body. In the mystical, as in the natural body, it appears to me that fever is indicative of ill health. If I am deceived, the analogy has deceived me.

A. HAINES.

☞ The brethren are too remiss in forwarding accounts of the progress of the gospel in their respective vicinities. We know that many of them, though glad to hear of the triumphs of truth in other quarters, are scrupulous of the propriety of anouncing the progress of light in their own communities. They think of the sin of David in numbering Israel as some speak of it, or they do not think it for other reasons pertinent to report the increase of disciples. Such squeamish christians were not those in Judea, Samaria, and among the Gentiles who first believed in Jesus. The inspired and divinely authenticated history of the church frequently names the multitudes, the thousands, the myriads, and the individuals too, that turned to the Lord. It is most exhilarating to hear of the success of the truth, and as we receive pleasure and encouragement from the communications of others, we ought, in payment of these debts, when we have good news, to communicate them.

We hear of the gradual growth of the church in certain cities and neigborheods:—as, for instance, in Philadelphia, Pittsburg, Cincinnati, &c.; but no one informs us of an increase, till, perhaps, as in the case of the churches in some of those cities, the church in a few months has doubled her numbers. Will our corresponding brethren be kind enough in their communications to inform us of the progress of the good cause, so far at least as they may judge it expedient and advantageous to the brethren to be informed of it? For various reasons it would be profitable to have regular and periodical communications from the churches touching the progress of the gospel. It is the cheapest mode of acquiring and communicating intelligence on these matters, to address the Editor of some periodical of extensive circulation.

We would make out regular brief summaries if we had as much intelligence from the churches as might be expected, and avoid the uninteresting details of many epistles; but such summaries would be unnecessary unless we had regular supplies of religious news. We hope the brethren will reflect upon this matter.

EDITOR.

CO-OPERATION MEETING.

THE messengers from the Churches of Christ in co-operation in the Western District of Virginia and the neighboring counties of Ohio, having convened in Wheeling, on Saturday the 19th March, at 3 o'clock, P. M.—the meeting was called to order by *C. Encell*, and on motion *A. Campbell* was appointed President, and *Joel F. Martin* and *R. Richardson* Secretaries. The Messengers hen answered to their names.

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Reports from the various churches having been made, it appeared that the sentiments of the churches in general were—

1. That it is most important that the churches should continue to co-operate in spreading the knowledge of the truth.

2. That the bounds of the present co-operation are too extensive to be fully or sufficiently supplied under the present arrangements.

3d. That it is expedient that the present co-operating churches be classed or divided into several co-operating districts.

4th. That the Evangelists be permitted to make their own appointments and use their own discretion as it regards the amount of labor to be bestowed upon particular places.

On motion of R. Richardson, the following preamble and resolutions were then adopted:—

Whereas the present co-operation of churches extends over too much territory to meet fully the views and intentions of the churches; and whereas the churches continue to be deeply impressed with the necessity and importance of sustaining laborers in the gospel, and conceive that in order to render their labors more effective, it is expedient to circumscribe the field of their operations—Therefore,

Resolved, 1st. That the co-operation of churches as existing at present be now dissolved.

2d. That it is expedient to restrict co-operation to such a number of churches only as may be able to sustain one Evangelist.

3d. That the following division of the churches appears to be most convenient as it regards location, and that it be recommended to each division to sustain an Evangelist if practicable:—

First Division.—Wellsburg, Wheeling, and Grave Creek.

Second Division.—Warren, Bridgeport, Still Water, and Middletown.

Third Division.—Bethany, Dutch Fork, and West Liberty.

Fourth Division.—Cove, Centre, and King's Creek.

Fifth Division.—Cadiz, Steubenville, Salt Run, and M'Intyre.

4th. That the Evangelists chosen should be well recommended and approved, and that it is expedient for them to change with each other occasionally their field of labor.

5th. That it be recommended to each division above mentioned to appoint Messengers to meet on the last Saturday of April next, at the following places:—1st Division, at Wheeling—2d, at Bridgeport—3d, at Bethany—4th, at the Cove—and 5th, at Cadiz, for the purpose of ascertaining and carrying into effect the wishes of the churches.

6th. That a general meeting of Messengers from all the churches in co-operation be held annually for mutual information and interchange of sentiments, and that Wellsburg, Va. be suggested as the place, and the 3d Friday of September the time of the first meeting.

7th. That after liquidating the present claims upon the co-operation heretofore existing, the balance remaining in the treasury be returned to the churches respectively in the ratio of their contributions.

After ordering the publication of their proceedings, the meeting then adjourned.

A. CAMPBELL, *President*.

R. RICHARDSON, } *Secretaries*.
JOEL P. MARTIN, }

American Bible Society.

BROTHER *Daniel Monroe*, of New York, under date of the 20th February, informs me that he was present at the meeting of the Board of the American Bible Society, when the question was decided by a

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majority of twelve votes (22 to 10) that no translation of the Bible should be sustained or patronized by the Bible Society that translated *baptismos* and *baptisma* by 'immersion,' or *bapto* and *baptizo* by 'immerse,' or any other word which so imports. This matter came before the Board because of the new translation into the Burmese language, by our friend Judson; in which translation, like an honest and intelligent man, he took the *liberty* (as we are said to have done) of translating these words into English, as in the new version.

We shall now see whether these *Baptists*, who, since their quarrelling with us, have been holding up the skirts of the mantle of Presbyterianism, will continue to serve in the outer court of Paidobaptism for the simple remuneration of the good fame of orthodoxy, and the promise of half the spoils of the crusade against reformation. I conjecture they will choose to serve for these wages and desert their friends in Burmah, rather than contend for even the darling rite of immersion; yes, desert their own acknowledgments and peculiar faith and zeal for the smiles of a more talented and better educated denomination.

They are in a strait between two—a great strait. If they eschew Judson's version and go for the King's, they sacrifice their glory in one victim: if they approve Judson's in *Asia*, they cannot reject the new version in *America;* for the head and front of our sin is the head and front of Judson's sin. And if they say in other matters the American new version is more faulty than the Asiatic, they say that which no man in America can give a reason for.

I do hope that the Baptists will not, through their foolish and mad opposition to myself and brethren, sacrifice their last kid on the altar of Paidobaptism for the promise of a few grains of incense from the censer of the Andover and Princeton Rabbims.

EDITOR.

Auburn Seminary.

WE learn that the Professors of Theology in the New York Auburn School hand to the students "Cleland's pamphlet on Campbellism," as a fair exposition of our views. This is like publishing Thomas Paine's "Age of Reason" as a fair expose of Christianity. Of the two, Paine does more justice to the Twelve Apostles than Cleland does to us. Will the Professors of said School allow us to send to the students our Millennial Harbinger *gratis*, and permit them to hear with both their ears? We shall send them one or two numbers at a venture.

EDITOR.

SOVEREIGNS OF EUROPE.

NINE of the sovereigns of Europe are over 60 years of age. According to seniority, they rank as follows:—King of Saxony, who is 89; King of Sweden, Bernadotte, 74; the Pope, 70; the King of England, 70; Denmark, 67; Prussia, 65; Holland, 63; and France, 62.

Eastern paper.

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From the Episcopal Recorder.

UNBAPTIZED VESTRYMEN.

THE period for the electing of vestrymen in the churches is at hand, and the subject suggested at the head of this article ought not to be disregarded. It is distressing to think how little the qualification of vestrymen for the office they are to hold, is regarded; especially as to whether or not they be baptized. Throughout our land there are many churches with some unbaptized vestrymen. I am told by good lawyers, that in a civil point of view, this is illegal, if the church be incorporated; and I am sure it is, in an ecclesiastical point of view, extremely wrong. The church holds an unbaptized person as not a member of the church; as in fact a heathen—I mean not to use this term in a disrespectful sense, other than as indicating a person not a christian. They are not within the covenant of grace. In Pennsylvania, with very few exceptions, the vestrymen, with the rector, and not the congregation, constitute the corporation; and they select the minister, and direct all the temporal affairs of the church. So that if a majority of a vestry were unbaptized, we should have a christian congregation represented and governed by a board of men, not acknowledged by the church as christians; and a minister of Christ selected for a christian congregation by men not belonging to the fold. It is time to put a stop to this growing evil. As the congregations cannot know in all cases whether individuals be baptized or not, it is hoped that no respectable or conscientious person, unbaptized, will allow himself to be voted for as a vestryman. The clergyman ought to satisfy himself that every member of his vestry has been baptized.

X. Y.

THOMAS HARTWELL HORNE.

FOR the following, from an English publication, we are indebted to the Gospel Messenger:— *Episcopal Recorder.*

The Clergy of Birmingham (many of whom have long known Mr. H's unwearied efforts in defence of the holy Protestant faith) have presented to this gentleman a specimen in silver of each medal published in that town in commemoration of the first publishing of the Bible in the English language, by the venerable confessor, Myles Coverdale, the printing of which was completed on the 4th day of October, 1535. The medals are six in number, and are deposited in a case lined with crimson velvet. The medal in the centre is of the largest size, and mounted in a silver rim, with a glass on each side, for the convenience of wearing round the neck, if required. On the outside of the case is the following inscription in gold letters:—"This case of medals being a specimen of those which which were struck in Birmingham to commemorate, on Sunday, the 4th of October, 1835, the third centenary of the publication of the Protestant English Bible, by Myles Coverdale, some time Bishop of Exeter, is presented by the

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Clergy of Birmingham to the Rev. Thomas Hartwell Horne, B. D., Rector of St. Edmund's the Martyr and St. Nicholas Acons, London, as a trivial acknowledgment of his great services to the christian cause, and especially of his zealous exertions in directing the attention of Protestants to the propriety of the devout public observance of an event so important to the establishment of pure scriptural religion."

Elder Jones and the Baptist Apostacy.

[*Continued from page* 125.]

THE manner of admitting persons, first to baptism, and afterwards to church membership, is another particular in which the Scotch and English Baptists differ not a little. With the former, the way of proceeding is simple and straight forward. When a person has his mind awakened to the concerns of his immortal soul, and is desirous of joining a church, he makes known his wish to one or more of the elders, who converse with him, and on receiving satisfactory evidence of his being a proper subject of a christian church, he is baptized on a confession of his faith in the Son of God, and of his purpose of heart to cleave unto the Lord. On the very same day, if the church come together on that day, and if not, on the following Lord's day he appears before the church and asks admission among them. To lay a proper foundation for their mutual charity, a few questions are asked by the elder who baptized him, not for his own but the church's satisfaction, such as, what views he entertains of his own state in the sight of God—his need of salvation—the ground of his hope—his views of the character and work of Christ—what HE has done for the salvation of guilty men—what ground he has for thinking that God is well pleased in him—how sinners obtain an interest in the divine favor, or the blessing of justification—what object he proposes to himself in seeking fellowship with the church, &c. &c.—on giving satisfactory answers to these and similar questions, the church signify their consent by lifting up the hand, and the individual is received by prayer.

But let us turn to the plan adopted and pursued by the English Baptists. When a person wishes to be baptized and join one of their churches, he speaks to the minister, who instead of entering upon the subject immediately, tells him he will mention it at their *next* church meeting, and those meetings being never held oftener than once a month, that interval may elapse before the minister has the opportunity of doing so. However, the time arrives, and the subject is mentioned. Two persons are then appointed to converse with the candidate, make inquiry respecting his character, &c. and report thereon to the church at their *next* church meeting, a month afterwards. If the report be favorable, they are desired to return and request the individual to appear at their *next* church meeting, after the lapse of another month, in order that he may be examined *before*

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the church whether he be a fit subject for baptism! And now he has, not to confess the faith, as in primitive times, but to give them either in speech or writing, a relation of *his experience*—the amount of which generally may be summed up in these words—"Thus and thus I have felt, and therefore I hope." Upon this plan numbers are admitted to baptism and received into communion, who can give no rational account of what the gospel is—no scriptural views of the person and work of the Saviour—the way of a sinner's acceptance with God—or the true ground of hope. The whole turns upon what the individual has felt or experienced—perhaps the leadings of providence in bringing him under the sound of the word, and how he was *affected* under a sermon—*it may be*, not by the truth making its way to his conscience, convicting and humbling, and laying him low at the footstool of divine mercy, and opening a door of hope to him through the atonement, guilty and self-condemned as he stands, but because he has felt some pleasurable emotions which may have been occasioned by the eloquence of the preacher, by the workings of his own deceitful heart, by self-love, or the suggestions of the grand adversary of souls—any, or all of which he may foolishly mistake for a work of grace upon the heart. But on this relation of his experience, the minister, with the consent and approbation of the church, (who, in truth, had nothing to do with the matter in this stage,*) he is at length baptized and added to the church—after an interval of three, four, and in some instances, five or six months from the time of his first application.

It will surely not be contended, that there is any thing in the New Testament to warrant such a way of proceeding as this. The bare idea of keeping a person three months from doing what he believes to be the will of the Lord, has, on the very face of it, something revolting. The three thousand Jews who were converted under Peter's sermon on the day of Pentecost, were baptized *instanter*, and the *same day* added to the church. Acts ii. 42. Nor can we doubt, that in the gathering of all the apostolic churches a similar mode of proceeding was pursued. They heard, believed, and were baptized on a confession of their faith in the Son of God; and added to the churches without delay, that they might attend to his institutions, and keep the ordinances as they were delivered unto them. In fact, the unscriptural nature of this plan has struck some of the more judicious of the English Baptist ministers, who have not hesitated to raise their voice against it.

But one wrong step unavoidably leads to another, and the progress of error is always down hill. This confused and unscriptural way of

* What has been said above, may receive further illustration from the following anecdote, for the truth of which the writer can vouch. Soon after the rise of the Baptist profession in Scotland, a Mr. Francis Sh——d was for a short time in the elder's office; but a difference arising, he resigned the office, or the office resigned him: and some years after he removed his residence to Liverpool, where he joined an English Baptist church. At one of their monthly meetings, while a candidate for fellowship was under examination, the good man started up as if awaked out of a reverie, and going up to one of the deacons, thus accosted him—"What business has this man before the church—why, he has never been baptized?" "True, true," said the deacon, "but it is OUR WAY of managing these matters!" "Oh, yes," rejoined the quondam Scotch Baptist, "now I recollect," and immediately resuming his seat, the business proceeded.

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receiving members seems to have been entailed upon the churches as a necessary consequence of their separating the Lord's Supper from the other institutions of the kingdom of Christ; and while they come together every first day of the week to observe the Apostles' doctrine, prayer, and praise, the ordinance of "the breaking of bread," is only to be observed *monthly!* Hence arise their preparatory *monthly meetings* when the affairs of the church, which is Christ's house, are to be attended to; and hence also their *monthly collections*, to the neglect of the weekly fellowship.

Now all this is a departure from primitive institution. When the inspired Apostles set in order the church of Jerusalem, which was to serve as a pattern to all others to the end of time, they appointed as stated observances of the Lord's day, the Apostles' doctrine, or preaching of the word—the fellowship, or contribution for the relief of the poor, and other necessary purposes connected with the keeping of the public worship of God—the breaking of bread, or commemoration of the Lord's death—and the prayers and praises which must always form a part of the worship of the Most High under every dispensation of religion—these they instituted as stated observances, Acts ii. 42., and delivered the same things to all the other churches to be observed by them, 1 Cor. xi. 2., and ch. vii. 17., giving them no discretionary power to attend to one ordinance and neglect another, if they had the opportunity of going about the whole in a scriptural and orderly manner. And it is manifest that had they done so; had the churches every where adhered strictly to the order of Christ's house, as exhibited in the church of Jerusalem, Antichrist would never have arisen; but an attempt to *improve* upon that which divine wisdom had instituted, paved the way by little and little for that monstrous mass of corruption which issued in "Babylon the Great, the mother of harlots and abominations of the earth"—"the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird," Rev. xvii. 5. and xviii. 2.

'The Christian Reformer.'

"THE Christian Reformer," of Paris, Ten., edited by our intelligent and devoted brother, *John R. Howard*, has made its appearance here during the last moon. It is a large 8vo. of 32 pages per month, on good paper, and handsomely got up, at a moderate price. The first number, selected and original, presents many good views of the testimony of God, of the great matters of human salvation, and if generally and cordially received, would go far to change the whole appearance of religious society, and to produce a more enlightened and a much happier community than has ever flourished under the dogmas of the creeds of human councils. We wish all our brethren success in all things honorable and useful, and especially in their efforts to raise up a more intelligent and excellent community. We shall quote a few sentences from the close of his first number.

Ed. M. H.

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"The first number of our periodical is now issued and before the reading public. The matter, both original and selected, must speak for itself and let others speak for it. We can ourselves speak for the paper and typography, and say that in quality and execution we believe it to be surpassed by few, if any, at least of those called "religious," which are published in the land. Having laid in an extensive supply of very fine and excellent printing paper, of a size larger than we expected and intended, we have, partly in consequence, increased the size of our pages, and with them the price of our periodical. We regret this, in consequence of the size and terms expressed in the "conditions" of our prospectus, as first published. But we see no reason for our subscribers to object to it, as they will now, with an increase of only *one-fourth* in the price, receive *one-third* more of matter, the difference between a third and a fourth more than an equivalent, with no increase in the postage, that being the *same* as before. The *Christian Reformer* will now contain 32 pages, large or royal octavo, in double columns, at $2,00, payable in advance, and $2,50, if not paid within six months from the time of subscribing. The type being generally the same in size with that of the "Millennial Harbinger" and the pages about a third larger, the 32 pages of the Reformer will generally contain as much as the 48 pages of the Harbinger, while the terms and postage are the same. We intend to use all the efforts we can to make it valuable, and interesting, and subservient of the great cause to which it shall be devoted. Although we have already received some valuable assistance and expect more, we have ample means ourselves to sustain it at what it has began; and, as we hope, to render it more and more interesting, useful, and worthy of patronage. It is now left principally with our brethren, particularly those in the West, whether it shall be sustained or not. The better it is supported and the more extensively it is circulated, the more ample will be our means of making it what we wish and what it ought to be, the more time and attention we can bestow upon it, and the more enlarged will be the sphere of its influence. As the edition for this year will not be a large one, those who intend subscribing for it should send us their names in time to obtain it before the edition is exhausted. All letters, those containing *remittances* excepted, must, in order to receive attention, be *post paid;* and addressed to the Editor, Paris, Henry county, Tenn. All persons who obtain and pay for *ten* subscribers, according to the terms of the paper, shall be entitled to *one* copy *gratis*. Where this is not done, it will be to the advantage both of our subscribers and ourselves, for them, where residing convenient to each other, to *unite* in making their remittances. *Five* or *ten*, or some other number, could do this where they wish to pay in advance; and *two* where payment is neglected until the expiration of six months. We shall not send the Reformer to any but those who send us their names, except such agents as we may appoint.

JNO. R. HOWARD.

Paris, Tenn.

School of the Preachers.

WESTERN RESERVE, *Ohio*, March 14th, 1836.

Brother Campbell,

THE meeting of the teaching brethren took place in Warren, according to appointment. It continued from the 5th to the 13th instant, and was attended with much happier results than any of us anticipated. There were sixteen of the speakers present. They are the following:—Adamson Bentley, Cyrus Bosworth, Simons Rider, Marcus Bosworth, John Henry, William Hayden, Ebenezer Williams, Amos Allerton, Jonas Hartzel, Benjamin Alton, (part of the time,)

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Zeb. Rudulph, Darwin Atwater, Jasper J. Moss, Matthew S. Clapp, James Gaston, and A. G. Hayden. The brethren met at 8 o'clock of each morning, (except Sundays,) for mutual improvement; and the congregation having been invited to attend at 10, the time was spent from that till 12 in exhortation. In the afternoon there were two discourses delivered; and in the evening, one. The size of the congregation and the interest of the meeting increased daily. Many of the citizens who had never given a full hearing, were pleased to hear better things from us than they thought we believed. Much prejudice was removed, and the feelings of the community seemed to be much softened.

The subjects of exhortation on three of the mornings, I will mention. The first was parental influence and family government. Several of the brethren spoke, showing the duty of christian parents to their children, and the aid that the cause of truth would receive from a discharge of their duties. This was so forcibly exhibited, that its importance must have been felt by all that heard. One evening brother Clapp delivered a discourse on prayer. Next morning that was the subject of remark. The privilege of the sons of sorrow to obtain consolation at the throne of mercy, was very feelingly set forth; and the negligence of the brethren in this respect was sharply reproved by the scriptures and arguments that were presented. The subject of practical preaching was proposed. Most of the brethren spoke on this subject. It was their united opinion that it is best to to have as little as possible to do with a spirit of warfare; that the time is passed in these parts, when it was justifiable to disclose, by a direct attack, the errors of apostate christendom; that it is more in accordance with the spirit of the Saviour and the practice of the Apostles, to warn, to beseech, and to exhort, than to indulge, as has been done too much, in disputatious declamation.

The brethren were very hearty in their admonitions to each other, and I am certain that they are all determined to reform in manner, in diligence, in zeal, in devotion.

While the meeting was in progress, thirty-seven confessed the Lord, and commenced to walk in his ways. This number makes upwards of sixty that have been immersed in the neighborhood of that place since the 15th of January.

A. S. HAYDEN.

DEISTICAL HISTORIANS.

GIBBON, who, in his celebrated "History of the Decline and Fall of the Roman Empire," has left a memorial of his enmity to the gospel, resided many years in Switzerland, where with the profits of his works, he purchased a considerable estate. This property has descended to a gentleman, who, out of his rents, expends a large sum annually in the promulgation of that very gospel which his predecessor insidiously endeavored to undermine, not having had the courage openly to assail it.

VOLTAIRE boasted that with one hand he would overthrow the edifice of Christianity, which required the hands of twelve Apostles to build up. The press which he employed at Ferney for printing his blasphemies, was afterwards actually employed at Geneva in printing the Holy Scriptures. Thus the very engine which he set to work to destroy the credit of the Bible, was employed in disseminating its truths.——*Family Monitor.*

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THE

MILLENNIAL HARBINGER.

Number V.—*Volume* VII.

A. CAMPBELL, EDITOR.

Bethany, Va. May, 1836.

From the London Millennial Harbinger.

SIR RICHARD STEELE'S LETTER TO THE POPE.

[*Continued from page* 150.]

ONE great privilege we acknowledge there is, which you enjoy above us, that your material churches, as soon as they are consecrated to the service of God, are exempt from all human power whatever. They become immediately the refuge of the worst part of mankind; they fling open their doors to robbers and murderers, and cut-throats, and assassins feel their salutary influence, and find within their walls safety from force or justice. In this manner, and in this sense, do you invite and receive sinners into the bosom of Christ's church; and such a charm is there in that sacred ground, that no man can attack them in their asylum, without being destroyed by your thunder.

But then, to set against this, we have some advantages of a like nature, which you are not aware of.

I have known the time, when the figure of a material church, cut out in pasteboard, placed upon a long stick, so artfully, that it might seem to totter, and represent the danger our poor church is in, and carried with an awful air, before a reverend dignitary, at an election for Parliament men, hath been thought a sovereign remedy against its enemies, and of force enough to drive them headlong and spiritless out of the field. Nay, I have known the very word of church, or high-church, pronounced with a loud emphasis, and a proper accent, and repeated a due number of times; I have known it change the countenances and voices of a numberless crowd into something fierce and horrid, more than what is human; blow up their hearts, and swell all their veins into a sort of phrensy, which they called zeal, because it felt hot, and have the very same operation exactly upon

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them, and push them upon the very same exploits, as if they had taken an excessive quantity of wine or opium. At the same time, I have known the same word, pronounced movingly, and tenderly, with the eyes and hands lifted up to heaven, turn falsehoods into truths, a sinner into a saint, and a disturber of the common peace into a tutelar deity.

These are privileges which I think it worth your while to be acquainted with. But there is one more advantage I will not omit, because we seem to depend very much upon it, and have already received much good from it: and you, as I am informed by travellers, have nothing like it. And that is, "that we never fail to remember our church, in all our cups to drink her health, and to allow her prosperity a liberal share in all our merriments." Thus we sanctify our wine with our zeal for the church; and the wine returns the civility, by keeping alive, and increasing the warmth of our zeal.

This many persons esteem to be a truer characteristic of a good churchman than even the doctrine of passive obedience itself; because it is known, that many other churches have espoused that doctrine; but no other church in the world ever pretended to this practice but ours. No wonder, if your Holiness hears sometimes of disadvantages, or disappointments, in the affairs of your church, when this custom hath been so much neglected or discouraged among your people. And if the word church, alone, hath been found to perform wonders, what may we not expect from it when it is made a toast, and hath all the strength and warmth of generous wine added to it?

It is very entertaining to observe, how the authority of the church, the articles of the church, the liturgy of the church, the homilies of the church, shall all be urged by many of our loudest churchmen, and pleaded against others; whilst their force shall be disallowed and totally neglected, in points disagreeable to themselves.

The authority of the church is the voice of God himself: but it is nothing to them, if they happen to have bishops whom they dislike or suspect.

The articles of the church are irresistible arguments against others; but they beg leave to except two or three unnecessary ones, which border too much upon Calvin, or press too hard upon your church.

The public service is, beyond all example, irreprehensible; but then care must be taken to interpret the plainest passages in it, by the most obscure, and particularly that the expressions of scripture and ancient creeds be faithfully understood in the sense of modern schoolmen.

And as for the homilies, they are good or bad, of undeniable authority or of none, just as they themselves please. Those against rebellion are particularly good against all tumults, and disorders, and treasons, but their own; and are to be urged home against the men whom they dislike. But those against your idolatry, and antichristianism, and against many of your doctrines, I assure your Holiness are of no account amongst the same men, but as warm, over-hasty

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efforts of ignorant zeal, in the first reformers; not fit to be urged against any true churchman, any more than those of the calviniatical strain, since the time of Archbishop Laud.

And all this passes smoothly, with such as are under their direction; though it be so plain, one would think, to the most ordinary capacity, that all such matters are fixed with equal infallibility; that authority is the same when it is against them as when it is for them; and that either all points of human decision are settled, so as to admit of no dispute, or that none are. There is no medium. And unless this be allowed, without any empty distinctions, where there is no difference, I believe, in time, no man of sense will be able to see any difference between your popery, and that of many amongst us, but that ours is protestant popery, and yours is popish popery.

Learning hath been deservedly looked upon, in polite countries, as the great support and ornament of human life, and true religion. But the state, in which it is now, amongst us, is hardly to be described. It seems, as if not only learning, but even curiosity itself, and all pretence to it were vanishing from amongst us. Our education is, of late, framed to heat our young men into faction, rather than to animate them into learning; and boys as soon as they are taught any thing, are seen to be entered into violence, and prepared for all the impressions of a party.

Our universities have been deservedly styled fountains of literature. But I wish I could say there were not these in them who industriously poison those fountains; or who employ all their capacity and credit to make it become a more laudable character to be a furious zealot than a good governor or a hard student; and more reputable learning, to be thoroughly versed in the half sheets and pamphlets of party scandal, than in all the good sense of the best authors of antiquity. And I wish I had not occasion to add, that from hence it comes to pass in them, that sound learning, and good manners, and industry, in promoting these, are often seen to expose a man to a series of discouragements, opposition, and ill treatment; whilst party zeal shall recommend persons, of whose tempers, or capacities, or morals, I shall say nothing, to all the regard and honor that can be showed them.

Your Holiness need not, indeed, much fear any prodigious advances farther, on our part, towards learning or truth; which unless we have it already in our possession, may lie eternally at the bottom of the well, for all that we are likely to do to draw it up; no buckets being allowed to be let down for it but what are stamped; and no ropes to be used to let them down but what are of just such a measure and strength. For by this means, how can it be, but that the capacities and application of the greatest souls must be exceedingly cramped and stinted, when the whole method of procedure is so exquisitely fitted not to enlarge the views and inquiries of men, but to determine the mind to one certain set of thoughts, already fixed to be truth; and the tongue to one certain set of sounds, for their eternal defence and security?

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The public exercises are not indeed exactly what they were, when the bare word of Aristotle or Aquinas passed for truth, as currently as a bank note passes for money. But the method they are in is still the same in quality though not in quantity; for though we have discarded many particulars, yet we retain in the whole, much the same forms and modes, which you left with us at parting, for the better securing of what we have not discarded.

We dispute still, in a constant round, as you our predecessors used to do, *de omni ente, scibili, et non scibili.* We have still the same *quoad hoc*, and *non quoad hoc*; the same *quatenus*, and *non quatenus*, which we inherited; and many other auxiliary words of great importance to refresh the disputants, and to keep a dispute going; but of none at all towards the discovering or recommending any one single truth to the world.

This method may be called the art of wrangling, as long as the moderator of the dispute is at leisure; and may well enough be supposed to be a game at learned racket. The question is the ball of contention; and he wins who shows himself able to keep up the ball longest. A syllogysm strikes it to the respondent, and a negation or a lucky distinction returns it back to the opponent; and so it flies over the heads of those who have time to sit under it, till the judge of the game strikes it down with authority into rest and silence.

This is the state of things with us, and that chiefly in cases in which all generations, and all men, are equally concerned. What is truth is determined for us, and settled before we are born, by forefathers and superiors, in the ages of illuminated understandings, and unprejudiced judgments. And our learned education doth not so much as pretend to be designed for farther discoveries of truth, in the most important matters, but is all framed to teach us the art of defending that which is already found out and decreed to be truth, before our time, and the great duty of being thoroughly humbled into contentment with what is already provided for us, and into an abhorrence of all vain thoughts of improving the intellectual estate left us by our careful ancestors. The voice of authority is this—Hitherto thou shalt come, and no farther.

After this manner is every thing, in our schools of literature and theology, established within unmoveable limits. We have established questions, out of the number of which it is not allowed to wander. And this creates a round of established syllogisms to carry on the attack, and established distinctions for the defence. From hence it comes to pass, that even the youngest disputants are often heard in their public exercises to debate about God's prescience and future contingencies, in one fixed method of difficulties and solutions, and with full as much learning and as clear light, as is to be found among the labors of the weightiest scholastic writers themselves.

But the good effect is much more visible, and much more remarkable, in the theological schools, where the method is equally in one uniform, unvaried course, and where, by that means, it is not quite so uncommon a thing, as some persons wish it were, to hear St. Athana-

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sius' or St. Austin's word go farther than an Apostle's; and an idle distinction, or incomprehensible definition, of one of your schoolmen, decide a difficulty much more to satisfaction, than a plain intelligible expression or affirmation of our Saviour's.

If it were in any degree better, either in the established universities of North Britain, or in our dissenting academies in the south, I would freely own it. But, take my word for it, it is of the two rather worse. In the north, there being a temporal kingdom of Christ, as well as a spiritual one, settled by law, ordination and preferments are by consequence rigidly and inseparably tied to one certain scheme of opinions; and this naturally determines the public education, and makes the rising generation conscientiously avoid the least tendency to any design of being wiser than their forefathers.

And in the south, amongst our nonconformists, it is much the same. The same logics, and the same bodies of theology, as they are called, descend from generation to generation. The same systems and syllogysms, definitions and distinctions, pass on current for divinity; and Calvin and the gospel go hand in hand, as if there were not a hair's breadth to choose between them.

There may be exceptions, but this is generally the case: and the more unlikely soon to be otherwise with them, upon two accounts; first, because their toleration is founded upon their mighty boasts of adhering more strictly to the doctrinal articles of the church, in the sense of the first reformers, than the churchmen themselves; the defence of which therefore is pretty much left to them to pride themselves in; and, secondly, because their very catechisms are systems of all the deep points, and common places, and hard words, in divinity; by which means, their people, being all systematical divines, keep them strictly to the received scheme, and raise very great clamors, and very little contributions, upon the least deviation from what they have hitherto valued themselves upon understanding better than their neighbors, and have been taught, from children, to embrace as the very essence and life of the gospel.

[*To be continued.*]

Literary Institutions---No. 1.

JACKSONVILLE, *Illinois*, March 10th, 1836.

Brethren of the Reformation,

WE have embarked in a good cause. Let us, therefore, in all things, act worthy of our profession. Our profession calls us to the dissemination of light and knowledge. And whilst we are assiduously laboring to disseminate widely amongst our fellow-creatures the knowledge of salvation, let us remember that our continued success will depend chiefly upon the means used, and the plans of operation and co-operation, adopted for the accomplishment of the great objects of our enterprize. Let us have our motto, *Learning, investi-*

gation, truth, and righteousness, written upon our frontlets in characters that may be read by all; that we may show forth the virtues of him who has called us. Let us bestow due regard upon learning, investigation, and truth, for they are important steps to the highest and most noble attainment that can possibly be made upon earth, that is, the attainment of a character irreproachable and without blemish. When we have attained all the qualifications that constitute the character of a righteous person, it is not easy to conceive any thing higher to be attained in time. And in order to such an attainment, whatever may be our age or circumstances, we must first, either have learned, or must learn; secondly, by our learning we must investigate in order to ascertain truth; and in the third place, by yielding to the truth, and being reduced and purged from all our dross in its powerful and purifying crucible, we are constituted righteous. In all our proceedings, like our great exemplar, Jesus Christ, we should have the good of mankind at heart, rather than our own comfort, ease, or personal interest; and let our minds be so expanded by the spirit of benevolence, that we may consider the whole world and generations yet unborn as proper objects yet to be embraced within the range of the beneficent schemes put in operation by us. The religion which we advocate, and desire to practise, recommends itself by its purity to the consciences of all men, not upon the ground of enthusiasm and mysticism, but upon the principles of reason and philosophy. Therefore, for the future propagation and reception of this religion, we should endeavor to prepare the way by the establishment of colleges, high schools, and primary schools, as the state of the community and the circumstances of the case may render expedient; as well as by guarding the immediate interests of the church, and attending to her proper discipline. Have we not reason to believe, that in time to come, the church will prosper and flourish, proportionably at least, to the general diffusion of knowledge? Whilst all the parties and sects are doing what they can by means of literary institutions to promote their individual interests; is it not reasonable that we should establish a college somewhere in the great valley of the West—not, however, that we may use it as an engine under the control of a sect for the propagation and defence of its peculiarities; but that we may make it emphatically a *literary* institution for the purpose of educating youths in the knowledge of true science? Considering ourselves as a body, have we not men amply qualified to conduct such an institution, who would be willing to serve God and benefit mankind in this way? And can we not procure funds sufficient to establish a college on a permanent basis? And have we not children enough to fill it, who would anxiously look to the time when they might enjoy the benefits and become the Alumni of such an Alma Mater? If we desire extensively, and for a long time even after our decease to be useful to mankind, it is evident that we should be *up and doing;* not laboring exclusively in the fields which, already matured for the harvest, lie before us; for whilst employed in reaping the harvest which, at present, invites attention; we should look to the

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Lord of the harvest for wisdom and strength to prepare and sow other fields, that the order of seed time and harvest may not be interrupted; but that each succeeding harvest may come in much more extensive and copious than its preceding one. During several years we have been sowing the good seed, and gathering from the seed sown; but the time has now arrived, when we are called upon, and by many considerations urged to make more vigorous and extensive efforts to promote the weal of our country and the world. And in what way can we possibly confer a greater favor upon future generations, than by throwing some of our means together, and uniting our efforts and influence to effect a reform in science and to shed her benign influences upon all? What can better qualify and prepare a person to study the word of God, with facility and profit, than a knowledge of his works? In fact, is not a knowledge of his works necessary to the right understanding of his word? Experience and observation constrain us to answer, Yes. For who will pretend to be able thoroughly to investigate and understand the *sacred oracles*, without knowing something of their history; and the history of the age and country in which, and of the persons by whom they were written? These things are highly important, and present at least one branch of the most useful and interesting of all human studies. The usefulness of a pursuit or study is properly estimated by the advantage derived therefrom. According to this rule, the study of that department of science which will prepare us to understand the sacred Scriptures, and prompt us to the investigation of them, is of all others the most useful. For the knowledge thus acquired enables us to secure and promote not merely our temporal interests, but what is by far better, it directs us to means in the use of which we may attain eternal wealth, honor, and felicity. In our country there are Catholic colleges, Baptist colleges, Presbyterian colleges, Methodist colleges, &c. and shall there not be a Christian college? By which it is meant, shall there not be a college superintended and conducted by that large body of the religious community, the members of which have renounced all modern denominative names, and sectarian peculiarities, and have taken the sacred oracles as the only sure and sufficient guide in all the concerns of faith and morals. Shall not we, who earnestly contend for the necessity of mental illumination in order to the practice of christianity, be the friends and abettors of learning? We certainly shall be, that none may have occasion to accuse us of being opposed either to the general diffusion of knowledge, or to the highest attainments in it.

The establishment of a college, or colleges, is not hereby recommended for the purpose of educating persons in the principles of scholastic theology, and thus preparing them to act as clergymen; for, in the popular import of the term, we have no clergy. Yet it is necessary that persons employed in teaching, must, and ought to know, more than those whom they teach. And persons who are appointed to officiate as overseers and servants of the church, ought to possess sound minds and good learning, that their words and speeches

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may comfort and edify the hearers. In order that there may be an advancement in this particular, we who now occupy the public stage and feel the importance of the subject, should not be behind hand in devising ways and means by which our posterity may all enjoy the benefits of an early education; that they may both be able better to investigate the sacred writings, and to understand the genius of the christian religion. Then when they feel its power, and are adopted into the divine family, they will be, at least, intellectually qualified for any office and service in the church. The establishment of such a college as we have named, at some suitable point within the valley of the Mississippi is recommended to the serious consideration of all the churches that hold the apostolic unity of one body, one spirit, one Lord, one faith, one immersion, one hope, and one God and Father of all; and observe the institutions of Christ as delivered to us by his Apostles. It is desired that this subject will be taken into consideration and receive that attention and deliberation that it merits; and that every church feeling an interest in so great and so laudable an enterprize, will send one delegate, or more, to a meeting to be held in the city of Louisville, Ky. on Wednesday, the 28th day of September next. And let the delegates who may attend this meeting be directed by the churches represented by them, to act in pursuance of the object which shall bring them together. Let them select a location, adopt measures for raising funds, and digest some plan or model for the government of the institution; and in general let them attend to all that may be necessary for carrying into complete effect the objects of the meeting. Louisville is mentioned as a suitable place for the proposed meeting, under the opinion that some facilities might be realized by locating the institution in the vicinity of that place; yet if there is a place more eligible, let it be suggested by some person, and let the arrangements be made accordingly. The 28th of September is named, in order that information may be communicated to every part of the country, and that the churches may deliberate the subject and act upon it, in time to be represented in the meeting.

GUERDON GATES,
J. T. JONES.

P. S. It is desired that those churches which cannot make it convenient to send a delegate to the proposed meeting, substitute a written communication, expressing their approbation of, and concurrence in the object for which it is appointed; and that they state in said communication the amount of funds they will furnish for the establishment of such an institution.

REMARKS.

In compliance with the wishes of the brethren whose names are attached to the preceding communication, and at the suggestion of many brethren reiterated for some two or three years past, we have laid before our readers for their consideration the subject presented in the document from Illinois. It is a grave question, and requires grave consideration. But as this question will come up, and must

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come up, it may as well be discussed now as at any future time. It has been anticipated for years past in our visions of the future; and it has received a share in our reflections, though, perhaps, an undue attention, if we regard the magnitude of the interests which it comprehends.

All that we aim at, at present, will be to lay the subject fairly before our readers, and to request that a calm, unprejudiced, and dispassionate consideration be vouchsafed the proposition. We are, indeed, as a people, not just now prepared to approach this subject rationally or religiously, inasmuch as we labor under various antagonist influences, the offspring of numerous abuses of schools and colleges, to say nothing of those theological halls from which such mists of ignorance, false theory, and superstition have overspread our heavens, and hid sun, moon, and stars from our vision.

There are, however, certain points in which we are all agreed, and which we all perceive to be necessary to our individual and social intelligence, usefulness and happiness. It may be well to examine what these points are, to which we have already attained, and in which we are all agreed. I speak, of course, in reference to the question now submitted:—

1. That all children born into the world bring with them nothing but capacities—no ideas or knowledge of any sort whatever; and are, therefore, to be educaied.

2. That whatever be the natural capacities or faculties of the infant man, without education neither intellectual greatness nor moral goodness can be attained. *"'Tis, education, therefore, makes the man."*

4. That books and teachers are for this purpose indispensable.

3. That it is the primary duty of all parents to educate their children in all useful knowledge; that for this especially the marriage covenant was instituted; and that christianity binds this upon christian parents by the authority and solemnity of its precepts and promises.

5. That schools, primary and secondary, or schools and colleges, are the most ancient and useful inventions for this purpose.

6. That we have true learning and false learning—good schools and bad schools—good books and bad books—moral and immoral teachers; that we have the use and the abuse of literature and philosophy, is universally felt and acknowledged.

7. That it is the duty and the privilege of christians to *use* but not to *abuse* any good thing.

8. That those schools called Schools of Theology, have very generally, if not universally, filled the world with idle speculations, doctrinal errors, and corruptions of all sorts, terminating in discords and heresies innumerable.

9. That in our colleges, or high schools of literature and science, Grecian and Roman mythology, and the demoralizing works of pantheists, atheists, and deists, have usurped in a measure the place of sacred literature, and displaced the best models of fine taste, true eloquence, and sound practical knowledge, or science properly so called.

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10. That all the colleges and universities in our country are more or less subservient to human creeds and partisan establishments, and that not one is found devoted to the Bible alone and to the catholic principles of simple, ancient, apostolic christianity.

So far, I presume, all our brethren have already attained: and, perhaps, I might add two or three items more, such as—

1. That the true science is the science of facts, or the knowledge of God's works and ways—of his creations, and his providences.

2. That the union and harmony between true science and true religion is as intimate as the union between the soul and the body of man.

3. That the best commentary on the Holy Scriptures is a knowledge of God's various works—the history of man in all ages, latitudes, climates, and under all forms of government, ancient and modern. Geography, chronology, and ancient history, as well as ancient languages, are therefore the best interpreters of all the manners, customs, and remote allusions found in the two Testaments.

In these matters all the intelligent and educated disciples from North to South, from East to West, are also agreed. But, notwithstanding our agreement in all these matters, separately and collectively, when the question occurs, *Can we have literary institutions, or one or more colleges that could separate the chaff from the wheat of true science; and that could make all true learning and sound philosophy subservient to the gospel—to true religion, and sound morality, without any partialities, affections, or antipathies as respects any particular sect, party, or interest—a purely* LITERARY *and* MORAL *institution?*—I say, when this question is laid before the brethren, *perhaps* there may not be the same unanimity—the same deep sense of the necessity—the same clear perception of the utility of such an institution; and, therefore, it appears to me expedient that the matter be calmly, and dispassionately, and profoundly considered; and, therefore, I fear (and I give it as my opinion) that the time mentioned in the preceding letter is too immediate for the intelligent action of the great community to which the matter is submitted. Two or three months, however, may be added without any real detriment; and it is much better to have the matter well examined before any expression of our views be required. EDITOR.

[Primitive Methodism in Old England, the land of its nativity, in its full development is found to be almost, if not quite, as offensive as primitive Henryism or the good old Episcopal Establishment. The republicans and the limited monarchy men in England are beginning to groan under this new species of ecclesiastic despotism, as will appear from the following bold appeal from the January number of the English Millennial Harbinger.]

EDITOR.

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APPEAL TO THE BRITISH PUBLIC,

AGAINST THE PRIESTLY AND POLITICAL POWER OF THE WESLEYAN METHODIST CONFERENCE.

(From the Christian Advocate.)

———Since John Wesley's death, his successors of the Conference have endeavored to root themselves as "*a spiritually secular power*" in the land—to rival, to outstrip, and then to cast under them, all other modes or forms of faith whatever. They have, for near half a century, been underworking the rights and freedoms of mankind; the same outside show of doctrine and of discipline, which their father left them, being uniformly presented to the beguiled and beblinded eye of their unsuspecting adherents. The last meshes of their net have lately been knotted, and upwards of one million of our fellow-countrymen, of their classes and congregations, in Great Britain alone, now find themselves enclosed within the toils of an ecclesiastical economy, which asserts the *divine right* of an irresponsible priesthood to legislate in all matters of doctrine, whilst it maintains the *legal right* of ONE HUNDRED *self-chosen elders of that priesthood to have and to hold, to open and to shut, several thousand houses for worship, all raised by voluntary subscription, for the religious instruction and benefit of the respective neighborhoods in which they have been built.* Besides which appalling fact, it is openly, unblushingly, asserted, that, whilst this priesthood can deal as they list with the souls of men and the things pertaining to God—the members of their numerous societies and congregations have no right whatever, human or divine, so much as to deliberate, much less to decide upon, any of the great principles which associate them together as a religious or a corporate body. Certain opinions, held indiscriminately amongst all classes of the community, civil and religious, have been declared irreconcileable with the connexional existence of the parties holding them; certain proceedings, sanctioned every where else in the churches of Christ, have been denounced as unmethodistical, and have entailed the summary excommunication of all who have hitherto dared to identify themselves therewith. Thus, within a few short months, (the machinations of these lords over God's heritage being completed,) several preachers, with thousands of the members of the body, have been solemnly expelled. These men are now unwillingly obliged to renounce all connexion with their brethren—all claim and title to the temples they have assisted in rearing, in which themselves and their children, and their neighbors, have together worshipped the Lord God of their fathers. Since the infamous Act of Uniformity was proclaimed, the consequences of which are matters of notorious history, so frightful, so daring a stretch of priestly prerogative, has never been exhibited in the United Kingdom. Of the real state of things in this body, the country at large has but little knowledge—nor are our fellow-countrymen at all aware of the dangers with which they, in common with ourselves, are menaced by these overt acts of an ecclesiastical tyranny. The concentration, the organization, the

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secrecy, the ease, with which, at the nod of one man, the most complicated, yet most efficient machinery in the world is now brought to bear upon the people of England, as one means of checking the progress of salutary reforms; and, under the mask of religion at home, and missions abroad, of overtopping all other churches, and upon the ruins causing a second grisly papacy to arise. These religious and political features of Wesleyan Methodism, as at present administered, are now disclosing themselves in a way that, unhappily, leaves no room for doubt, whilst it must fill the mind of the generous philanthropist with serious apprehension, if not with dismay.

To counteract this influence, and, if possible, to subvert this power —to find out what is the freedom wherewith Christ has made his people free, and then—having attained unto the truth of God (whether Wesley, or Calvin, or Luther, may have aided us in our search after it,) to hand down the clustering blessings that grow out of it, to our children after us: this great idea has led to the formation of the *Wesleyan Methodist Association*. Whether it shall succeed or not, it is for God—for time—for the friends of truth—every where to determine. On this one thing the members of this Association have set their hearts, and they hereby again pledge themselves never to grow weary, so long as they have any hope from heaven—any help from their brethren, whatever may be their creed, and whatever the name by which they are called. The object of this address is to call the attention of christians, and of the public generally, to the present position and aspects of the Wesleyan Conference, on the one hand, and of its reformers on the other—to forewarn Englishmen of all classes of the danger that threatens their *municipal* and *national liberties*, through the wily but steadily progressing career of this now stupendous body, more secret—farther ramified—and more dangerous than any *Orange Union* that ever plotted against our freedom—to forearm all, thus forewarned, that they may be ready to meet these men at every fresh development of their deep-laid schemes, and to bespeak the counsel and support of all who are willing to take any part in reforming this great people, and so, relatively, in reforming the entire church of Jesus Christ.

The friendly leaning of Wesleyanism towards the Church of England, so grandiloquently but gratuitously trumpeted forth by the Conference of 1834, and so covertly made to bear upon the politico-religious crisis of that period, together with some more recent attempts to conciliate the influential Dissenters, whom they had previously most cavalierly affected to despise, has happily opened the eyes of both these great parties in the state to the jesuitical character of *modern Methodism*,—running with the hare, but holding with the hound,—standing aloof on the field of battle, and in treaty with each of the contending hosts, until the hour of hottest fight should afford an opportunity to pour down with its mercenary legions, and occasion their mutual discomfiture. This trickery with the one party, and treachery with the other, has disgusted them both. Whig and Tory, Churchman and Dissenter, Conservative and Reformer, Protestant

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and Papist, are all alike prepared for the tortuous, though undeviating policy of the best organized, and most dangerous hierarchy, at present to be found in Christendom. We seek not, as an Association, to mingle in this strife. We are men, Britons, and followers of Christ; as such, we would seek out the truth, and, having found it, under whatever shape we care not, we are willing to walk after it, and to abide by it. Whoever is like-minded with ourselves in this matter, or whoever should think we are in this, followers of that which is good, he is the man to whom we look, at the present crisis of our ecclesiastical and national existence, for the kindly help he sees we need; whilst, at the same time, we trust we shall not be backward in doing all that may be in our power to assist him in the furtherance of every thing that shall be shown to be truly wise and good, and strong and holy. Sure we are, that the times we live in are not times either for sleep or for sloth. The minds of men every where are athirst, we might almost say agasp, for some better thing than that they have hitherto been furnished with. We are weary,—we are woe, when we look at the tearing, the biting, the hating, the worrying of one another, that has been, and still is, too visible in some of the sections of the professing Church of Christ. *Men and brethren, help—come up with us to the help of the Lord—to the help of the Lord against the mighty!*

We call, then, most earnestly upon the free press, metropolitan and provincial, to afford their powerful assistance in disabusing the mind of the public, who know little or nothing comparatively of the real state of this hierarchy; we invite the notice of all parties of politicians to the existence of a priestly power, that is ready for the time and to the seeming, to coalesce with any, whilst it is silently working its way over them all, and above them all, and to the destruction of them all. We solicit the assistance, pecuniary and every other, of the friends of truth and liberty—the wise—the great—the good of all parties, who are bound to none but God only, to enable us to carry to a successful termination a work which we have undertaken, not with any private aim, but for the public good; and in which we are resolved never to slacken, whatever the sacrifice we may be called upon personally to make, until, having brought the subject before the whole British public in its courts of law and of equity, and of supreme legislation, and lastly, before its most awful and all-determining tribunal—the tribunal of *public opinion*—it be seen *what truth is*, and *whether that truth stand or fall.*

In every principal town a committee of the *Wesleyan Methodist Association* is to be found, to whom donations and subscriptions can be transmitted; thence to be conveyed to the Manchester and Liverpool Central Committee, or to either of the following gentlemen:—W. Smith, Esq., Reddish House, near Stockport; W. Wood, Esq., Newton-street, Manchester; Richard Farrer, Esq., St. Ann-street, Liverpool; or John Thurston, Esq., Catherine-street, Strand, London.

Liverpool, October 24, 1835.

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The Perfectionists.

THAT every nation has traits of character peculiar to itself is well known. And it is admitted that these peculiarities whether social, moral, or intellectual, are as distinctive and absolute, as differences in physical conformation. Thus in the olden time, the Romans were remarked for their warlike and indomitable spirit, or to speak phrenologically, for an extraordinary development of the organ of combativeness. The Athenians were distinguished for their curiosity and love of the fine arts. And, not to be prolix, the Cretans, as was said of them by one of themselves, who of course had the best right to know, were always liars. We might pause here to discuss that celebrated question respecting the possibility or impossibility of believing the testimony of one who, according to his own showing, was wholly given up to mendacity; a question which some of the ancient philosophers spent their lives in endeavoring to settle, and which presents itself to us in the form of the following dilemma: A prophet says, the Cretans are always liars—the prophet is himself a Cretan. Does he lie or does he not? If he lie, he tells truth; and if he tell truth, he lies. But we will leave this knotty point to those knights of divinity who are thought by many to be the only legitimate successors of the ancient philosophers; and who have no doubt fairly earned their spurs by the length of their disquisitions upon fate, predestination, eternal decrees and various other philosophical and wind-mill speculations. For it is enough for us to know that the apostle Paul, who was no Cretan, delivers us from the horns of the dilemma, since he himself quotes the declaration and pronounces it true.

In modern days we have some nations distinguished for their hospitality and other social virtues; some by a fierce and cruel disposition; some for a tame and docile character, and others for a love of change, and an inventive genius, or a deficiency of the organ of locality, and an unusual development of that of constructiveness. For the latter qualities our eastern brethren are much distinguished. They have made themselves known in every quarter of the globe, and their power of invention has been displayed in almost every art and science. Among other things, they have taken religion in hand, confident of their capacity either to make an improvement upon an old religion, or if necessary, to invent one entirely new; and thinking it a pity no doubt that so important a matter as religion should not be made to keep pace with rail roads and locomotives. Accordingly the world is indebted to them for the Southcotian and Wilkinsonian systems, for that of the Shakers, the Mormons, Matthias, &c. &c. and we have now to add another to the number, which would seem to be the very *ne plus ultra* of human ingenuity—that is to say perfection itself. We copy from "the Perfectionist," published at New Haven, Connecticut, the principles and views of these new religionists in their own language:—

"1. We believe that God is the only rightful interpreter of the Bible, and teacher of theological truth; hence,

2. We believe that no doctrine can become an article of *true faith*, which is not recognized by the believer as an immediate revelation to him from God; yet,

3. We believe that God, "*who worketh all in all*," can and does teach his own truth, through his written word, and through the testimony of his Son's; therefore,

4. We believe it is proper we should state, as *witnesses* for God, the fundamental articles of our own faith.

5. We believe "there is none good but one, that is God"—that all the righteousness in the universe is God's righteousness.

6. We believe that God's righteousness may be revealed in his creatures, as a man's spirit is revealed in the motion of his body.

7. We believe that "the works of the flesh [i. e. human nature] are adultery, uncleanness, envyings, strife, and *such like*" *only*.

8. We believe that all attempts to produce better results from human nature, by instruction and legal discipline, only increase the evil—inasmuch as they refine and disguise, without removing it.

9. We believe that the Son of God was manifested in human nature for the purpose of destroying (not reforming) the works of the flesh, and revealing the righteousness of God.

10. We believe that the righteousness of God was never revealed in human nature, till the birth of Christ.

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11. We believe that the object of all God's dealings with the human race before the birth of Christ, was *not* to promote the righteousness of the flesh, i. e. self-righteousness, i. e. the perfection of sin; but to prepare the way for the manifestation of his own righteousness through Jesus Christ; hence,

12. We believe that the righteousness of the saints, under the law before Christ, was only "a *shadow* of good things to come, and not the very image of the things," bearing a relation to the true righteousness of God, like that of a type to its antitype.

13. We believe that the servants of God under the law, by submission to the discipline of the dispensation in which they lived, were prepared for, and became heirs of the righteousness of God, afterward revealed by Jesus Christ.

14. We believe that God was in Christ reconciling the *world* unto himself," that the union of human and divine nature in him, made the righteousness of God accessible to all men.

15. We believe that Christ is properly called the second Adam, and as the human race in spirit is one body, that he became, by his incarnation, "the light that lighteth every man."

16. We believe that all who are apprized by the gospel of the fact that the Son of God has come, are thereby called to choose whether they will hold the fallen or the risen Adam as their head.

17. We believe that faith alone receives, and unbelief alone rejects the blessings given to man by the second Adam,—by faith men *awake* to a perception of the truth as it is in Christ,—unbelief is the devil's dream.

18. We believe that Christ, as he is in his *resurrection and glory*, is given to every member of the human race.

19. We believe that all the faith, righteousness, liberty, and glory of the risen Son of God, are given to every man.

20. We believe that Christ in his incarnation was "made under the law," and that the christian dispensation did not commence, in any sense, till he ascended up on high.

21. We believe that none are christians, in any sense, till they receive Christ in his resurrection; hence,

22. We believe that the disciples of Christ, during his personal ministry in the flesh, were not christians.

23. We believe that Christ in the resurrection is free from sin, from the law, from all ordinances, and from death; hence, all who are subject to any of these, are not properly called christians, as not having attained the hope of their calling.

24. We believe that the history which the Bible contains of the church after Christ's ascension, commonly called the primitive church, is a history rather of the *latter day glory* of *Judaism*, than of the commencement of christianity.

25. We believe that the apostles and primitive believers, so far as they were subject to sin, law, and death, were Jews and not Christians.

26. We believe that Christ plainly and repeatedly promised to his disciples that he would come to them a second time and complete their salvation within the *life-time* of some of his immediate followers.

27. We believe that the primitive church, living in the transition period, from the first to the second coming of Christ, were more or less partakers of the resurrection, holiness, liberty, and glory of Christ according to their faith.

28. We believe that at the destruction of Jerusalem, the end of the Jewish dispensation, Christ came to believers a second time according to his promise.

29. We believe that, at the period of the second coming of Christ, christianity, or the kingdom of heaven, properly begun.

30. We believe that this was the period of the full development of the NEW COVENANT, (Heb. viii.) which secures to believers perfect and eternal salvation from sin, full freedom from written law, and human instruction.

31. We believe that the whole body of Christ, i. e. the church, attained the perfect resurrection of the spiritual body at his second coming.

32. We believe that Antichrist, at the same period, attained the perfect resurrection of damnation.

33. We believe that this was the period of the commencement of the judgment, (CRISIS, see the Greek,) of this world.

34. We believe that *after* this period, the salvation given to all men in Jesus Christ, included nothing less than a perfect and eternal salvation from sin,—a perfect redemption from the law and legal instruction,—a perfect resurrection of the spiritual body, and a standing on the plain of eternity beyond the judgment."

"*God the author of our perfection, and the way in which we receive it.*

It is imagined that the man to whom God in truth has given perfect holiness, has done some great thing? he has done nothing. The great achievement of his will, which, be it remembered, the grace of God has secured, is the cessation from his own works, and the commencement of an everlasting repose on the energy of the living God, as the basis and hope of his righteousness. He has simply died; and with his dying breath bequeathed his body, soul, and spirit to his Maker, roiling the responsibility of his future and eternal obedience upon the everlasting arm. We believe it is incomparably easier to receive deliverance from all sins, than to conquer one.

Pride, envy, anger, sensuality, &c. are but limbs of the tree of sin, the stock of which is that unbelief which rejects the righteousness of God. The man who commences the work of exterminating sin at the top of the tree, or among any of the branches, will soon be disheartened by the discovery that the branches he has once lopped off, soon grow again, or send their juice into other limbs. We say therefore it is easier to lay the axe at the root, and fell the whole tree at once, than to extermisate effectually a single limb."

The superiority of this religion above all others, consists, according to the inventors, in this, that it teaches how there may be "*secured to the believer per-*

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fect and eternal salvation from sin, full freedom from written law, and human instruction." And all this too without the least trouble or effort on the part of the sinner. This indeed were a great desideratum, and a system which can really do this, must certainly be a new discovery, and likely to supplant those old fashioned plans given by Moses, John the Immerser, and Jesus Christ, according to which it was absolutely necessary that men should take the trouble to reform, to obey law, to be instructed, and to perform many difficult duties of self-denial and benevolence. But the Perfectionists have changed all that, and it seems have got clear "of sin, of the law, of all ordinances, and of death," and have attained to "a perfect resurrection of the spiritual body and a standing on the plain of eternity beyond the judgment," upon a new plan, viz. "by receiving Christ as he is *in his resurrection and glory*," who is thus received upon the principle of a "cessation from our own works" and "doing nothing," or in other words, becoming a Perfectionist.

This system then would seem to claim a place among the *labor-saving inventions* of the day; for, as they observe, "IT IS INCOMPARABLY EASIER TO RECEIVE DELIVERANCE FROM ALL SINS THAN TO CONQUER ONE." And this no doubt constitutes the great utility, and chief excellence of the system, the other doctrines being but so many steps of the ladder by which this lofty elevation is attained, or as the pillars upon which the superstructure rests. For why do they possess "*full freedom from written law*," unless to "obtain deliverance from all sins," it being well known that "where there is no law there is no transgression," which is certainly a short and easy plan of settling all difficulty, like that of Mahomet, who, when the mountain would not come to him, could go to the mountain. And again, why do they "*stand on the plain of eternity beyond the judgment*" if not to "secure eternal salvation from sin" by making "assurance doubly sure," since where there is *no judgment* they will not care a fig for either *law* or *transgression*. And to take another step, why was it necessary for them to believe (I do not say to prove, for in these labor-saving inventions such old fashioned contrivances are quite obsolete) *that Christ came the second time at the destruction of Jerusalem* unless to play a trick on Death, to get the start of all the world, and "stand upon the plain of eternity," safe from *judgment*, from *death*, from *law*, and from *transgression?*

They do indeed attempt to show that Christ came the second time at the destruction of Jerusalem, and we cannot but remark how fully their grand labor-saving principle is here carried out. For while they quote those prophecies which they say refer this event to that period, they do not adduce a single historian who records his appearance, a single eye-witness to his coming in glory, nor a single testimony of any kind to prove that the fact did actually occur according to prophecy. Thus as they discovered it to be *incomparably easier to receive deliverance from all sins than to conquer one, so they in this instance also find it* INCOMPARABLY EASIER *to prove events by prophecy, than to prove prophecy by the event*, which last is the old method, and extremely troublesome withal. This also is a great saving of labor, though I am not sure but that Elias Smith and some of our lay writers on the Millennium have been beforehand in the discovery of it.

Upon the whole, then, we arrive at the following conclusions:—

1st. That the system of the Perfectionists is a labor-saving invention, through which "eternal salvation from sin" can be obtained by abolishing law and judgment, and by means of which people can get to heaven, not by a translation or a fiery chariot, but simply by staying where they are.

2d. that the great principle of the invention is to save labor by "doing nothing."

From these we deduce the following corollaries:—

1st. That this way of saving labor, being no new discovery, does not deserve a patent.

2d. That it is INCOMPARABLY EASIER to save labor by "doing nothing," than by "a patient continuance in *well doing* [i. e. obedience] to gain honor, glory, and immortality."

R. R.

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A WORD FROM THE "TRANSLATORS."

WE have noticed in some of the Baptist papers recently, some very offensive and unjust remarks, with respect to the grounds upon which a very large majority of Christians rest their belief of the sufficiency of *affusion*, in the administration of baptism. There have been in more than one paper, extracts from a work prepared for children, in which it is affirmed that *immersion* is not practised by christians in general, *because* king James commanded the translators of the English Bible *not* to translate the words baptize and baptism, immerse and immersion. That if they had not been restrained by this command, they would have so translated, and the only obstacle to the use of immersion in baptism, would have been removed.

Again, the Christian Secretary is quoted on this subject by the Churchman, (for we do not receive the paper itself,) as speaking of "the fetters imposed upon the learned by a half reformed king at the head of a national church, centuries gone by."

Now, not to speak of the admitted and "distinguished" piety of the translators, which would have disdained any fetters but those of which their judgments and consciences approved, there is positive evidence that the charge against them in the present instance is altogether unjust.

The supporters of "Baptist versions," to whom we have referred, *take it for granted* that the translators were reduced to the alternative of disguising the true meaning of *baptizo*, &c. under words not English, or of admitting them to express the signification of *immersion*. Now this is not the fact, as will undeniably appear from their own words. Let us hear what *they* say upon this subject:—

"We have on the one side avoided the scrupulosity of the Puritans, who leave the old ecclesiastical words, and betake them to other, as when they put *washing* for *baptism*, and *congregation* instead of *church;* as also on the other, we have shunned the obscurity of the Papists, in their *azymes, tunic, rational, holocausts, prepuce, pasch*, and a number of such like, whereof their late translation is full, and that of purpose to darken the sense, that since they must needs translate the Bible, yet by the language thereof it may be kept from being understood. But we desire that the Scripture may speak like itself, as in the language of *Canaan*, that it may be understood even of the very vulgar."

This language is from the preface of the "translators to the reader," which may be seen in Dr. Coit's valuable edition of the Bible. It proves conclusively that if they had abandoned "the old ecclesiastical words," *baptism* and *baptize*, we should have *washing*, &c. in their stead, and not *immersion*. Will this assertion now be controverted? And if it cannot, will not our Baptist brethren change the ground of their objections to "the translators," and to the sentiments of those who approve their version?

The latter, for whom we may also add a word, have great ground of complaint, when they are represented as admitting the correctness of Baptist views in the abstract, while, from motives of expediency, they refuse to be governed by them. Surely Baptist writers might have known, from the numerous controversies they have had upon their favorite theme, that those whom they oppose do not rest their defence on any such ground. They concur on this point with the translators of the Bible, into the English tongue, though not from their *authority*, (since, in this country at least, their views on this point have been little known.) They believe that baptism, &c. imply (so far as the application of the outward sign is concerned, for this is only a part of its meaning,) *washing*, or the use of water in any way; or, as Dr. Dwight expresses it, "that the primary meaning of these terms is *cleansing;* the effect, not the mode, of washing." That the mode is usually referred to *incidentally*, wherever these words are mentioned, "although often capable of denoting any mode of washing, whether by affusion, sprinkling, or immersion, (since

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cleansing was familiarly accomplished by the *Jews* in all these ways,) yet in many instances cannot, without obvious impropriety, be made to signify immersion, and in others cannot signify it at all."

We make these remarks simply with the view of stating what is the belief of the generality of pædobaptists on this subject, not to defend it, or to oppose those of different sentiments. Our Baptist brethren will, of course, think us wrong, but they need not deny us the credit of being as *honest* and *confident* in our belief as they are in theirs.

Episcopal Recorder.

REMARKS.

The preceding editorial article from the "Episcopal Recorder," is another evidence of the impotency of false reasoning when opposed to fact, and the weakness of sophistry when directed against the ramparts of Truth. We will briefly notice some matters contained in it. It is attempted to be shown—

1st. That there were no "fetters imposed upon the learned by a half reformed King," as it regards the translation of the scriptures. This indeed is done in a guarded way, but the language is evidently intended to make this impression upon the mind of the reader. Now we beg leave to inform the editor of the "Recorder" of a fact of which he seems to be wilfully ignorant, that King James did actually impose upon the translators certain fetters, which, if we may judge from their fulsome adulation and flattery of the King, were likely to sit very easy upon their "piety," which perhaps was not more "distinguished" than the "piety" of the lordly prelates of the Church of England has usually been, who seem never to have been hindered thereby from the most obsequious devotion to the "*jus divinum*" and the will of Kings from Harry VIII. down to our own times. The "piety" of the famous Episcopal divine Chillingworth, for instance, did not prevent him, in his zeal for King Charles, from taking up arms and acting as engineer at the siege of Glocester, a fact which is perhaps not among the *records* of the "*Episcopal Recorder*," and which certainly was a somewhat greater stretch of "piety" than the adoption of the rules given to the translators by the "learned" and "most dread sovereign" King James, as follows:—

"For the better ordering of the proceedings of the translators his Majesty recommended the following rules to them, *to be very carefully observed:*—

"1. The ordinary Bible, read in the church, commonly called the Bishop's Bible, to be followed, and as little altered as the original will permit.

"2. The names of the prophets and the holy writers, with the other names in the text to be retained, as near as may be, according as they are vulgarly used.

"3. The old ecclesiastical words to be kept; as the word *church* not to be translated congregation, &c.

"4. When any word hath divers significations, that to be kept which has been most commonly used by the most eminent fathers, being agreeable to the propriety of the place and the analogy of faith."—And so on to the number of fourteen.

"A copy of these orders or instructions being sent to Mr. Lively at Cambridge, and other copies to Dr. Harding the King's reader of Hebrew at Oxford, and Dr. Andrews Dean of Westminster, it seems as if some other doubts arising concerning them, application was made by the vice-chancellor

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to the Bishop of London for the resolution of them, to which his lordship replied that "to be sure, if he had not signified so much unto them already, it was his Majesty's pleasure that, besides the learned persons employed with them for the Hebrew and Greek, there should be three or four of the most eminent and grave divines of their university, assigned by the vice-chancellor, upon conference with the rest of the heads, to be overseers of the translations, as well Hebrew as Greek, *for the better observation of the rules appointed by his Highness, and especially concerning the third and fourth rule,*" See Lewis' history of the English translations of the Bible.

We see here, then, from irrefragable evidence, that the translators were fettered by King James, and were not permitted to change or "translate" "the old ecclesiastical words," of which the King gives "*church*" with an "*&c.*" as a specimen, and that he in his subsequent directions insists especially upon this rule. And further that the translators considered *baptism* as one of these "old ecclesiastical words" and included in the King's "&c." is plain from what they say of the Puritans, who, they allege, "left the old ecclesiastic words, as when they put *washing* for *baptism*, and *congregation* for *church*." And why did King James prevent these words from being translated? The reason is found in the circumstances in which the King and ecclesiastics were placed. For *their practice* required this *pious fraud* to justify their kind of baptism, or at least to conceal that their practice was contrary to scripture. It might be a question whether or not the same reason does not now induce the editor of the "Recorder" to attempt the concealment or denial of the fact. But it is urged,

2dly. That if the author of King James' version had translated the "old ecclesiastical words" *baptism* and *baptize*, we should have *washing*, &c. in their stead, and not *immersion*. And suppose for a moment we had, how would this help the Paidobaptists? For who does not know that immersion is absolutely involved in the idea of washing, since that which is washed must be put into water or have water applied to it in such quantity as to be covered or immersed? And who could rationally suppose that sprinkling a few drops of water upon the forehead could in any sense be called a washing? Or does the Editor of the Recorder, really imagine that the apostle Paul spoke of such a thing as this when he used the language, "Having our hearts sprinkled from an evil conscience and *our bodies washed with pure water;*" or Peter, when he warns the Christians not to suppose that "baptism was a putting away the filth of the flesh, but the answer of a good conscience," &c.? Certainly no unprejudiced mind could suppose that this language was ever used with reference to sprinkling. And again, as the editor of the Recorder would fain take washing for baptism on the authority of the Puritans, why does he not take congregation for church upon the same authority? But we are able to show that he has wholly misrepresented the translators of the Bible, and that their language does not prove that "if they had abandoned the old ecclesiastic words *baptism* and *baptize*, we should have *washing*, &c. in their stead, and not *immersion*." Their language is this:—"We have on the one side" (according to

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King James' 3d rule) "avoided the scrupulosity of the Puritans, who leave the old ecclesiastical words, and betake them to others, as when they put *washing* for *baptism*, and *congregation* instead of *church*; as also on the other, we have shunned the obscurity of the Papists, in their *azymes, tunic*," &c. Now there is no one acquainted with the laws of language and illustration, who will not at once perceive that the translators declare simply that they had avoided the *scrupulosity* of the Puritans on the one side, and the *obscurity* of the Papists on the other, of which scrupulosity and obscurity the words specified are adduced *as examples or illustrations*. They use the words "as WHEN they [the Puritans] put washing," &c. And it does not at all follow that if they had possessed a disposition to be scrupulous (for their "distinguished piety" it seems by their own showing, allowed them to follow the King's 3d rule without being at all scrupulous about the consequences) or to be obscure—that this would have manifested itself in the *use of the very same words*. No such thing is said by them—no such question was before them in the place quoted—no such conclusion is to be found in the premises. And we boldly affirm, therefore, that the editor of the "Recorder" has misrepresented the translators, and deceived the public, and no doubt himself too, by *substituting the illustration for the thing illustrated*, contrary to the ordinary rules of language.

But further, we can show that the translators themselves have fixed the meaning of the words *bapto, baptizo*, and their derivatives; for it seems that they ceased to be "ecclesiastic words" in their eyes when the ordinance of baptism was not in question, (which is the best proof that they wished to conceal its meaning in relation to that ordinance,) and it happens accordingly that they have been compelled, in order to make sense, to translate them *twenty-six times*. Four times only have they rendered them by washing, and this where it is plainly the effect of dipping. Thus Dr. George Campbell observes, that "the two verbs rendered *wash* in the common Testament are different in the original. The first is *nipsontai*,, properly translated *wash*; the second is *baptisontai*, which limits us to a particular mode of washing, for *baptizo* denotes *to plunge, to dip*." Camp. Gos. sect. iv. p. 71. Twice they have given *colors*, or *died*, as in Judges v. 30., which also are the effect of dipping. Once they have given affrighted, Is. xxi. 4., "fearfulness affrighted (or overwhelmed) me." Once they have used the word *wet*, in a strong figure, as we often use the word *bathe*—for instance, bathed in dew. Seven times, therefore, they translate these words or their derivatives by terms denoting the effect of dipping. NOT ONCE do they translate them by *sprinkle* or *pour*; and in every instance in which they are literally rendered they have translated them by *dip* or *plunge*, amounting to no less than *seventeen times* out of the twenty-six cases in which they were obliged to give the English of them. Thus, Exod. xii. 22. "Ye shall take a bunch of hyssop and *dip* it in the blood that is in the bason," &c. Lev. iv. 6. "And the priest shall *dip* his finger," &c. ix. 9. "And he *dipped* his finger in the blood." xiv. 6. "Shall *dip* them," &c. And ver. 16. "Shall *dip*

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his right finger in the oil." And ver. 51. "Shall *dip* them," &c. Numbers xix. 18. "Shall *dip* it in the water." Deut. xxxiii. 24. "Let him *dip* his foot in oil." Josh. iii. 15. "And the feet of the priests were *dipped* in the brim of the water." Ruth ii. 14. "*Dip* thy morsel in the vinegar." 1 Sam. xiv. 27. "He put forth the end of a rod and *dipped* it in a honey comb." 2 Kings v. 14. "And he went down and *dipped* himself seven times in Jordan." viii. 15. "And he took a thick cloth and *dipped* it in water." Job ix. 31. "Yet shalt thou *plunge* me in the ditch." Luke xvi. 24. "Send Lazarus that he may *dip* the tip of his finger in water." John xiii. 26. "He it is to whom I shall give a sop when I have *dipped* it." Rev. xix. 13. "A vesture *dipped* in blood." Will the editor of the "Recorder" now presume to say that we would have had *washing*, and not *dipping* or *immersion*, as the meaning of *baptism*, if the translators had been untrammelled by King James and their own unscriptural practices?

With reference to the way in which these unscriptural practices came to be introduced, and also with regard to what the editor says of baptism meaning "the use of water in any way," fortified by the authority of Dr. Dwight; we will in conclusion furnish the following extract from the celebrated Dr. Wall, who, having been an Episcopalian, will of course be considered by the editor of the "Episcopal Recorder" as the best witness in the case:—

"There has no novelty or alteration, that I know of, in the point of baptism, been brought into the church, but in the way and manner of administering it. The way that is now ordinarily used, we cannot deny to have been a novelty, brought into the church [of England] by those that learned it in Germany, or at Geneva. And they were not contented with following the example of pouring a quantity of water, which had there been introduced instead of immersion; but improved it (if I may so abuse that word) from pouring to sprinkling, that it might have as little resemblance to the ancient way of baptizing as possible."——"Another struggle," says he, "whether the child shall be dipped or sprinkled, will be with the midwives and nurses. These will use all the interest they have with the mothers, which is very great, to dissuade them from agreeing to the dipping of the child. I know of no reason, unless it be this, a thing which they value themselves, and their skill much upon, is the neat dressing of the child on the christening day, the setting all the trimming, the pins, and the laces, in their proper order. And if the child be brought in loose clothes, which may be presently taken off for the baptism, and put on again, this pride is lost. And this makes a reason. So little is the solemnity of the sacrament regarded by many, who mind nothing but *the dress and the eating and drinking*."

With such testimony before us, we cannot yield to the advocates of sprinkling "the credit of being as *honest* and *confident* in their" *opinion* (for where there is no testimony there can be no "belief") as those are who believe the plain dictates of the scriptures and obey the institutions of heaven. R. RICHARDSON.

REFORMATION—*NO. XI.*

[I substitute the following communication for my No. XI. from one whose age, intelligence, experience, and devotion to the truth, entitle him to a fair, candid, and full hearing.] EDITOR.

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To the Editor of the Millennial Harbinger.

My dear Son,

Upon a serious reconsideration of the nature and object of the reformation, in which we have been so long and so earnestly laboring; also, of the condition and character of the people to whom it has been tendered, and of the ways and means that have been adopted for effecting it, I feel earnestly desirous to communicate, through your pages, the results of my reflections, for the benefit of all concerned. As to the nature and object of the proposed reformation, it is clearly and definitely expressed in the following proposition, viz.—"The restoration of primitive apostolic christianity in letter and spirit—in principle and practice;"—and has been so stated from our commencement. And, of course, if there be room or reason for such a reformation, one might think that the proposal of it would not be offensive; for who, that seriously desires or values any thing, would not prefer rather to have it genuine than spurious? But, alas! however this may be in matters purely secular, it never has been so with mankind in matters of religion. For although it appears that man is so constituted that he cannot get along without religion of some kind; yet, it is not less apparent, that every thing of the kind that can be imagined, is preferred, and always has been, to that which is genuine. See the history of mankind, sacred and civil, from the commencement to the present day. Now this important matter of fact ought not, by any means, to be overlooked by any that would successfully advocate a genuine religious reformation. It will be found necessary both for directing their labors to the desired success, and also for supporting their minds under the unavoidable, though unprovoked discouragements, with which they will certainly meet. For when, in the spirit of the gospel, we duly consider the religious perversity of fallen depraved humanity, it will dispose us to pity, rather than to resentment; and, of course, will lead us to adopt, both as to matter and manner, a proper course of procedure, for the reformation and salvation of our poor, guilty, deceived fellow-creatures. So true is the maxim, "He that remembers himself will pity others." Thus Paul exhorts, see Tit. iii. 2—"Speak evil of no man; for we ourselves also were formerly foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour towards man appeared, not by works of righteousness which we have done, but according to his mercy he saved us." Again to the Corinthians, see 1 Epis. chap. vi. 11. "Such were some of you; but you are washed, but you are sanctified, but you are justified in the name of our Lord Jesus, and by the Spirit of our God." And again, chap. iv. 7. "Who makes you to differ? And what have you that you did not receive? And if you did receive it, why do you boast, as if you had not received it?" Even so Isaiah, chap. li. 1, 2. would have the followers after righteousness, in his day, to "look to the rock whence they were hewn, and to the hole of the pit whence they were digged; even to Abraham their father, and to Sarah that bare them:" who, according to Joshua, chap. xxiv. 2, 15. were themselves educated idolators; and, for all that appears, would have lived and died so, but for the gracious interposition of God, who "called *him alone*, and blessed him, and increased him." Wherefore, as it is written, 1 Cor. i. 31. Let the man of religious attainments, the advocate of gospel reformation, "glory in the Lord," who has thus graciously called and distinguished him: and so, after the example of Paul, Rom. ix. 1—3. and x. 1. look back with deep-felt sympathy and tenderness upon those he has left behind. Thus will he be suitably disposed to act the part of a christian reformer, as to his manner of proceeding. And also, thus correctly understanding the habitual state of the human mind, with respect to pure and unfideled religion; and likewise the ignorance, partiality, and prejudice he has every where to encounter, he will be duly prepared, as a skilful advocate, to divide rightly the word of truth, so as to suitably answer every man, giving to each his portion, and so to avoid, as far as possible, every occasion of offence.

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Now, upon a serious review of the past, according to the extent of my information, it appears, that the progress of the reformation has been much retarded for want of a competent knowledge, on the part of the advocates, respecting the thing precisely intended; and, of the actual condition and disposition of the people in relation to it. Of this deficiency the writer himself is deeply sensible; and, therefore, wishes not only to guard himself, but also to warn his fellow-laborers against it. He once thought the thing so plain, and so important, that no serious professor of any sect could refrain from embracing it, as soon as it was fairly proposed; not duly considering, that to be seriously religious, and to love and embrace true religion, are, indeed, things very different; as the history of all nations abundantly testifies. Thus we find the Athenians whom Paul addressed, Acts xvii. so very religious, that, to the many thousand gods of their country, they had added another called *the unknown god*, to whom they had also erected a splendid altar. But when Paul explained the true character, command, and appointment of him whom they ignorantly worshipped, they mocked and dismissed him. They were carnal, ignorant, and prejudiced; and, therefore, scornfully rejected the truth; choosing rather to worship an unknown God in their own ignorant way, than according to the true knowledge of his character. We find the Jews also, a very religious people, act the very same part: compare Isaiah's account of that people, ch. l. with Paul's, Rom. x. and let these inspired teachers be our models. They spoke the word of the Lord faithfully, with a direct adaptation and reference to the actual condition of the people they addressed, that so they might produce the desired reformation. Let us go and do likewise. God has graciously put us into complete possession of the whole revelation, designed for the salvation of a perishing world—a world destroyed for the lack of knowledge. It becomes our duty, then, as faithful and wise stewards, to apply it suitably and faithfully. Always bearing in mind, that godly edification proceeds from faith—that faith consists in the knowledge and belief of the truth, and produces love, which is the end of the commandment—the fulfilling of the whole law—consequently, the grand design of all divine teaching: "from which, some having swerved, have turned aside to vain jangling; doting about questions and strifes of words, whereof come envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds and destitute of the truth:" from whom we are commanded to withdraw; 1 Tim. i. 6. and vi. 4, 5. "For the servant of the Lord must not strive, but be gentle to all, apt to teach, patient; meekly instructing those that oppose them, if God peradventure will give them repentance, to the acknowledgment of the truth." 2 Tim. ii. 24, 25. Thus are we divinely instructed to proceed in the great and good work, in which we are providentially engaged—"that so speaking the truth in love, we may grow up into him in all things, who is the Head—till we all come in the unity of the faith, and in the knowledge of the Son of God, to a perfect man, —to the measure of the stature of the fulness of Christ." Eph. iv. 13—15.—which never can be accomplished by any other means than the direct influence of the truth. Let us, therefore, confine ourselves to the all-important topics with which we are divinely furnished for this blissful purpose. Now these are precisely seven, viz.—The knowledge of God—of man—of sin—of the Saviour —of his salvation—of the means of enjoying it—and of its blissful effects and consequences. These are the grand doctrinal topics which the Scriptures were designed to teach, in the knowledge, belief, and practical influence of which alone, consists our present salvation. Yet, alas! how few diligently search and study them merely for these purposes! but rather abuse and misapply them to purposes for which they were never intended. Let us, however, as the professed advocates of a genuine scriptural reformation, insist upon the above topics, as expressly recorded in the divine testimony, carefully collecting and exhibiting the whole amount of information upon each, in its proper order and connexion, as above specified. Thus we shall profit ourselves—give a proper direction to the minds of our hearers—and, to use the words of the Apostle, 1 Tim. iv. 16. "in so doing we shall both save ourselves

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and them that hear us." Whereas, were we to refute all the errors in Buck's Theological Dictionary by the common method of theological argumentation, we might, indeed, by so doing, make orthodox systematics; but not one real practical christian. And why? Because, in this way of arguing, the mind is turned away from itself, to sit as a judge in the case pending; so that the point at issue becomes an abstract truth, addressed purely to the understanding—not to the heart, as directly and immediately affecting the hearer himself; but merely to his judgment, to determine who is right. And, also, because that faith, the sole principle of *pure* christianity, and of *all* christian enjoyment, consists not in receiving the deductions of human reasoning, but only in the belief of the express testimony of God. Hence it often happens, that the purest orthodoxy, and practical christianity, are not always found united in the same person. Indeed, were it otherwise, they might be considered as cause and effect, inseparably connected. But the truth is, they are both effects of very different causes. For the proper and immediate cause of christianity, is the direct and immediate influence of the word—of a *thus saith,* or a *thus doth* the Lord: that is, the sayings and doings of the Lord immediately addressed to the understanding and heart of the hearer, with respect to *himself*; whereas the proper and immediate cause of orthodoxy, is the *force* of human reasoning *upon* the word, and not the *word itself.* If, then, we would produce theological orthodoxy, let us detect and expose the errors of every party that occurs, and thus furnish fuel for the fire of controversy which is the very element of partyism, without which it cannot exist. But if we would starve out partyism, and nourish christianity, let us preach the word in its proper order and connexion, for the express purpose for which it is given; —not, indeed, to make wise to disputation—but to salvation, thoroughly furnished to all good works. But here it may be asked, are we not to defend the truth against errorists, heretics, and schismatics of every name? We answer, Yes. But how? Surely not in the trite polemic way of the schools—after the sect-making examples of the last fifteen centuries; but by the direct exhibition of the injunctions and prohibitions of the divine testimony, in relation to all such things; which go to prohibit our having any thing to do with questions, strifes, and vain janglings, which have no tendency to godly edification; and do also positively command us to turn away from such, and to utterly reject them, if they will not be admonished. Now, our conscientious and dutiful compliance with these injunctions, on the one hand; and on the other, our constant practical exhibition of the all-sufficiency and alone sufficiency of the plain practical dictates of the Holy Scriptures, to perfect the conscience and character of every believing and obedient subject, will do more to destroy partyism, than the most improved polemic exposure of all the theological errors of the last fifteen hundred years. But did not our Lord and his Apostles deal much in controversy; and are we not commanded earnestly to contend for the faith once delivered to the saints? True; our Lord and his Apostles had to contend against the whole world, both Jews and Gentiles. The former, having a costly and splendid institution, divinely established, to which they were most zealously attached; the latter—an almost endless variety of superstitious idolatries, for which they were equally zealous. So that our divine Teacher and his holy Apostles had, in the face of this combined and violent opposition of all classes, ranks, and degrees of men, a full and fair opportunity to give a complete per contra exhibition of the constituent principles of our holy religion, so fairly and fully defined, as to leave no room for improvement. And, that they actually did so, and have left us a competent and authentic record of the full amount of their testimony with their proofs, is, at least, virtually acknowledged by all that embrace it. What contending, then, have we to do, but so to hold fast the testimony upon its own proper evidence, that none may be able to rob us of our title to the promised inheritance, either by fraud or force? Thus, "holding fast the faithful word, as we have been taught, that we may be able, by sound doctrine, to confute the gainsayers," Tit. i. 9, we shall be delivered from the pernicious janglings of endless con-

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troversy. But, does not every age produce its own errors? True; but the truth is *always* one and the same, and stands *always* established upon its own proper evidence, which is as old as itself, with which it has stood intimately and inseparably connected from the beginning:—the divine testimony equally exhibiting both the truth and the proof; and, therefore, does not *daily* require *new* evidence.

There being, then, but the one divine faith; and this one faith thus divinely established, what have we to do but to hold it fast upon its proper evidence; which no new attempts against it can possibly affect. Besides, as every such attempt goes to undermine the divine testimony, either as to its credibility or intelligibility, we have therefore but to appeal either to the internal or external evidence upon which we have received it, and which is always the same! But, alas for this generation! the word is generally received without distinctly knowing either the what or the why!! That, after all the enormous labor and expense for preparing and maintaining a learned ministry, there is not to be found, this day, throughout all the sects, a single teacher, nor yet a single congregation under the tuition of such, that ever attempted or intended to teach, or to learn, the Bible, as a book, for the purpose of its being understood as a whole; but rather as a text or proof book, for the purpose of teaching, and learning, a party system!!! But, after all, it may be asked, What should we do if personally attacked upon some principle of our christian profession? I answer, We should state and defend it by, and according to, the express testimony of the Holy Scriptures: that is, produce the divine declarations concerning it; and, if their meaning was disputed, then have recourse to the context, and to such other passages as went to determine the meaning of the phrases or terms in question. And having thus given the concurrent evidence of the divine testimony upon the subject, we have no more to say. And here, let it be observed, that if we teach nothing but the express declarations and dictates of the sacred oracles, and *that* directly for the practical purposes for which they are expressly given, we shall scarcely ever provoke controversy; and if, in so doing, it should ever happen, it will not be hard to settle it scripturally, as above directed. Indeed, how could it be otherwise? For what is there to offend any one, who believes the Scriptures, in calling his attention to their express declarations upon any of the seven topics above specified, in the knowledge and belief of which consists his present salvation? It is seldom in this way, but almost always by polemic teaching, that offence is given; and, of course, no good done. The writer can truly say so from his own experience during the last five years of his public labors—that, during said period, having, for the most part, confined himself to the scripture development of these all-important practical topics, according to the humble measure of his attainments, he has experienced no direct opposition to the matter of his teaching,—no, not even upon baptism itself; though, perhaps, no scripture term is more universally abused, both by Romanists, and Protestants of every sect, save one. Yet, as the highest ecclesiastical authorities, translators, critics, commentators, historians—indeed, almost all the standard authors, Catholic and Protestant, consentaneously testify that the term literally signifies immersion; that the ancient christians so understood it;—that many of the Romanists themselves down to the thirteenth century so practised;—and also the whole Eastern or Greek church always, from the beginning to the present day; the writer, assuming as his premises, this almost universal consent of high ecclesiastical authorities, together with the apostolic account of the circumstances and import of the ordinance, and the general concessions of almost all professors at this day, that immersion is baptism; feels, therefore, authorized and ready, upon every proper occasion, to denounce, without fear of contradiction, *all*, as wilful violators of the express law of Christ, *who*, in the face of such a cloud of witnesses, foment contentions and divisions, by teaching or practising otherwise. And, as for the requisite qualifications of the subjects, he considers it no distinct topic of argumentation at all, if the premises of the proposed reformation be admitted: namely—The all-sufficiency, and alone-sufficiency,

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of the Holy Scriptures, without comment or paraphrase, to make the believer wise to salvation, thoroughly furnished to all good works. These premises admitted, there can only remain one thing to be ascertained respecting any article of faith or practice; that is, What says the Bible? But, if these premises are rejected, the consistent intelligent advocate neither can, nor will, argue any point whatever, till the divine rule of determination be fairly and fully admitted. Let this correct regular way of proceeding be but duly observed, and it will exclude a host of controversies; and conduce more to the reformation of the professing world, than did all the theological polemics since the days of Origen. These, indeed, could neither make nor edify christians; for nothing can do this, but the direct influence of the word, in its proper connexion, as has been already shown. Let *us*, therefore, *"preach the word."*

Still, however, it may possibly be objected, that, as it is for sectarian christians, and not for professed infidels, the reformation is primarily and principally intended; therefore, it becomes the duty of the public advocates to expose and refute all their respective errors, which supplant and make void the truth; that, by so doing, they might convince and convert them. To this it may be replied, that although it is true that we must first convince, if we would convert; yet, in the case before us, there are two ways of doing this. The one is to proceed as proposed in the objection; the other is to show their irrelevancy. Now, if, according to the old adage, "Of two evils we would choose the less," we will certainly prefer the latter: for, in the first place, it is much the easier; and, in the second, it is much more profitable. For, if, in a congregation of honest conscientious sectarians, of only three or four sects, the speaker should proceed as proposed in the objection, he would scarcely get through in a year; and likely, after all his labor, not make a single convert out of each sect; and, consequently, neither edify himself nor them in the religion of the New Testament. Whereas, if he proceeded as suggested in the reply, by showing the utter irrelevancy of their peculiarities, whether true or false, as making no part of christianity; or, that if, perchance, any of them did, they could lose nothing by embracing the apostolic exhibition of it, pure and entire, as contained in the letter of the New Testament. And then proceed to show, by way of preface, the antiscriptural, antinatural, antichristian evils of sectarianism, without denouncing any sect, by attacking a single error. But, instead of so doing, next proceed to show, from the pages of the New Testament, a religion entirely of divine structure, presenting every thing that the diversified wants of poor, guilty, afflicted, perishing humanity could desire, or need, for its present spiritual and eternal felicity. 'Tis true, this could not be fully accomplished in one discourse. But what then? If it should require a dozen, it would be but a protracted feast of better and better still; far exceeding *that* of Ahasuerus, which lasted one hundred and four score days. *This* latter beginning with the birth of the Saviour, Matt. i. 21. and ending Rev. xxii. 20. with the blissful assurance of his glorious presence. A goodly three months work this, indeed, for the edification and comfort of both speaker and hearers. Not like the dry, dusty, indigestible polemics of sectarianism: which never *did*, nor *could*, fill the poor guilty soul with righteousness, peace, and joy in the Holy Spirit. If, after all, any should still suppose, that, although controverting and refuting sectarian errors, is not calculated to make or edify christians, yet it may be necessary to extricate some upright conscientious persons from certain opinions, under the influence of which they are kept stationary. To this it may still be replied, that it is, for the most part, much easier to evince the irrelevancy, than the falsity of an opinion. Besides, there are many opinions true, that are irrelevant; and whether true or false, if irrelevant, the person is left in the undisturbed possession of them, without injury either to himself or the good cause; and this, we see, was the Apostle's method in such cases, even where he declares the opinions false: see Rom. 14th and 15th chs. Wherefore, we conclude, upon the whole, that apostolic precept and precedent should have the preference, as being the only safe and infallible rule of christian practice.

THOMAS CAMPBELL.

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☞In a former volume of this publication, the subject of the divine government and preservation of the world was introduced in the first part of an "Essay on a Particular Providence, by *J. A. Waterman*," and previously by myself in certain extracts from "Sherlock on Divine Providence." The great importance of this doctrine, with some other considerations, have induced me at this time (and more especially as Mr. Waterman has discontinued his Essay,) to lay before the readers of the *Harbinger*, a more general and connected view of the subject. As further introductory I would add, that I have generally avoided the use of the term "Providence," as somewhat inappropriate. It has seemed to me so for two reasons: 1st. Because it is not so used in the Scriptures; and 2d. Because it has been so misused that it is difficult to employ it without giving a wrong direction to the mind. Thus it has been usual to speak of Providence as an active agent—as directing, preserving, interfering, delivering, &c —in this way investing, as it were, a mere term with divine attributes, or at least regarding that for which it stands, viz. God's care of the universe, as a certain something which may be considered separately from God. And the evil which we have felt to result from the use of the word is this, that it gives a vague idea of something intermediate between God and man, as though under the character of an active agent, upon which the mind is apt to rest, and thereby prevents that direct recognition of the Divine Being himself as the actual preserver and governor of the world, which is so necessary to true piety and devotion, and so consonant to the style and spirit of the Scriptures.

The term OIKONOMIA, rendered *economy, dispensation, management of affairs*, occurs eight times in the New Testament; while PRONOIA, *providence*, occurs but twice, Acts xxiv. 2. and Rom. xiii. 24. But the word *economy* is liable to the same objection as the word *providence*, being never used in so wide a sense in Scripture as to include both the preservation and government of the world. For preservation and government are two different things—two different ideas; and there is no single word used in Scripture for the purpose of expressing them both. Upon the whole, however, for the sake of brevity, and on account of our being accustomed to the use of the term "providence" as expressive of both these ideas, we will continue to employ it, at least in the title to these essays.

R. RICHARDSON.

The Providence of God---No. 1.

THE EXISTENCE OF GOD.

To us there is but one God the Father, of whom are all things.—Paul.

THE existence of a Supreme Being (necessarily presupposed in the consideration of the preservation and government of the world) is so extremely evident, that it can scarcely with propriety be considered

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a matter to be seriously argued. It is the amiable Fenelon who observes, "that so far from being a thing that wants to be proved, it is almost the only thing of which we are certain." It is indeed a remarkable instance of human weakness and folly, that so obvious a truth should ever have been doubted, and more especially by some persons of erudition and high attainments.

It must be confessed, however, that very few have openly professed Atheism, the far greater number of Free-thinkers having attempted to conceal their hatred of religion under the garb of Deism, as being more specious, and therefore less abhorrent to the universal reason of mankind. On this account Deism has been regarded as Atheism under another name, and with great propriety; for as the admitted existence of the sun brings along with it that of light and heat, by which only we are enabled to know that such a thing as the sun exists, so a sincere belief in the existence of God, naturally and necessarily involves an acknowledgment of the truth of revelation, and of his regard for his creatures in the preservation and government of the world, which the Deists have refused to admit. Hence the doctrines of Epicurus, who supposed that the gods spent their time in luxurious ease, and that they did not concern themselves in the affairs of mortals, were regarded even by Plato as amounting to Atheism. And many of the Deists have upon their death-beds either acknowledged the error of their system and the truth of revelation like Voltaire, or like Hume, who when dying seemed to amuse himself with a game of chess, have by thus *over-acting* their part, betrayed the secret misgivings and forebodings of conscience.

In later times, infidelity has assumed a different form, and modern philosophists have become so chary of committing themselves, and so exceeding modest, that they will neither affirm nor deny the existence of God; but, affecting to be governed solely by their senses and their experience, confess themselves wholly ignorant of the matter. They absurdly imagine that they are independent of all reasonings and inferences, when they reject faith and testimony, together with the proof of the divine existence drawn from nature, and depend solely upon the knowledge derived through the senses; while at the same time they are unable to attain conclusions even from the impressions made upon their own senses without a process of reasoning from effect to cause, precisely similar to that which they reject in regard of the Divine Being.

But it were vain to argue either with those who imagine the world to have been made and preserved by chance, thus making Chance put an end to Chance and introduce order, design, necessity, and fate; or with those who disbelieve the existence of God without denying it, for none of them will believe any more than they can help on this subject,* or what suits their theory; and their reason consists only in

* In other matters many of the Scepticks have been the most credulous of mankind. Charles II. on witnessing the credulity of the younger Vossius when on his visit to England, exclaimed, "There is nothing which Vossius refuses to believe except the Bible.

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contradicting the universal reason of mankind. For if the proposition that there is a Supreme Intelligent First Cause is not believed by them, though it be sustained by the wonderful marks of design and contrivance in the universe in the nice adaptation of the most delicate machinery to the most important and useful purposes, whether in the human mind with its various co-operating faculties of curiosity, attention, imagination, memory, and judgment; or in the material part of creation with all its infinite variety of skill and purpose; they are wholly without the pale of argument, and beyond the reach of reason.

To the Christian, however, the volume of nature is full of meaning. He perceives the impress of an almighty and beneficent Being in every thing around him. To him God is all and in all. His whole employment is to study and to imitate the divine character. In his view, indeed, the universe is but a revelation of the attributes of God, and his studies of nature are an investigation of the power, wisdom, and goodness displayed by the Author. Every new discovery of his perfections fills his bosom with delight, and animates his soul with pure and elevated principles, and he rejoices to know that eternity is a period fitted to the lesson he is to learn—the nature of the Infinite Jehovah.

The Christian, therefore, is a constant and an improving pupil. His is not the bigotry which fixes upon a few imperfect dogmas, as containing all that can be known of God; nor is his the enthusiasm which a proud and vain imagination leads beyond the confines of nature, reason, and revelation. For him the darkness of Ignorance is no refuge; but he loves the light of Truth. The investigations of science, and the true knowledge of nature only serve to impress still more deeply his convictions of the power, wisdom, and goodness of Him who "created all things and for whose glory they were and are created." It is indeed always the effect of true science to develope the purpose and skill of the Divine Architect. Thus the reason of the peculiar formation of the human eye was not understood till Newton discovered the nature and laws of light, when it was found that these fixed laws had been understood and acted on by him who made the eye, which is so perfectly accommodated to these laws that the most ingenious artist could not imagine an improvement of it. Nor was it known why the bee should in all countries, and at all times, shape its cells precisely in the same manner, the proportions accurately alike and the size the very same to the fraction of a line; till the most refined mathematical analysis discovered that this form and size were of all others best adapted to the purposes of saving room, and work, and materials. "This discovery," says Brougham, "was only made about a century ago: nay, the instrument that enabled us to find it out—the *fluxional calculus*—was unknown half a century before that application of its powers. And yet the bee had been for thousands of years, in all countries, unerringly working according to this fixed rule, choosing the same exact angle of 120 degrees for the inclination of he sides of its little room, which every one had for ages known to be

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the best possible angle, but also choosing the same exact angles of 210 and 70 degrees for the parallelograms of the roof, which no one had ever discovered till the 18th century, when Maclaurin solved that most curious prolemn of *maxima et minima*, the means of investigating which had not existed till the century before, when Newton invented the *calculus*, whereby such problems can now be easily worked."

But it is not alone the deep researches of science which confirm the Christian, for the evidences of an intelligent and designing Being are displayed in bold relief to the eyes and understandings of men, even the most illiterate, in the wise and beneficent arrangements upon the face of nature. He marks, therefore, not merely the adaptation of the eye to light, but its adjustment to the conditions and circumstances of different animals, as in the case of the bat and the mole, the eagle and the lynx. He admires the wisdom which has given to those creatures which live in mud, not only a hard and horny eye, but furnished them instead of eyelids with a little brush to clean the eye; and which, while it has given to man eye-lids to moisten and protect the eye, has omitted them entirely, as unnecessary, in fishes whose eyes are washed by the water in which they swim. He contemplates with delight the beautiful proportions of the deer and the swift antelope upon the mountains; and while, on the lake he loves to view

> "The pilot swan majestic wind,
> With all his cygnet fleet behind,
> So softly sail, or swiftly row,
> With sable oar and silken prow"—

he considers the design and skill shown in the formation of that "sable oar,"—*the web-foot*, which the inventors of steam boat paddles have never yet been able even to imitate.

While the Christian thus regards the proofs of design and contrivance manifested in creation, he reasons that 'had he to accomplish such purposes, he should (if possessed of sufficient power and skill) have used some such means,' and therefore concludes that these owe their origin to a Being supremely wise and infinitely powerful. "This process of reasoning," says Brougham, "is truly inductive, and is not like, but identical with, that by which we infer the existence of design in others (than ourselves) with whom we have daily intercourse. The kind of evidence is not like, but identical with, that by which we conduct all the investigations of natural and moral science."

Thus the Christian, while he surveys the beauty, order, variety, and immensity of creation,—whether, with the scientific Euler, he examine the singular and perfectly organized creatures which sport in a drop of water;—whether, with the philosophic Newton, he contemplate those vast heavenly bodies, those worlds innumerable, which move with inimitable order and precision through the regions of space to the remotest boundaries of the universe; or, with the simple rustic, view the changing seasons—the fruits of summer and of autumn—the stern severities of winter, grand and magnificent in its terrors—or the new-born leaves and flowers of spring (equivalent to a new

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creation) clothing field and forest in a drapery forever charming and forever new—one thought is ever present, one conclusion ever certain, that it is God "that doeth wonders"—whose "name is excellent in all the earth," and whose "glory is above the heavens;" and while with the Psalmist he would exclaim, "O Lord! how manifold are thy works! in wisdom hast thou made them all;" conscious of his own dependent weakness, he humbly "trusts in the God of Jacob for his help, and his hope is in the Lord his God, who made heaven and earth, the sea, and all that therein is: who keepeth truth for ever."

"But the Lord shall find out them that hate him." "They shall be as chaff before the wind." "Their way shall be dark and slippery." "They shall be taken in their pride and consumed with terrors, that they may know that God ruleth even unto the ends of the earth."

The beauty of the following lines, by H. K. White, induces me to subjoin them:—

"Lo! the unlettered hind, who never knew
To raise his mind excursive, to the heights
Of abstract contemplation, as he sits
On the green hillock by the hedge row side,
What time the insect swarms are murmuring,
And marks, in silent thought, the broken clouds,
That fringe, with loveliest hues, the evening sky,
Feels in his soul the hand of nature rouse
The thrill of gratitude, to him who formed
The goodly prospect; he beholds the God
Thron'd in the west; and his reposing ear
Hears sounds angelic in the fitful breeze,
That floats through neighboring copse or fairy brake,
Or lingers, playful, on the haunted stream.
Go with the cotter to his winter fire,
When o'er the moors the loud blast whistles shrill,
And the hoarse ban-dog bays the icy moon;
Mark with what awe he lists the wild uproar,
Silent, and big with thought; and hear him bless
The God that rides on the tempestuous clouds,
For his snug hearth and all his little joys.
Hear him compare his happier lot with his
Who bends his way across the wintry wolds,
A poor night-traveller, while the dismal snow
Beats in his face, and dubious of his paths,
He stops, and thinks in every lengthening blast,
He hears some village mastiff's distant howl,
And sees, far streaming, some lone cottage light;
Then undeceived upturns his streaming eyes,
And clasps his shivering hands, or overpowered,
Sinks on the frozen ground, weighed down with sleep,
From which the hapless wretch shall never wake.
Thus the poor rustic warms his heart with praise
And glowing gratitude: he turns to bless,
With honest warmth, his Maker and his God.
And shall it e'er be said that a poor hind,
Nurs'd in the lap of ignorance, and bred
In want and labor, glows with noble zeal
To laud his Maker's attributes; while he
Whom starry science in her cradle rocked

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And Castaly enchastened with its dews,
Closes his eyes upon the holy word;
And blind to all but arrogance and pride,
Dares to declare his infidelity,
And openly contemn the Lord of Hosts!
————————Oh! I would walk
A weary journey to the farthest verge
Of the big world, to kiss that good man's hand,
Who in the blaze of wisdom and of art,
Preserves a lowly mind; and to his God,
Feeling the sense of his own littleness,
Is as a child in meek simplicity!
What is the pomp of learning? the parade
Of letters and of tongues? Even as the mists
Of the grey morn before the rising sun,
That pass away and perish. Earthly things
Are but the transient pageants of an hour;
And earthly pride is like the passing flower,
That springs to fall, and blossoms but to die."

R. R.

CONVERSATIONS
IN FATHER GOODAL'S FAMILY CIRCLE,
AT THOMAS GOODAL'S.

[*Continued from page* 174.]

Mr. Payne.—MY author rests some of the main columns of his argument upon the spiritual body in which the Lord rose from the dead. He regards his body as having been changed and raised incorruptible and spiritual. How does this comport with the Scriptures, think you, Mr. Wickliffe?

Mr. Wickliffe.—It neither suits the occasion nor the scriptural representations of the matter. In my judgment it much better suits your author's theory than the testimony of the Evangelists.

Mr. Payne.—Wherein does it subserve the views of my friend? I confess I see not any great advantage accruing to either side from the admission of a natural or a spiritual body in the case of the resurrection of Jesus.

Mr. Wickliffe.—If a natural body, there was a plain reunion: for certainly his spirit had been separated from his body when he commended it to his Father; but if a spiritual body, then in his case the fact of a simple reunion or revival is not so evident as to preclude debate.

Father Goodal.—I am for trying the question on its own merits. Prejudices unfavorable to candor are wont to arise when the bearings of a question are thought to be for, or against, a favorite dogma; or when we first examine how the decision will affect our theory, before we set about investigating its truth or its falsehood. Let the question bear on our theory as it may, justice to ourselves and others—nay, a due regard to truth itself, ordains that the question be approached, discussed, and decided without any reference to its ultimate bearings and uses. Let, then, the question concerning the body raised and exhibited, be tried irrespective of every other question except those growing out of the occasion and the recorded statements of the witnesses.

Mr. Wickliffe.—To this I cordially assent; and would ask Mr. Payne for what reason does his author assert that the Messiah sojourned forty days on earth in a spiritual body?

Mr. Payne.—On what evidence, I presume you mean?

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Mr. Wickliffe.—Certainly; rational evidence is made up of reasons!

Mr. Payne.—I recollect no special reason other than because of the saints it is said they shall be raised *incorruptible*—and of the body it is affirmed by Paul that it is sown a *natural* and raised a *spiritual* body. And as Christ is to be the *first born* of many brethren, so is he to be the *model*.

Mr. Wickliffe.—And who shall be the model of all those who do not die, but shall only be changed? Would not the same logic require that the Messiah should also have been changed without death, inasmuch as we who are alive and remain at the coming of the Lord shall not die, but shall in a moment be changed!

Mr. Payne.—But are there no plain scriptural declarations on this subject, from which we may learn the truth without the aid of logic?

Mr. Wickliffe.—We are told that in the body of Jesus, as it appeared after his resurrection, were all the marks of violence inflicted upon it on the cross. He proffered to Thomas his hands, his feet, his side, in proof that no spirit stood before him: for he had flesh and bones, which no spiritual body ever had: for flesh and bones and blood cannot inherit the kingdom of heaven.

Mr. Payne.—My author teaches in his book that spiritual bodies have flesh and bones, but no blood; and Paul excludes blood, but not bones, from the kingdom of heaven.

Mr. Wickliffe.—This seems too much like trifling. Is it not enough that Paul has said, "Flesh and blood cannot inherit the kingdom of God"? But to keep the question in sight: Every thing said of Jesus by the four Evangelists, from the moment of his resurrection to his ascension, indicates that it was the same body, as it was the same Lord that formerly eat and drank and talked with them. He is said to have eaten and drunk with them. He showed the wounds and scars of the cross in his person.

Mrs. Reed.—May I be permitted to remark, that to me it has always appeared difficult to understand the various appearances of the risen Lord to his disciples, and some of the incidents accompanying these appearances, but upon the hypothesis that his person was some way changed from what it formerly was.

Mrs. Fowler.—I have to myself explained the matter thus:—We are all naturally averse to intimacy with dead persons; and nothing affrights us more than the thought of a visit from one who has passed the bourne of time. Now as all the disciples knew their Master was dead and buried, and as none of them expected his resurrection more than we now expect the immediate return of our interred friends, his appearance to them alive would greatly astonish and overwhelm them; and between him and them there would naturally be a greater distance and reserve than before his death. They would also take more notice than formerly to every thing that transpired, and would record with all minuteness what was said and transacted on those occasions. All this would throw a still more supernatural mysteriousness over all his posthumous words and deeds, and would almost constrain the conviction that this person had, while in the region of the dead, undergone a marvellous change, and was no longer the same flesh and blood which expired on Mount Calvary.

Mrs. Reed.—But, sister Fowler, does it not appear to you that the raised body possessed powers peculiarly spiritual; such as, presenting itself in a room when the doors were all made fast; being present without being perceived; assuming different aspects to different persons, or the same persons at different times, &c.?

Mrs. Fowler.—When I remember how the Saviour made himself invisible to the multitude who sought to precipitate him from the brow of a hill in Nazareth; how he lived forty days without eating; how he walked upon the water as if he had been a spirit, &c. while in his natural body—I cannot say that those incidents which you relate afford me any evidence that his raised body in any respect differed from that body in which he expired.

Mr. Payne.—But I have a greater difficulty than this:—Was not his blood shed, and how could the same flesh and blood be reanimated! And if I were

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possible that the blood of the New Institution—that the expiatory blood which was shed, could have been again quickened, where then could have been the efficacy of his death?

Mr. Wickliffe.—His death had all the virtue it could have as a sacrifice, irrespective of reanimation—every thing to magnify the law and make it honorable—to justify God in justifying the ungodly who believe in his Son—to sustain the dignity of the divine government in heaven, earth, and throughout the universe, henceforth, even forever, was achieved by, and in, the death of the Lord Jesus. And as to the shed blood, it is not to be supposed that all his veins were emptied; and that power which had multiplied and magnified the cruse of oil and the handful of meal—that Divine Power which had not only given sight to the blind and hearing to the deaf, but which had sometimes added an arm, an ear, or a limb, as the case required, was every way adequate to the resurrection and reanimation of the mangled body.

But to sum up the reasons which I have to give for the belief that the body of Jesus was not raised spiritual but natural, I allege first, that the occasion required that he should be identified to the fullest assurance as the crucified Jesus. For this purpose it behooved that the most infallible pledges of his being the same person that was crucified should be given—voice, features, animal appetites, actions, marks, &c. and every attribute essential or accidental which belonged to his person, must be what they always were from the beginning of his ministry to the end of his life. To say that he only *appeared* to be the same person—to have a natural human body; but was in truth not the same, but changed, is to impair the foundation of our faith and hope, and to make him act the part of an angel, rather than that of the Only Begotten of the Father, full of grace and *truth*.

And in the second place, all the scriptural notices of his resurrection are in favor of this view of the matter. Hence the stone was rolled away to open a path for the animal body which was deposited there; hence the disciples eat and drank with him—embraced his feet; hence he upbraided some of them with their unbelief and showed them his hands and his feet; hence he invited them to *handle* him and feel that he was not spiritual, but had flesh and bones as they saw he had. These, with me, are sufficient reasons for rejecting every theory that makes a spiritual body for the risen Lord while on earth, because such a body is more favorable to those air-built castles in which such men of genius desire to make their abode.

Mr. Payne.—And would you have the Lord still possessing the same body in which he expired?—!

Mr. Wickliffe.—This conclusion by no means follows from my premises. At the instant of his ascension he passed through that change through which those who shall be alive on the earth at his second coming must pass, as we are informed by the Apostle.

Mrs. Reed.—This, indeed, would make the Lord take part with all his saints. With the buried he was raised, and with the living he was changed.

Mr. Wickliffe.—As exactly as possible, for in this case he would only differ from the dead just as far as would make it possible for him to resemble the living. The dead saints will be raised and changed at the same instant. The Lord was raised and changed, but not in the same moment: primarily, however, for the sake of affording infallible proofs that he was the same person that died.

Mr. Payne.—But where is the proof that either at the instant of his ascent, or during his ascent, his body was changed?

Mr. Wickliffe.—That he has been changed is ascertained from the fact that he was seen glorified by Stephen, by Paul, and by John. The last of these describes as particularly as possible the appearance of his celestial person. Rev. i. 14—17. That he did not thus appear at the time of his ascension is certain; and as flesh and blood cannot inhabit the kingdom of heaven, it behooved that, like Enoch and Elijah, either during his ascent, or at the instant of his rising from the earth, his transformation was completed.

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Mr. Payne.—Theory apart, it does appear most reasonable and compatible with all that is written, that the Saviour rose in the same body in which he died. But yet I do not think it greatly affects my author's theory on the main question concerning the soul sleeping with the body to the resurrection morn.

Mr. Wickliffe.—The soul sleeping!! What a curious phrase! It is an alien not only from the sacred, but even from the most common style.

Mr. Payne.—Is not the soul represented in the original by the word *pseuche*, and is not that identical with the life which is in the blood?

Mr. Wickliffe.—And suppose it were sometimes so represented, what of that? Would you thence infer that the animal life of man is all the spirit or mind that belongs to man!!

Mr. Payne.—I presume not to infer any thing with certainty on this subject. I wish, however, to find out the truth. I observe that my author sometimes regards the soul and the life which is in the blood, as synonymous.

Mr. Wickliffe.—There is a sort of criticism which unsettles every thing. There are some great proficients in this art. Their ingenuity delights to startle the common mind. They seek distinction by the boldness and singularity of their paradoxes. They seem to think that singular and extraordinary propositions indicate singular and extraordinary intellectual powers. One of this class strongly affirmed that the soul is no more than the life in the blood, and was about to preach a sermon, or write a book upon it, had not a rather waggish sort of critic said to him, "Sir, you are right; for Peter made christian obedience an article of the *Materia Medica*, and told the christians of his times that "they had purified their blood by obeying the truth:" for, continued he, it is neither *pneuma* the spirit, nor *nous* the mind, but *pseuche* the soul, in this passage of Peter, sometimes rendered the animal soul, which is in the blood!

Mr. Payne.—Indeed, Mr. Wickliffe, I am often confounded by such propositions from all sides of all the leading theological questions. But do tell me if *pseuche* is clearly and positively used to denote the *spirit* of man.

Mr. Wickliffe.—Certainly it is in the passage quoted from Peter and in many others. But I tell you, my dear sir, that this sort of criticism will unsettle the whole christian community. One *linguist* affirms that *pneuma*, translated *spirit*, often signifies *the breath*; another, that *pseuche* frequently means the *life* as well as the *soul*; a third, that the *soul* is synonymous with *spirit*, but nevertheless the soul can sleep; and our friend, your author, has discovered that the idea of the spirit existing without the body is most unphilosophic and illiterate, and unscriptural. Every one, too, makes a little party for himself; and they laugh and talk about these young *shibboleths* as some parents dote upon the child of their old age. But more unfortunately still, they mistake all for sound doctrine, holy writ, and true religion—and learn to esteem themselves, and despise others whose *bump* of *ideality* happens not to be as fully *developed* as their own.

EDITOR.

[*To be continued.*]

"The Apostolic Advocate."

THE Apostolic Advocate has completed its second volume. It proposes to change its title somewhat—and its themes. It is henceforth to be "*the Apostolic Advocate and* PROPHETIC INTERPRETER." Under this banner I trust it will exert a better influence in favor of the good spirit and character of the Reformation.

Some of our readers may be curious to know in what spirit brother Thomas has responded to our late remarks. I should, but for the *caption* and the concluding remarks, have republished his whole piece.

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His six pages of *brevier*, but for the beginning and the ending, do him much credit. These, to say the least, are very ambiguous. There is only one point in which he appears not to have understood me, or I have greatly misunderstood him. This passage I shall quote in full:—

"I must notice a *sophism* even in the reasoning of our *logical* brother. He quotes from the Advocate thus: 'If unbaptized persons can go to heaven, what is the use of baptism?' In his remarks upon it, there are four notes of astonishment. He endeavors to show that the inquiry would in its operation go to abolish the Lord's supper as useless, because we may be saved without having once eaten thereof. Now, I am tempted to put a note of astonishment after this, but 'I forbear.' Brother Campbell's interrogations are not parallel with mine. Had Jesus said—He that believes and partakes of my supper shall be saved—the answer to my inquiry, would be equally applicable to his. He that maintains, that under this dispensation, sins are or may be remitted to the world without baptism, in effect, says, that pardon is granted independent of the blood and water which are united in that institution. Now, if this be so, 'baptism for remission of sins' is a mere conceit, and therefore superseded. And as to the supper, if that had been put in the place of baptism for salvation, and men had treated it as they have baptism, upon *their* premises, it would be a mere conceit, and therefore useless. And so of the other inquiries. I am afraid my good brother's 'confidence in my good sense' will be shaken here; for I confess myself still blind to his refutation."

Now my understanding of the question in the Advocate was, and is this:—"If unbaptized persons can go to heaven, what is the use of baptism;" for baptism, if not useful to admission into heaven, is of no use whatever. This is making baptism, in all cases, essential to admission into heaven. I say, in the unqualified terms of the question, it represents baptism in every case as essential to admission into heaven; and, consequently, as of this use. Now, not delighting in exposing this question, I was content to show that going to heaven was not the only consideration regarded in all christian institutions; that some precepts and institutions might be useful in some sense, if not in every case, essential and absolutely indispensable to eternal salvation, and only instanced the Lord's supper. I did not, in instancing that institution, make it parallel with baptism—I did not quote the words, "Except you eat the flesh and drink the blood," &c. "you have no life in you"—I did not expatiate upon the designs or comparative value of these institutions or any other. I only aimed at suggesting to my brother Thomas that there might be some other use in christian institutions than simply taking men to heaven in the current acceptation of these words. For my part, be it sophistical or not, I confess that I regard various divine institutions as exceedingly *useful* to man, to society as now constituted, that are by no means essential to eternal salvation. And I will only add, that if there be any sophism in my remarks upon said question, it is in the peculiar meaning the querist affixed to his words—for as I still understand the question, I regard it as teaching baptism in all cases as essential to admission into heaven. If, then, our brother regards my query as a sophism I am much better pleased with his views: for then he fully intimates that he regards not baptism as essential to salvation in all cases; and further than this deponent saith not.

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There is, however, another point of greater importance in the Advocate, because it gives a wrong version (I doubt not unintentionally) of the whole matter of my opposition to the course pursued by brother Thomas in all this affair, from first to last.

After quoting various sentences from the *Christian Baptist* favorable to the Doctor's views, each of which, in its true and proper contextural acceptation, I regard to be strictly true and just, our brother makes out the only difference between us in the following words:—

"Now stripping the subject of all adventitious matter, it is all resolvable into this—Brother C. has re-immersed, and so have I; and for the same reasons: —why, then, this difference? I answer, we are at issue on the *expediency* of doing publicly what we agree is scriptural. He maintains, that it ought to be done with all attainable privacy; and I, that as there are no secrets under the reign of Heaven, and as truth either in theory or practice never suffers by publicity—that it should be freely canvassed and practised openly for the good of all. It is a question of expediency then; and who is to be the judge of this among us? Brother C. will join with me, and unhesitatingly say THE BOOK. And how is the meaning of the Book to be determined? Let every man judge for himself according to the *evidence* in the case. The evidence of the Book shines like the sun, and will dispel the darkness of the minds of all who will examine with an indifference to every name and thing but truth."

Now this is not the difference, as I understand the matter, at all. It is not about re-immersing people publicly or privately. It is a far more grave matter. It is, whether we shall preach to the Baptists and other immersed persons not of the reformation, that they must be re-immersed in order to the remission of sins. It is, whether we shall peregrinate the land in books and speeches, preaching to all immersed persons of every sect and name, that their immersion is good for nothing, and thus paganize every man, woman, and stripling who has not been formally and avowedly immersed for that specific purpose.

It is not whether we shall re-immerse publicly or privately. True, indeed, I have thought it very injudicious, both for the sake of the *re-baptist* and the *re-baptized*, to announce to the United States that such a brother, after preaching or professing the christian doctrine—after having been an Elder or a Deacon in the christian church for ten or twenty years, has taken it into his head to confess the Lord and be immersed into his death as a penitent Jew or Pagan. Besides, I have thought it reforming backwards, and likely to quench the spirit of reformation in every community, (and my observation has proved it by the retrograde march of the cause of reformation in every place where this doctrine has been preached;) I say, to me it appears deserting the proper ground of this Reformation to dogmatize upon this theme. We have always preached that "he that believes the gospel and is immersed shall be saved." If, then, we must erect a new tribunal to determine *the true believers*, and *the true gospel*, and *the true baptism*, before admission to the Lord's table, we ought to abandon the no-human-creed system, and make christian immersion a church business, and have a vote in the church on all the "candidates for immersion."

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But I oppose this whole course of procedure, because it is alien to the reformation;—the Bible alone system—and is in fact building again the things which we have been pulling down. It is turning away the ears of the people from the gospel to debates about words, to the old heretical questions of long gone-by ages, to sources of division and discord among brethren, which must inevitably end in maimed and crippled action in the ranks of reformation; and because, in my deliberate judgment, it is not only without scripture precedent or authority, but of dangerous, because of deceptious, tendency.

But I have re-immersed in private; and brother Thomas, more valiant and courageous, has not only publicly re-immersed, but published it to the world, and holds up his practice as worthy of universal imitation, because, now-a-days, "there are no secrets in the reign of Heaven" I have never sought privacy in any case of immersion in my life; and I do not know that I knowingly, or by any sort of stipulation, ever *re-immersed* any person in public or private. But I have said, and will again say, that as I leave this matter to the intelligence and conscience of every individual, if any person will apply to me, saying, that he did not believe that Jesus died for our sins, was buried, and rose again, at the time of his immersion; but now believing on *what is written in the Book*, that his death was, and still is, an offering for sin; he requests to be immersed into his death—I certainly would as cheerfully re-immerse him as I would immerse one that had been unconsciously immersed or sprinkled in infancy.

I hope it will be unnecessary for me ever farther to explain on this matter. And if our brother would be content to wait for such applications, and in the mean time seek to convert men *to Christ* rather than to his opinions, or those of any other person, I doubt not but the city of Richmond would feel the force of his persuasions, and the church would count many more births than deaths per annum.

I know there is much done out of *zeal for truth*. There is much said about fearless devotion to *the truth*. There is many a fine eulogy pronounced upon *the truth*. But unfortunately "the truth" is too often *my opinion of the truth*. With every man in the world the truth is, and must necessarily be, his own views of the truth. "Zeal for truth" are, with me, words of course. There is no virtue in much Catholic and Protestant zeal for the truth. Their zeal anciently heated the furnace—ours, more fortunately, seeks for a second immersion! I know there is a rickety zeal, a zeal according to knowledge, and a zeal not according to knowledge. But the true zeal is for Christ——the Christ of the New Testament, and his institutions. When Christ is the theme, and his excellency and redemption the ornaments of our eloquence, then will our converts be to the Lord, and not to an opinion, nor to an ordinance.

Brother Thomas has not re-published any of my addresses to him. If there were *two sides*, and a debate worthy the attention of all the brethren, I would nevertheless, as my custom is, republish all he has written on this question. But, from the paragraph last quoted from him, there is nothing at stake but a question of *expediency*. I cannot,

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then, consonant to my judgment of what is useful and expedient, devote so many pages to such a theme—especially as there is no telling how many pages might be filled with such matters and things. I have studiously avoided all epithets in these remarks when speaking of the Editor of the Advocate, as he seems to think my epithets in my late address were rather of a sarcastic character. I do assure him, however, that I intend nothing of the sort.

Hoping that he may find it expedient to devote his future pages to such themes as will be acceptable to the brethren, and useful to the cause, avoiding all curious speculations, ingenious propositions, and too recondite abstractions; employing his talents to building up the brethren in faith and love and all the fruits of the Spirit, and in converting sinners to the Lord—I subscribe myself, as ever, his affectionate brother.

EDITOR.

SNEERS OF THE ENEMY.

THE following compliment first appeared in the *Religious Herald*. It has been copied into the *Cross and Journal*, and thence may take its passage *gratis* through the wide dominions of the English language.

We too copy it for the sake of proposing not only to the brother that occasioned it, but to all the public laborers in the ranks of reformation, the following grave question:—

As all the brethren have to bear a portion of the scandal and reproach of the mistakes and errors of their fellow-laborers, ought not each and every brother gravely to consider and most maturely to examine the truth and value of any step or public action which is likely to scandalize his profession, to impede the progress of the great renovating principles, and to cause every man of sense and feeling in his communion to blush and hang his head for the waywardness, rashness, or indiscretion of his course? And may I not ask, Ought not the younger soldiers in the Army of Truth and Righteousness, at least, to consult with their seniors before they take upon themselves the responsibility of any great measure that is to operate they know not how, and to terminate they know not where, as respects good or evil to the Lord's cause and people?

ED. M. H.

"*Progress of the Reformation.—Re-baptizing.*—We understand that Mrs. Dr. Thomas was recently re-baptized for the remission of sins. Mrs. T. had previously been baptized on a profession of her faith, as we understand, by Mr. Burnet the Reformer. Recently her mind had become disquieted as to the validity of her baptism. Being confined to her room, and yet anxious to have the ordinance re-administered, a bathing-tub was procured, carried into the room, filled with warm water, and Mrs. T. immersed for the remission of her sins, by Mr. Joseph Woodson, one of the members of Sycamore church. Mr. Campbell objects to this amendment of his new theory—but who shall decide when Doctors disagree?"

Religious Herald.

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Abstract Word.

MUCH has been said against abstractions in these days of scientific and religious investigation. Amongst those who are studious of *pure speech* in the dialect of christians, there has been no little said against the popular notion of abstract spirit. But from various indications in certain quarters, there appears to be a sliding off to the opposite extreme; and some ingenious persons savour much in their communications as if they thought that the written or spoken word alone, without the Spirit of God, was all-sufficient for every change in man and for all meetness for heaven. Now this is a system of philosophy as alien from christian sobriety as it is from the book of life, and as much to be avoided as the other extreme. We all see that "the faith alone" system is as incongruous and as antiscriptural as "the works alone" system; and equally evident it is that the word alone system is as far from the equator of truth as "the Spirit alone" theory.

Now as the Bible has in it no abstract notions whatever, and scarcely an abstract term, not even the word eternity, immensity, infinity, omniscience, or omnipotency, &c. &c. nor any word properly susceptible of such translations; and as we earnestly contend for the sacred dialect on sacred things, and against the innovations of false science and philosophy, we must remonstrate against this solecism of "the Word alone," as opposed to "the Spirit alone." This is an alien idea, which we trust will never be naturalized by our brethren, nor adopted into our christian vocabulary.

I think it behooves us to be suspicious of all abstract notions in religion, as we find none of them in nature nor in the Bible. If there be any striking analogy between the works of creation and of redemption—between God's works and ways, and word, it may be expected to hold in this most fundamental point. And in nature, where do we find any abstract principle or law at work in creating, preserving, or saving any thing? Every plant is carried from the embryo germ to perfection by the celestial and terrestrial influences not acting abstractly, but conjointly. The solar, lunar, and siderial influences are as essential as the earth, the air, the water to its developement. This is as true of every animal as of every plant. Shall we, then, infer that in the new creation it is otherwise; that man is created physically, intellectually, morally, by any abstract or naked principle? Nature teaches no such doctrine, nor does the Bible.

God himself is every where present, working by these his laws all his wonderful creations throughout all the provinces of his vast and immeasurable dominions. So in the kingdom of grace his Holy Spirit veils itself in all the spiritual laws and ordinances of the evangelical economy, and by innumerable arguments and motives creates men anew to good works. To talk, then, of "the word alone" being sufficient to every moral and religious result, is like talking of light alone, of air alone, of water alone, of earth alone, as all-sufficient to every animal and vegetable creation.

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We cannot define power, any more than the moral philosopher can define the connexion between cause and effect. It is therefore impossible to say where the power of the Word and the power of the Spirit begins or ends, or how far they act conjointly. But one thing is certain—neither of them alone is exhibited in scripture as the sole cause or means of salvation; and no instance or analogy in nature of abstract power can be adduced in illustration or in proof of such a hypothesis. And certainly that which can neither be illustrated nor proved by any thing in nature or society, or in the Bible, is not tobe preached as a part of this reformation. A single hint on this subject is all that we have time and space for at present. We have some essays on mysteries in a remote corner of our thoughts. They are only on the stocks, but every day's report admonishes us that a few words are wanting on the subject of mysteries for the edification of both saints and sinners. EDITOR.

QUERY.

BY what *law* would you convince a man that he was a *sinner*, who had never heard of, nor read Old Testament or New?

JAS. J. TROTT.

Cherokee Nation, Lou., Feb. 20, 1836.

ANSWER.

Paul's course in such a case was undoubtedly the true one; and his speech to the Athenians, in which he quotes neither Old Testament nor New, is an admirable specimen both of eloquence and of the argument and style proper to be employed under such circumstances. The divine character is the standard of all moral perfection, and of course the foundation of all law, whether natural, oral, or written. *Written* law is but *one* means by which this character is displayed, "for his invisible attributes, even his eternal power and divinity since the creation of the world, are very evident, being known by his works." A greater or less knowledge, then, of the Divine Being, derived from either of these sources, involves corresponding obligation, arising from the relation in which he stands as Creator and consequent proprietor and governor of the universe. Hence, strictly speaking, no one can be without law, unless one who is wholly ignorant of the existence of God. As all nations, however, without the Bible, possess a degree of this knowledge, they are in the same degree "a law to themselves," God having "manifested it to them;" so that they are without excuse, if thus "knowing God they have not glorified him as God, and given him thanks,"—if they have "changed the truth concerning God into a lie, and worshipped and served the creature rather than the Creator." By this law, therefore, they may be convinced of sin, even *upon their own principles* and *by their own reasonings*, and on this ground can be required to reform. See Paul's discourse at Athens and at Lystra; Acts xvii. 14.

R. R.

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QUERY—*TO BROTHER J. A. BUTLER, OF ALABAMA.*

Dear Sir—Your communications through the Harbinger and other periodicals have gladdened the hearts and refreshed the spirits of thousands. We rejoice greatly, and give thanks to the Lord, that the *old gospel* is advancing so rapidly towards the floriferous peninsula. May the *ancient order* be instituted wherever the proclamation may be made!

In your communication of September 27th, '34, Mill. Harb, vol. 5, page 522, you say, "The disciples here break the loaf once-a-month, it being as often as I can attend with them on Lord's days." Here you state an interesting fact—"The disciples break the loaf once-a-month." You assign a reason why they do not break the loaf more frequently, say *every* Lord's day—perhaps it is a *sufficient* reason—"it being as often as I can attend with them on Lord's days." Now, dearly beloved, some of us in these regions request you to assign the reason of this reason. *Query*—Why cannot the brethren break the loaf in brother Butler's *absence* as well as in his *presence?* or does the above sentence mean, (for 'texts,' you know, are susceptible of various meanings!) 'I break the loaf for the disciples here once-a-month, it being as often as I can attend with them on Lord's days?"

Yours in the hope of the coming of our King,

CORBLY MARTIN.

Lebanon, Ohio, December 29, 1835.

[The following answer to the above query from brother Corbly Martin, which appeared in a late number of this work, is worthy the admiration of every disciple. It does more honor to the respondent than the most labored and successful defence which ingenuity could devise. We propose it as a model of the good spirit which the gospel inspires and commends.]—ED. M. H.

BROTHER BUTLER'S ANSWER.

TUSCALOOSA, Ala., March 11, 1836.

Dear brother Martin—Order is Heaven's law; and, in the discipline of the christian church, he who circumscribed the proud gulf and shaped the "floriferous peninsula," has alone the right to dictate. The institution of breaking the loaf belongs by divine legation to the disciples of Christ, and I erred in making the impression that *my presence* was necessary to the right observance of this ordinance. In the virgin purity of the church "the disciples met together on the first day of the week to break bread." Acts xx. 7. My presence was necessary so far as each individual disciple ought to consider it his privilege and duty to attend to this most significant and soul-cheering service in the house of God. It was the language of Ashdod, and not the pure speech of Canaan, a part of my vernacular idiom—a clannish brogue. So hard is it to escape the domineering influence of early tuition! O, Lord! ever keep me humble for thy great mercy's sake, in not only giving me to see the truth as it is in Christ, but affording me faithful brethren to watch over me, and affectionately reprove the vestiges of my former captivity!

In reading the same number of the Harbinger, (page 56—64,) I find myself seated by the side of one whom I love for the truth's sake—I mean brother John Thomas, of Richmond, Va. Seated by his side! yes, he too has a faithful brother who watches for his good and in love reproves his aberrations. May he reflect, reconsider, and profit by these strictures! What an admirable picture, to see brethren in the spirit of the gospel admonishing one another—with faithfulness reproving and with patience bearing reproof, and thus growing up into christian perfection. Oh, frailty! to thee we are all heirs; but thank God for that gospel which is his power to salvation, which makes us strong unto victory and life. While the modern Timothys regard the whole of Paul's charge, (2 Tim. iii. 16—iv. 2.) I, for one, with pleasure submit to the correction which is according to inspiration.

JAS. A. BUTLER.

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From the Christian Preacher.

PROGRESS OF THE PRESENT REFORMATION—No. II.

FROM the premises disclosed in our last, we must be forcibly impressed with a sense of gratitude to the heavenly Father, for the measure of success he has most graciously awarded to the feeble exertions of his servants. But, brethren, we must bear in mind, that God estimates gratitude in us, as we do in our beneficiaries—and that is, not so much by the number of our thanks, as the disposition we make of his gifts. Let us love for his love, not "in word or in tongue, but in deed and in truth."

Though our success is without parallel in this age, it must be confessed, that we deserve but few thanks and little praise for it; it is not the result of well digested plans and concerted action. It has been, as far as co-operation is concerned, in many instances, a simultaneous movement throughout the country, arising from the individual reflections of some true hearted biblical students. These were so many magnets; they became attracting centres of greater or lesser circles of influence, around which were aggregated the present materials of our churches. These remarks are general, and are not intended to disparage any prominent instrumentalities to which we may be indebted: all I wish to say is, that we have as yet received no advantage from a general system of evangelization.

The kingdom of Jesus Christ is the empire of truth and principle; and its direct triumph is the conquest of an individual—(it cannot act upon masses,) while its most glorious consummation, upon earth, is the order and happiness of a worshipping assembly of such individuals. Hence all such consolidated religious governments as "assemblies," or "conferences" of delegates, are out of the record, are unphilosophical, and are in bad tase. What can be gained, or what has been gained by sublimating ecclesiastical wisdom, but tyranny and oppression? These ecclesiastic high courts are the stereotype literalization of what Paul meant by "making merchandize" of the saints. But all this to the contrary notwithstanding, the congregations, when able single handed, and in other cases, by co operating, should keep in the field of labor, faithful men, for the edification of the saints, and the conversion of the world. Co-operation implies weakness; and the church which can supply its own wants and those of the circumjacent country, need not ask the assistance of its sister institutions. Any combination of churches, without adequate cause, founded in utility, should excite immediate jealousy. The founders of the Augsburg confession of faith, little thought they were riveting a modification of popery upon their successors; and we must be careful, that our march from Babylon may not diverge from the route to Jerusalem, or lead us beyond it into Egypt. Such combinations should be just as permanent, as the purposes of usefulness, which originated them: let churches co-operate in certain objects relating to evangelizing for six months, or a year, or any other definite short period, at the termination of which, the combination is to cease, to be

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revived only if needed longer. Antichrist only needs permanent conferences, conventions, assemblies, &c. "to secure unity and efficiency of denominational action."

But to return, we affirm again that our success has been more the result of peculiar existing circumstances, than of systematic sowing and reaping. Our ratio of increase has been immense: but there is no security that it will either increase or continue the same, but in well conducted, steady, and persevering action, regulated by the word of God, and stimulated by ardent devotion and constant prayer. In this way, with the blessing of God, spontaneous growth, may be confirmed and accelerated by regular culture.

Some one has said, "No greater calamity can happen to any people, than to forget the first principles of their government." First principles are moving principles: in physics they always operate, while in morals they work by the law of faith. The moral machine is kept going by constant intelligent recurrence to them. In the christian state, faith, hope, and love are like the gravitating, magnetic, and electric influences in nature. If we are careful in the cultivation of these, our confidence in the divine promises, piety in worship, and morality among men, will be unquestionable. With me, effort for the conversion of men, is a point of christian morality. If we would be moral christians, let us be converting christians; and, like Abraham, not only be blessed, but also be made a blessing.

D. S. Burnet.

Progress of Reform.

EXTRACTS FROM LETTERS.

New Albany, Ind. April 5, 1836.

DURING the last six weeks I have immersed forty persons and constituted a congregation in Middletown, Ky. assisted by brother Fields of Jeffersonville, Ind., on the Word of God. They were sixteen in number when constituted, and in two days had an addition of six. The prospect for further additions is flattering. Seventeen of the above mentioned persons were immersed in that place, ten of whom were Methodists. The rest were all immersed on this side the Ohio—some in this place, one in Martinsburg, and the others in Corydon. The prospects in these places are flattering also, and I am convinced would be much more so, were the brethren who have come out in the present reformation more zealous in the cause of Christ and less in the traditions of the fathers. Some of the congregations whom I visited in my last tour of proclaiming were accustomed to meet only once-a-month to celebrate the resurrection of the Christian's Chief; and when they were met, instead of showing their Lord's death and suffering till he come, with their affection placed on things above, and their eyes set on the First Born of the new creation, they appeared to be content with one discourse per month, and thought, perhaps, that this course of proceeding would convince their children and neighbors of the truth of christianity and the enjoyments derived therefrom.

Would the brethren come out and be christians in practice as well as theory, what a different picture christianity would present to its opponents! What a front would the Army of the Faith present to the army of Satan, were the soldiers under the absolute government of the great Captain of our salvation!

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Brother Campbell, have you any thing else you can lay before the brethren that will induce them to meet and attend to the ordinances of the Lord's house every Lord's day? If you have, it will be a gratification to me as an individual to see it, and no doubt to the brethren in general.

WM. M. BROWN.

[Of all sins in the long list of omissions and commissions, the foulest and the blackest is *ingratitude*. Now the question is, How much of this sin will be found in those who neglect the christian assemblies and forget the death of their Redeemer, while they profess to expect eternal life through his death.]

Ed. M. H.

JEFFERSON COUNTY, March 28, 1836.

Brother William Brown, a young man of promising talents and usefulness, baptized three persons in Middletown last Friday, making nine in all which he has immersed in that place recently. I also was immersed into Christ yesterday.

B. ALLEN.

STEUBENVILLE, O. February 26, 1836.

This morning, after leaving Pittsburg in the steam-boat Sandusky, I learned through one of the passengers that you lectured in Pittsburg last night. It would have given me pleasure to have seen you, though I arrived there about 7 o'clock from Philadelphia, and was very weary. I remained in the city 15 days, and with much pleasure mingled with the elders and brethren in the worship. I found them as usual all ardor and zeal in the cause of our Master, earnestly contending for, and practising the word of God. During my stay five young ladies were immersed in the Delaware, after breaking the ice, which was near 18 inches thick. The bath was a cold one, but the Lord demanded it. The candidates were young, but ardent—from 12 to 18—proving that the Lord's ways are ways of peace and joy to the holy and obedient.

I had the satisfaction of speaking to very good and attentive audiences in Bank street, where I had the pleasure of frequently meeting with brother Dr. Hatch from Georgetown, brother Chiles from Frankfort, and other good brethren from Kentucky. I also spoke once at the Universalist Meeting-House, to a small congregation. I also spoke at the Dunkard Baptist House in Callowhill street, where I had good audience and the hearty approbation of their preacher and some of the sisters, who have very repeatedly attended at Bank street, and who I think could be converted to the practice of the gospel, if attended to. They number 60, and meet only once-a-week, Lord's day morning. Very unexpectedly to me, I was invited by Mr. Chambers (with whom you had some conversation when there) through one of the brethren to call on him, which I did, in company with brothers Hunter, Morrison, and Montague. He gave us a cordial reception, and conversed with us very freely upon the subject of christianity; and, with one or two objections, there seemed to exist an entire agreement between his remarks and the reformation, as far as he went. Baptism for remission he cannot at all admit. After spending some two hours with him he gave me a very polite invitation to speak for him on Wednesday evening, which I cheerfully accepted.

I am settled in the conviction that Philadelphia could be revolutionized, and that in a few years, if faithful, prudent, and able laborers could devote their services to that city. I have for several years found the people much disposed to listen; and such is the plainness and force of truth, that it must overcome many. The brethren are disposed to afford every opportunity to spread the truth in different parts of the city, and brother Hunter will speak in every corner where the people can get together.

G. W. ELLEY.

CALLOWAY COUNTY, Mo., March 12, 1836.

THE reformation is progressing slowly among us, and the disciples are making their way through much opposition from the sects towards the king-

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dom of Jesus Christ. We have every thing to bear here that our brethren in other states bore a few years ago; but I trust we have in some measure learned to fight the good fight of faith, and to bear evil treatment and misrepresentation with becoming fortitude. We have profited from experience; therefore, being reviled and calumniated, we bear, knowing that many who oppose know not what they are opposing; and I have been for some time persuaded that the more the brethren can bear and the less they say about the sects, the better. For we must not, if we wish to benefit them, rouse their prejudices and prepossessions; for if we do, we shut up the avenue of their understanding. Besides, we must take into consideration the circumstances over which they have had no control, (I mean the prejudices of education) which seems to have so much influence that but few, comparatively speaking, ever can surmount it. The people, I mean the professors here, as in other places, are very much under the influence of their priests, and their *ipse dixit* is paramount to the best authority. We still have a few accessions, so we number near 80 at this time; and I am persuaded if you could find it convenient to visit our new settled country and spend a month or two, that it would advance the cause in this country very much indeed.

ABSALOM RICE.

NEW ALBANY, April 7, 1836.

The good cause is still progressing in this place; we now number more than double what we did at the time the separation took place in the church, and there is still new additions almost every week. Brother William Brown, from Kentucky, is with us, and has been for the last four or five months, who is a young man of promising talents, and one who I think has done much good here and at some other places; for he has been travelling for some weeks past as an evangelist for this congregation, and has immersed some ten or twelve at Corydon, some six or eight at Louisville, and the same number at Middletown; besides, some at other places. JACOB CASSEL.

[The following is from one much esteemed, who formerly, we believe, belonged to that party whose slowness to receive the whole truth he reproves.]

WILSON COUNTY, Ten. April 9, 1836.

I have nearly lost all hope of the cause of reform that you and other brethren plead for, ever advancing much amongst that body of people who call themselves christians in this section, and who belong to the same people that united with our brethren in Kentucky and elsewhere some time since. These are not like those that were called "christians first at Antioch;" for I understand that they continued steadfast in the Apostles' doctrine, walking in or by all the commandments of Jesus Christ and his Apostles. And how a body of people can be entitled to wear that once persecuted and now much abused name "christian," that will suffer amongst themselves such characters as a moral man (that makes no pretensions to religion of any sort) would blush to think of being classed with, is something that I cannot reconcile to myself. But, my brother, this is not all; for people to call themselves christians, and yet only meet once-a-month, and many of them not so often as once-a-month—to hear the gospel of the New Testament? No; but to hear the preacher explain the mysterious revelation!! This is not all yet: to call themselves christians, and not to commemorate the great sacrifice, or, as they say, "to take the sacrament," oftener than once-a-year, is matter of astonishment to me. Brother Campbell, these same people talk much about union. They seem to forget that a strict compliance with all the commandments of the Lord Jesus Christ, as written in the New Testament, is the only foundation for his followers to unite upon. What union or concord has Christ and Baal, or light and darkness, or truth and error! So, my brother, I want nothing to do with any union but such a one as will be formed by uniting upon the New Testament and heartily doing whatever is commanded therein. Such a union as this would be a union of kindred spirits, and no other in religion but such a

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one am I willing to belong to when I can have my choice—not but what I am willing to bear with a weak brother or sister, provided they manifested that child-like disposition that becomes the members of the gospel kingdom.

WILLIAM H. WILLEFORD.

OUR TOUR TO THE NORTH-EAST.

WE intend to leave home for Western New York on Monday, the 29th May. We expect to make our first stop at Ravenna, Portage county, Ohio, on the 1st and 2d of June—our second, at Cleaveland, on the 4th, 5th, and 6th. We shall thence proceed to New York; but cannot, at this time, make our appointments. We shall from Cleaveland, however, all things concurring, intimate, as soon as possible, our course by letters to the places we expect to visit. Should we be able to do this sooner than we reach Cleaveland, we shall lose no opportunity of attending to it.

Meanwhile, the Press at home will be conducted by our much esteemed and beloved brother, Dr. *Robert Richardson*, whose abilities for this work may easily be inferred from his various communications in the volumes of the Harbinger. Arrangements are now made by which our correspondents may expect a much more respectful attention than it has hitherto for some years been in our power to bestow on them. We have been much pained at the neglect which many of them—nay, almost all of them, have had to experience at our hands. It could not be avoided. It would sometimes for weeks require our whole time, night and day, to answer their letters and queries. Besides, our friends from a distance, who occasionally visit us, demand often nearly as large a portion of it as our correspondents. Under these circumstances what could we do? At one time the Press—at another, the churches—at another, the public—at another, my domestic duties—and sometimes all of them together, say, Have you forgotten us? In the mean time, we have now engaged the assistance of our brother Richardson. All letters containing *queries, difficulties, sentimental, doctrinal*, or *disciplinary* matters, are, during my absence, to be attended to by him. From these letters, which require the attention of the public or of particular churches, he will write such essays as will engross these matters; or he will directly reply to them, according to the wisdom given to him. Brother *W. F. M. Arny*, as heretofore, attends to all business concerns. I need not tell our correspondents that all things concerning this establishment or myself are to be directed to *A. Campbell, P. M. Bethany, Brooke county, Va.*

One word more: we expect to furnish as much copy as possible to our compositors while gone, and to apprize our readers of all things we may think edifying or worth their attention. In conclusion, let me say, that money is much wanted at the establishment to facilitate our operations and to sustain a character for punctuality and integrity which we have hitherto sustained, and we trust ever will sustain, without which religion is vain. No man can be generous, humane, or merciful, who is not just. The Lord never requires any man to be liberal or merciful at the expense of any other man. "He that lends to the Lord," or gives to the poor, must give his own money, not his neighbor's. We have never said much to our subscribers on this point of duty to us. They are generally most exemplary; nevertheless there are very considerable arrears, and these are all wanting to our success in the good cause and in the discharge of our dues.

EDITOR.

MR. MEREDITH.

NOT a word from Mr. Meredith for the last two months has reached our eyes. We send him our sheets as soon as they are stricken off, so that he may have them in advance of our readers, in order to give us his replies in a reasonable time for our next number; which we thought he might do, as his paper is generally received here in 8 or sometimes 10 days after date, generally one

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week after issuing. Now that we have had to wait *seven* weeks on former occasions for a reply, and at this time *nine* weeks, needs a word of explanation. Does it require him five or six weeks to furnish us a portion of his divinity?

EDITOR.

☞Brother W. SCOTT, of Carthage, Ohio, informs me a week or two since, that he is fast progressing with his book on the Gospel—full of the spirit of his subject, greatly entertained as he progresses with the enlarged conceptions that open to his vision, and with the high themes that offer themselves to his contemplation. He hopes to have it out of press about the end of May.—*Ed.*

☞The REFORMED CLERGYMAN will please send on his essays on the fulfilled Prophecies, on the plan submitted in his conclusion of his Review of brother M'Corkle's Essays. It is understood to be his intention to deduce from the Prophecies certainly accomplished, data or rules of interpretation of Prophecy to unfold the yet unfulfilled predictions. This has for a long time been our scheme, if ever we got leisure to accomplish it. It is expected that the essays proposed will greatly lessen our labors in that department.—*Ed.*

☞M GARNETT and some other communications in our next.

PROSPECTUS OF THE **Christian Publisher.**

THE subscribers propose publishing in the town of Charlottesville, Va. a monthly religious paper, to be titled "*The Christian Publisher.*" The paper will plead for the "ancient gospel," in opposition to all the innovations of the present sectarian, corrupt, and deluded age. In doing this we shall adopt Paul's motto, "Prove all things—hold fast that which is good." Whilst we shall fearlessly defend the truth, and as fearlessly oppose all error and corruption; we shall nevertheless be careful to exercise no spirit that is not countenanced by the Word of God. We shall labor to bring about a thorough reformation.

Subservient to this end, the following subjects shall be attended to, viz.—

1. The imbecility of every sectarian establishment. Their inadequacy to the conversion of the world.

2. The disinterment of the Holy Scriptures from the rubbish and tradition of spiritualizers.

3. The republication of whatever we may think interesting or useful to our readers.

4. General religious news, or regular details of the movements of the religious combinations, acting under the influence of the proselyting spirit of the age.

5. History of the progress of the ancient gospel in this and other states.

We expect to glean much of the useful matter found in our pages, from the labors of those who have preceded us in this glorious cause. We also expect much aid from several enlightened brethren, who are pioneers in hastening this wished for period.

R. J. COLEMAN,
J. J. GOSS.

1. Each number will contain 24 pages,

2. It will be published on the first Monday in every month. The first number to be issued so soon as a sufficient number of subscribers shall have been obtained to defray all expences.

3. The subscription price, exclusive of postage, will be $1,50 per annum, to all who do not pay until the close of the year: but from those who pay in advance, or within three months after subscribing, $1,00 will be accepted.

4. Postmasters who act as agents, will be allowed ten per cent. for obtaining subscribers, and for collecting and remitting the amount of their subscriptions.

5. All other persons who obtain and pay for five subscribers shall have one copy gratis.

6. All who do not notify their discontinuance to our agents, a month before the close of each volume, will be considered as subscribers for the next.

Charlottesville, March 24th, 1836.

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THE

MILLENNIAL HARBINGER.

Number VI.—*Volume* VII.

A. CAMPBELL, EDITOR.

Bethany, Va. June, 1836.

EXTREMES.

ASHLAND, 18th March, 1836.

Much esteemed brother Campbell,

NOT having a personal acquaintance with you, I feel at some little loss in addressing you; but believing that the signs of the times require that we should lay aside all reserve and fully and freely interchange our views and sentiments upon each and every subject which may be agitated in the body to which we belong, or by any of the members thereof, I proceed to lay before you a difficulty into which I with many other disciples have been thrown. It is as yet small, but we much fear it is only the forerunner of a greater one.

You know, brother Campbell, that *you*, with all others who have been contending for *the* gospel and the ancient order of things, have been much opposed to all theological schools; if I mistake not, you have written much against them. Now we wish you to show us the difference between *your* school for the *preachers* and a theological school; for I can assure you we are quite puzzled by the people when questioned as to the difference; for we can discover none, except that your school is not quite matured; it is just beginning to bloom; and we, fearing and believing that it bids fair to produce fruit of the same hue and flavor of a real sectarian graft, would, for the sake of consistency (if we had no better reason) be glad to see it nipped in the bud. Brother Campbell, we profess to be governed by *the Book*. Can we find precept or example in it for such a school as *yours?* Think you that Peter, Paul, Stephen, Barnabas, &c. ever assembled at a given time and place to see which could preach the best sermon? It is not mentioned in a single chapter of the Book, that on a certain day, at Antioch or Jerusalem, that the Apostles, with many of the Evangelists and brethren, assembled; and the young, zealous, and

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ardent brother Timothy delivered a most excellent discourse on the art of interpreting the words used by the Apostle Peter on the day of Pentecost; but the elder brethren *thought* he was rather tart in his manner—it would be well for him to leave out some unfortunate allusions which he made to one Elymas and some others—and that he placed rather too much emphasis on the word 'baptism,' and not quite enough on 'repentance;' but, upon the whole, it was agreed to be a very profitable meeting—so much so, that many *thought* it would be better to have the meetings monthly: it was even suggested that, as there were many young proclaimers who were not so well qualified as they might be, that it would be EXPEDIENT to establish a school for them—*not exactly a theological* school, but a school for the *preachers*. And to this conclusion almost inevitably comes your school begun at New Lisbon; and I leave it to you, brother C., to say, if it would not have been more *scriptural* (by the way, I see all who were at the New Lisbon school have determined to be more so) for you and all the rest assembled at this school of criticism to have consumed the time you there took up in practising sermon-making, in proclaiming the gospel, besides doing so much more good, particularly when there are so many sections of country imploring for aid? I feel pretty confident that if the preachers would have devoted the same time to *the* Book which they occupied in preparing their sermon for brother C's criticism, that they would have delivered the Apostle Peter's message at least in an intelligible manner, and experience and practice would soon teach them to correct their manner and matter if necessary.

We look upon this as a departure from the New Testament order—as a departure from those, or one of those, principles upon which the reformation or restoration was begun. We hope, dear sir, that you will receive this in the spirit in which it is written; for I can assure you it is penned by one who loves the ancient order, and who fears it may be supplanted on account of expediency, or something else, by some of its best friends. Please let us hear from you on this subject through the Harbinger.

With sentiments of no common regard,

Yours in the hope of the promises,

M. GARNETT.

THE EDITOR'S REPLY TO BROTHER GARNETT.

WE thank our brother of Ashland for the occasion he has given, and the demand for explanation which he has made, in his favor of the 18th March. We expected to hear all this and more on the subject of which he speaks so learnedly and experimentally. This communication would have appeared in our last, but for its having been jostled out of its place on the table. We now hasten to tender the explanation sought, and to notice some other things of the same kind from other sources which may be logically classified with it.

It is a trite saying, but nevertheless true and full of caution, 'that men are prone to extremes.' I believe that in zealously opposing one

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error, few, very few reformers, have been able to defend themselves from the imputation of originating or reviving another. Most reformations, like that of John Wesley, have been, in part, but a new suit of errors in exchange for the schismatic livery of an antiquated system. Time and Experience, those gigantic and irresistible innovators, generally mediate the differences of extreme heresies, and frequently bring the rival spirits of antagonist errors, not only within the bounds of moderation, but often into the intimacies of close communion. A *tertium quid*, or a new compound, is often the salutary residuum, after the frothy effervescences of discordant elements have suitably neutralized each other. Thus we have "moderate calvinism" as the sediment of the old *opus operatum* of John Wesley, and the absolute fate of John of Geneva. The despotism of the Roman prelacy and the fanaticism of Anabaptist democracy gradually reduced themselves down into the happy medium of classic presbytery. While the metaphysics of scholastic theology, duly combined with the burning enthusiasm of Whitfield revivalism, have issued in the evangelical experimentalism of Fullerism, immersed in the font of christian charity.

This, sir, is the peculiar era of new compounds. I cannot but hail it, upon the whole, as auspicious of the approach of an age of superlative benevolence. If, in the high effervescence of Calvinism and Neologism now frothing in the General Assembly; if, in the bubbling of Methodistic episcopacy and radical democracy, now rising towards the general conference; if, in the inward workings of *Foxism* and Hicksism, there will be found a sediment of reverence for the Bible alone, and a distaste for speculative divinity, we shall not despair of better times before this generation pass away.

But to approach more intimately your interrogations, permit me to say, that however successful we may have been in the enterprize, we have always been cautious of extremes; and allow me to add, that if at any time, or on any point, we have seemed to lean a little over, it was only for the moment—as one recovering his balance after the pressure of some extraneous force is wont to throw himself back or forward for the sake of preserving the centre of gravity. Allow me, then, to place before you a few of the extremes between which we have endeavored to stand.

EXTREMES.

1. A domestic manufactured preacher.	1. One specially called and sent by God alone.
2. Theological schools, with speculative, polemic, and pragmatic divinity.	2. No literary nor Bible schools for preachers.
3, Ecclesiastic synods, councils, conclaves, &c. of the clergy.	3. No consultation or co-operation among the churches of Christ.
4. Hierarchs, or ecclesiastic potentates, in the form of popes, patriarchs, prelates, or other irresponsible masters.	4. The wild congregational democracy of Cromwell's protectorship.

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5. A fixed salary for those who eliver orations on the Sabbath.	5. No remuneration whatever to those who daily "labor in word and doctrine."
6. Tithes and offerings to the clergy indispensable to membership in the true church.	6. No use for money whatever in the christian church.
7. Clerical lords over God's heritage, and austere dogmatic rabbis in the christian kingdom.	7. No rule or subordination in the church; no one having any authority whatever amongst the christian brethren.
8. A hireling priesthood, and fixed salaries for Sabbath laborers.	8. No preacher of the gospel shall receive any annual, monthly, weekly, or daily stipend.
9. Subscription to creeds of human contrivance as terms of christian communion.	9. No disciple shall therefore be enrolled, or write his name in any church record, or put his hand to any covenant in the temporal affairs of the church.
10. A sanctimonious or pharisaic appearance in prayer, and at the Lord's table in the christian church.	10. The brethren ought to scatter themselves all over the congregation, appear as at a common meal, and avoid every token of devotion.
11. Splendid meeting-houses, with rich, gaudy, and superfine seats for the wealthy.	11. No meeting-house at all; but fields, garrets, or cellars: he that speaks let him speak from the midst of the assembly.
12. Formality, precision, and ceremony in all parts of religious worship.	12. No form nor order in the public worship, but let every one do as seemeth good in his own eyes.
13. The Spirit alone changes the heart.	13. The Word alone changes the heart.

These are but a specimen of the extremes into which we have seen men, otherwise sound in mind, not unfrequently push their inquiries after truth and duty, and finally locate themselves in the acute angle of their own triangular theory, beyond the reach of argument or persuasion.

Now, my good brother, in these and many such questions, I incline to the rational mean, or to some point equidistant from these remote ends of conflicting theories. Therefore, I do not think it is, in existing circumstances, improper that those engaged in the proclamation of the word should have the privilege of meeting together at any particular time and place to commune upon the Scriptures—upon the most acceptable way of addressing aliens, or upon the language in which to speak the salvation of God; more especially as many of those in the field were called into it without the advantages of even an English education, and have no time, nor, indeed, means of improvement, owing to the demand for their unremitting labor in the gospel.

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To say that such brethren shall not be trusted to go off their field of labor, nor to meet in companies more than two or three together, unless in the presence of some private brother, is a species of proscription and tyranny which I hope has forever abdicated the throne as respects our brethren in this Reformation. This would be at once to clergify all the proclaimers of the Word, and to treat as *felons* or slaves those who are "Christ's freemen" and the most noble citizens of his kingdom. I know of no such spiritual nobility as the self-denied proclaimers of the ancient faith. They go forth leaning on the everlasting arms and staying themselves upon the strong promises of the Excellency of Jacob; and in defiance of their conscious defects, are willing to expose their own infirmities, and generously spend such powers as they have in help of the truth. And shall we say to such brethren, 'You must never improve in speech—you must remain forever ignorant of the concord and government of words in a sentence—and show to all the world that you are ignorant and illiterate men!'

Let me, then, say in direct reply to your inquiries, that the meetings called "*schools for the preachers*," are meetings to supply, in some measure, certain literary deficiencies under which some very useful brethren unavoidably labor at present. The *manner*, also, in which some persons deliver themselves in their public discourses is sometimes worthy of censure; but if pointed out to these brethren, might be easily corrected: but for the want of some faithful monitor, these defects grow into habits as unconquerable as nature, and frequently prevent their usefulness to society. Now as all things "ought to be done decently," so we think that every word should be spoken decently and in order, as far as possible; for in the New Institution, and amongst all the illiterate preachers of Galilee, we find not one who could not speak Hebrew or Greek, without breaking one, even the least, of the laws of grammar. Do not some of our brethren in a single discourse break the whole ten commandments of the King's English, while teaching men to obey the precepts of Christ and his Apostles?

But these corrections are but a part of the benefits contemplated in schools for preachers. There are some who have acquired various improper phrases—got into ill habits of quoting and applying Scripture—of interpreting words and phrases—and in their addresses are rather repulsive than conciliatory. Now by a free and full exchange and interchange of views, many of these faults and foibles may be healed, and the proclaimers of the Word will be every way better qualified for the work.

If any one has so far speculated on ultraisms as to ask for authority for such efforts to improve and edify one another, we would ask him for authority to translate the Scriptures into English, to teach our children English grammar, or even to use a dictionary in reading the Bible, &c. &c. &c. But I presume no one can doubt the right of improvement in knowledge—in morals—in piety. Our brother only fears that there is something of a theological spirit, or character, or

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approximation in such an appointment; or rather he asks these questions for the sake of those who would accuse us of some dereliction of principle or inconsistency, for the sake of aiding their Egyptian schools of speculative and polemic theology, dry as the mummies of Theban kings, and useless as the dialectics of Aristotle in every thing that fits a person for the service of God or man. The thirty converts, or more, which grew out of the last meeting of the school of the preachers on the Western Reserve during one week of its session, proves incontestibly that there is no assimilation to one of those institutions against which we have long since offered so many incontestible facts and documents, in its operations. For I presume never did such an occurrence take place in any of the theological schools of this generation.

If our brother does more than propound the objections of others in speaking of this as a departure from New Testament ground, he must have respect to the *name* merely; for that the primitive preachers conversed together, and met occasionally and travelled together, and that some of them taught others of them the way of the Lord more perfectly, and that they all sought out acceptable words and endeavored to speak understandingly, cannot be a question of doubtful character with any student of Paul's epistles and Luke's history.

EDITOR.

The Providence of God---No. 2.

THE GLORY OF GOD.

There is none like unto thee, O Lord! Thou art great, and thy name is great in might.—Thou art the former of all things.—Who would not fear thee, O King of nations? Jeremiah.

THERE is one thought which should be duly regarded in any endeavor to investigate the nature of the Divine government, or scan the purposes of the Ruler of the universe. It is this: that a creature comparatively so weak and ignorant as man, cannot expect fully to comprehend the doings of an omnipotent, omniscient, and eternal Being.

I have often wondered at the folly and presumption of those who affect to judge of the propriety of the Divine procedure in the creation or the government of the world, and boldly venture to condemn what they cannot even understand. Their conduct always reminds me of the snail upon the Venus de Medicis affecting to judge of the merits of that noble specimen of Grecian art, and endeavoring to conceal by his slime the beautiful proportions of the statue. When, indeed, we reflect a moment upon the nature of God, as a Being whose all-seeing eye regards the universe at once in all its parts, and with all its relations; to whom the past and the future are as the present; who can trace the causes of present events to the "years beyond the flood," and view their remote consequences in the far distant future, we can-

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not fail to be impressed with the conviction that man whose life is so short, whose knowledge and power are so limited, is wholly incompetent to decide upon the doings of the Creator. It is as though an ignorant clown should attempt to criticise and deride the experiments of a Sir Humphrey Davy; or as though a child should presume to judge and condemn the doctrines or discoveries of a Newton:—if, indeed, there could be any resemblance or comparison at all between perfection and imperfection.

The impossibility of forming adequate conceptions of the glory of the Creator was not unaptly expressed in the conduct of Simonides, who, when he was asked by Dionysius, the tyrant of Syracuse, what God was, requested a day to consider of it. At the end of this time he demanded two days, and continued at the expiration of each period to require double the time—thus intimating that the more the Divine Being is contemplated, the more difficult it becomes to express properly the surpassing perfections of his character.

There is not, indeed, a single attribute of God which does not transcend all the means by which man is wont to form his estimates. When we consider, for instance, merely the power of imagination, so to speak, displayed in originating the things of creation, how overwhelming is the reflection that the infinite variety of objects which present themselves to our view in the different kingdoms of nature were each of them with all their peculiarities conceived in the mind, if we may use the expression, of the Creator before they were brought into existence! I speak not of the power displayed in *creating* the objects, but merely in the first conception of them, according to which they were afterwards modelled. Now among men there is, perhaps, nothing so much admired as originality, no doubt because men possessed of it seem more to resemble God. The greatest honor and renown, for example, have been acquired by the authors of new inventions in mechanics. The names of those who have discovered the powers of steam—who applied these powers to machinery and formed the steam engine—and who have even first employed this invention in propelling vessels, have been immortalized. The person who invented the pendulum and the discoverer of the art of printing, have obtained the highest consideration among men. And, not to speak of discoveries in the arts, those who have made improvements in the sciences, who have shown originality in the various departments of literature, who have stumbled upon a new thought or even a new arrangement of thoughts or words, are equally renowned. History records no more illustrious names than those of Bacon, Locke, and Newton—and no less than seven cities disputed the honor of having given birth to Homer the father of poetry. In short, originality is that which men have been more proud of than any thing else, and which they have preferred even to wealth or power—as Alexander wrote to Aristotle, "he would rather excel the rest of mankind in knowledge than in power"—and on another occasion would seem to have preferred the tub of Diogenes to his own palace. Nor can there be a severer sentence passed upon an author than to say he is a plagiary

or a copyist. But after all, there has been no such thing as originality, properly so called, among men; for it is wholly beyond the power of the human mind to imagine or originate any thing the prototype of which does not exist somewhere. Men may form combinations of things, or make applications of principles which appear at first original, but which have in fact been suggested by accident; or presented, if not in the whole, at least in the particulars, in the natural world. The power of steam could be observed in its lifting the lid of a vessel of water on the fire: the effect of types in the impression of the nails of a horse's shoes upon the surface of the road; and the power of the lens which issued in the formation of the telescope, was revealed to an obscure spectacle-maker of Middleburgh by his children accidentally amusing themselves with his spectacle glasses.

Among those who have been conspicuous for what is termed originality of conception, there is no one more eminent than he upon whose tomb it is inscribed that he "gave to Castile and Leon a new world." That Columbus should have conceived the existence of a new world, a thought which was not known to have entered into the mind of any human being before, and which nobody would believe until it was actually confirmed by his subsequent discovery of America, seems indeed astonishing. And it is not the novelty of the conception, or its grandeur merely which excites surprize and admiration, but that strong and vivid conviction of its truth which enabled him to endure the incredulity, the ridicule, and the scorn of those to whom he submitted his plans; which induced him for years to press these upon the attention of Genoa, of Portugal, of England, and of Spain, and endowed him with so much zeal and earnestness that he *finally* overcame the coldness and indifference, the discouragements and delays which opposed his purposes, and obtained two small ships to traverse an unknown and pathless ocean, to find a country which he had never seen! We can scarcely conceive of a more sublime moral spectacle than Columbus, serene and undismayed in his frail vessel, when his sailors, losing sight of land, which they supposed they would never again behold, beat their breasts and shed tears of utter despondency. Or when, after stretching away far from the usual course of navigation for thirty days, not knowing whither he went—when nature itself seemed to alter, and the needle pointed no longer to the polar star—when terror took possession of the crew—when all subordination was lost, and when under the combined influence of impatience, rage, and despair, the sailors with their officers mutinied against him, he continued firm to his purpose, and confident in his hopes, persuading the crew by his address to continue their course for three days more, until at length his faith and perseverance were rewarded, the joyful sound of "land!" was heard from the La Pinta, and the morning light revealed the verdant fields and hills and flowing rivulets of San Salvador! Yet, after all, there was nothing properly termed original in the discovery of America. If Columbus imagined the existence of another continent, it was that on which he lived which furnished the idea—if he conceived the notion of a new world, it was the old

world which originated the thought. His own mind suggested nothing which did not already exist, nor is it possible for any human being to imagine the existence of any thing of which he has not heard, or which he has not the means of comparing with something already known. Man cannot originate ideas of things—things originate ideas in man; therefore, there is no such thing as originality, properly so called, among men. If, for instance, we were to approach within a few feet of a beautiful flower, entirely new to us; if we were to contemplate the elegance of its form, its graceful attitude, the unusual shape of its stalk and leaves, and the brilliancy of its colors—in short, if we were to make ourselves acquainted with all its sensible attributes except its *odor*, and were to tax our imagination to supply this single quality, and furnish us with a true idea of its fragrance, it would be utterly impossible for us, even when thus acquainted with all the other characteristics of the flower, to obtain the least idea of its odor. We might imagine that its smell was *like* that of the rose, the lilac, the hyacinth, with which we are already acquainted, and which odors, by the bye, we can only *define* by referring them to the flowers which possess them; but as the odors of flowers are extremely different, we could not by any stretch of imagination discover what was really its odor. By subjecting it, however, to the organ of smelling, we at once distinguish it—it is distinct from any odor with which we were previously acquainted—we have received a new idea.

Let not man, then, boast of originality; but let him who glories, glory in the Lord who created the universe by the word of his power, who is the great Originator of all things, who is blessed for evermore. What a wonderful reflection it is, and how far beyond human comprehension, to consider that the Divine Being conceived all the things of creation, with all their wonderful variety of form, attitude, size, color, odor, adaptation, organization, and use before they had an existence! No human being has yet been able even to count the various objects in the animal, vegetable, and mineral kingdoms. Yet all of them were known to God 'before the mountains were brought forth, or ever the earth was.'

This, however, is but a single consideration, and when we add to the imagination which could conceive, the *power* which could create the universe, the *taste* which could so beautifully adorn the humblest flower that springs in the meadow, the *wisdom* which has so wonderfully adapted every creature to its appropriate sphere, the *benevolence* which has so bountifully furnished the means of enjoyment to all, and the order, harmony, beauty, and variety of creation, the mind is lost in the attempt to form adequate conceptions of the glory of the Divine Being. It was he who so finely pointed the thorns upon the thistle, that even when viewed through a microscope their points are imperceptible, while the point of the finest cambric needle, seen through the same instrument, appears like the end of a club: and it was his hand that formed the planet Jupiter, which is a thousand times bigger than the Earth. He has brought forth from the yolk of an egg the peacock with his "goodly wings," and the ostrich with his "feathers."

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He has "given the horse strength," and wisdom also to the elephant. In his hand are the deep places of the earth; the strength of the hills is his also. "The sea is his and he made it, and his hands formed the dry land." He has "entered into the springs of the sea" and traversed "the depths." He knows where "light dwelleth," and the place of darkness. He has "spread out the sky as a molten looking-glass," and "divided a way for the overflowing of waters, and a way for the lightning of thunder, to cause it to rain upon the earth, to satisfy the desolate and waste ground, and to cause the bud of the tender herb to spring forth." "His works are manifold; they are very great: the earth is full of his riches." "His thoughts are very deep."

And when, finally, we add to our ideas of the attributes of the Divine Being, even the faint and imperfect conceptions of the ineffable glory which surrounds him

——————— In that blest'd place
From whence his goodness largely flows,

how is the mind overwhelmed with mingled emotions of fear and love, of transporting delight and sacred awe! "Honor and majesty are before him: strength and beauty are in his sanctuary." "Who is like unto the Lord our God, whose glory is above the heavens! Seated upon the throne of the universe; from which proceed lightnings and thunderings and voices, myriads of angels wait before him; and glorious creatures give praise and honor and thanks to him that liveth forever and ever; while the highest intelligences of heaven cast their golden crowns at his feet and unite to do him homage. Or, in the majesty of his power he maketh the clouds his chariot, and visits the earth with righteousness and judgment, as when in the sublime language of the psalmist, "he bowed the heavens and came down, and darkness was under his feet; and he rode upon a cherub and did fly; yea, he did fly upon the wings of the wind!"

It was the first of Jewish Prophets who, in the year that king Uzziah died, was permitted to behold in vision the glory of the Divine Presence. He saw the Lord, sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke." Upon this sublime display we are informed that the prophet, overwhelmed with a sense of his own imperfection, exclaimed, "Wo is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of hosts."

How glorious, then, is God! how excellent in power—in wisdom—in goodness! How awful in presence! Let us, therefore, with reverence contemplate his government of the world, and be not surprized if we should sometimes find his ways inscrutable. Let every one, like Job, humbled by the display of the Divine power, lay his hand upon his

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mouth under every dispensation of his will, and fear him who judges righteously. Blessed be the name of the Lord, that he

"Who touch'd Isaiah's hallowed lips with fire,"

and said, "Thy iniquity is taken away and thy sin purged," is able to prepare those who fear him to behold his glory and dwell forever in his presence.

R. RICHARDSON.

For the Millennial Harbinger.

Locke on the Resurrection.

Friend Campbell,

I SEND you for publication the letters of John Locke to Bishop Stillingfleet, touching the resurrection of the dead. The reader will understand that when Locke published his valuable Essay on the Human Understanding, the Bishop attacked our philosopher's doctrine of *ideas* and his definition of *personal identity*. Stillingfleet stood high in the literary world. Before he was *bishoped* he wrote against the absurd notions of the high-toned Episcopalians concerning the divine right of the third order to ordain. After he became Bishop it is said he recanted what he had written; but I never heard that he *refuted* it. Locke's doctrine of personal identity his Grace feared would be injurious to the doctrines of the Trinity and the Resurrection as taught in the Church of England and in the Scriptures; and as he had been suspected of heresy, it was necessary for him to do quarantine to do away all suspicion. That he was learned and talented we all admit; but he entirely over-rated his abilities when he attacked John Locke. I have always considered our philosopher one of the most profound of men; so he was considered by one who was no mean judge—Frederick the Great, of Prussia, classed him with Newton, declaring them to be the most profound of all the human race. His Lordship felt the superiority of Locke as a logician and critic, and complained of the severity of his logic. The letters will be read with pleasure by all intellectual persons; and I venture to say, Locke's doctrine is believed by all the candid and intelligent. The position maintained by our philosopher is, that the Scriptures announce to us the certainty that dead men will be raised to life, and that they will have material bodies; but he asserts that the Scriptures do not affirm that *all* or *any* of the dust now in our systems, or that we may *have had* or *have* at the time of *death*, is necessary to constitute our *future bodies*. He contends that we may be the *same* persons so far as *accountability* is concerned, and so far as is necessary to future and everlasting happiness, without any of our present dust. He does not say that none of our present dust will enter *into* and be a part of our future bodies; but he maintains that it is not *necessary*, and that it is not the doctrine of revelation that it will be so. With

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him it is a question of revelation—so it should be. What saith the Lord! It is to me a source of comfort that the Scripture doctrine of a future life stands independent of any system of mental philosophy, and is made to depend on the will of God.

When you have finished publishing these letters, I will send you some thoughts of my own concerning our identity in relation to a future life. I think I can show that on the supposition that the soul is material and perishes at death with the body, and that none of our present dust enters our future bodies; even on this startling supposition—a future life is possible.

Believing you to be a friend to free inquiry and to the diffusion of useful knowledge, I presume that the discussion of these high and important points will give you pleasure.

Yours as ever,

J. A. WATERMAN.

"The doctrine of identity and diversity contained in this chapter the Bishop of Worcester pretends to be inconsistent with the doctrines of the christian faith concerning the resurrection of the dead. His way of arguing it is this: he says, *the reason of believing the resurrection of the body* upon Mr. Locke's premises is from the ideas of identity. To which our author answers: Give me leave, my Lord, to say, that the reason of believing any article of the christian faith (such as that your Lordship is here speaking of to me and upon my grounds) is its being a part of divine revelation. Upon this ground I believed it before I ever thought of those propositions which your Lordship quotes out of the chapter on identity and diversity; and upon the same ground I believe it still, and not from my idea of identity. This saying, your Lordship, therefore, being a proposition neither self-evident nor allowed by me to be true, remains to be proved; so that your foundation failing, all your large superstructure built thereon comes to nothing. But, my Lord, before we proceed any further I crave leave to represent to your Lordship that I thought you undertook to make out that my notion of ideas was inconsistent with the articles of the christian faith. But that which your Lordship instances in here is not, that I yet know, an article of the christian faith. The resurrection of the dead I acknowledge to be an article of the christian faith; but that the resurrection of the same body, in your Lordship's sense of the same body, is an article, is what I confess I do not yet know. In the New Testament, wherein I think are contained all the articles of the christian faith, I find our Saviour and his apostles to preach the resurrection of the dead, and the resurrection from the dead, in many places; but I do not remember any place where the resurrection of the same body is mentioned. Nay, which is very remarkable in the case, I do not remember in any place of the New Testament where the general resurrection at the last day is spoken of, any such expression as the resurrection of the body, much less of the same body. I say the general resurrection at the last day, because where the resurrection of some particular persons presently upon our Saviour's

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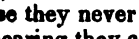
resurrection is mentioned, the words are, 'The graves were opened, and many bodies of the saints which slept arose and came out of the graves after his resurrection, and went into the holy city and appeared to many;' of which peculiar way of speaking of this resurrection the passage itself gives a reason in these words, 'appeared to many,' i. e. those who slept appeared so as to be known to be risen. But this could not be known unless they brought with them the evidence that they were those who had been dead, whereof there were these two proofs:—their graves were opened, and their bodies not only gone out of them, but appeared to be the same to those who had known them formerly alive, and knew them to be dead and buried. For if they had been those who had been dead so long that all who knew them once alive were now gone, those to whom they appeared might have known them to be men, but could not have known they were risen from the dead, because they never knew that they had been dead. All that by their appearing they could have known, was, that they were so many living strangers of whose resurrection they knew nothing. It was necessary, therefore, that they should come in such bodies as might in make and size, &c. appear to be the same they had before, that they might be known to those of their acquaintance whom they appeared to. And it is probable they were such as were newly dead, whose bodies were not yet dissolved and dissipated; and, therefore, it is particularly said here differently from what is said of the general resurrection, that their bodies arose because they were the same that were lying in their graves the moment before they arose.

[*To be continued.*]



From the Religious Herald.

THE TEN LOST JEWISH TRIBES.

THE following paragraph, which lately appeared in a German paper, under the head of Leipsic, is calculated to lead to some interesting inquiries:—

After having seen some years past, merchants from Teflis, Persia, and Armenia, amongst the visitors at our fair, we have had, for the first time, two traders from Bucharia with shawls, which are there manufactured of the finest wool of the goats of Thibet and Cashmere by the Jewish families, who form a third part of the population. In Bucharia, formerly the capitol of Soydiana, the Jews have been very numerous ever since the Babylonish captivity, and are there as remarkable for their industry and manufactures, as they are in England for their money transactions. It was not till last year that the Russian government succeeded in extending its diplomatic mission far into Bucharia. The above traders exchanged their shawls for coarse and fine woollen cloths of such colors as are most esteemed in the East. Much interest has been excited by the information which this paragraph conveys, and which is equally novel and important. In none of the geographical works which we have consulted, do we find

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the least hint as to the existence in Bucharia of such a body of Jews as that here mentioned, amounting to one-third of the whole population; but as the fact can no longer be doubted, the next point of inquiry which presents itself is, whence have they proceeded, and how have they come to establish themselves in a region so remote from their original country? These questions, we think, can only be answered by supposing that those persons are descendants of the long lost Ten Tribes, concerning the fate of which, theologians, historians, and antiquarians have been alike puzzled; and however wild this hypothesis may at first appear, there are not wanting circumstances to render it far from being improbable. In the 17th chapter of the second book of Kings it is said, "In the ninth year of Hosea, the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Helah and Habor, by the river of Gosan and in the city of the Medes;" and in the subsequent verse, as well as in the writings of the prophet, it is said that "the Lord then put away Israel out of his sight and carried them away into the land of Assyria unto this day." In the Apochrypha, Esdras, ii. 13. it is said that the Ten Tribes were carried beyond the river (Euphrates,) and so they were brought into another land, when they took counsel together that they would leave the multitude of the heathen and go forth into a farther country, where never mankind dwelt; that they entered in at the narrow passage of the river Euphrates, when the springs of the flood were stayed, and "went through the country a great journey, even in a year and a half;" and it is added, that "there they will remain until the latter time, when they will come forth again."

The country beyond Bucharia was unknown to the ancients, and it is we believe generally admitted that the river Gozan, mentioned in the book of Kings, is the same as the Ganges, which has its rise in those very countries in which the Jews reside, of which the Leipsic accounts speak. The distance which these two merchants must have travelled cannot, therefore, be less than three thousand miles, and there can be but little doubt that the Jews whom they represent as a third part of the population of the country, are descendants of the Ten Tribes of Israel settled by the river Gozan. The great plain of Central Asia, forming four principal sides, viz.—Little Bucharia, Thibet, Mongalin, and Mantebous, contains a surface of 1,500,000 square miles, and a population of 28,000,000. This vast country is still very little known. The great traits of its gigantic formation compose, for the most part, all that we are certain of. It is an immense plain of an extensive elevation, intersected with barren rocks and vast deserts of black and almost moving sand. It is supported on all sides by mountains of granite, whose elevated summits determine the different climates of Asia, and from the division of its waters from its exterior flow all the great rivers of that part of the world. In the interior are a quantity of rivers having little declivity or no issue, which are lost in sands, or perhaps feed stagnant waters.

In the southern chains are countries, populous, rich, and civilized, Little Bucharia, and Great and Little Thibet. The people of the north are shepherds and wanderers. Their riches consist in their herds;

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their habitations are tents, and towns, and camps, which are transported according to the wants of pasturage. The Bucharians enjoy the right of trading to all parts of Asia, and the Thibetians cultivate the earth to advantage. The ancients had only a confused idea of Central Asia. "The inhabitants of the country," as we learn from a great authority, are in a high state of civilization, possessing all the useful manufactures and lofty houses built with stone. The Chinese reckon (but this is evidently an exaggeration) that Thibet alone contains 53,000,000 of persons. The merchants of Cashmere, on their way to Yarkand, in Little Bucharia, pass through Little Thibet. This country is scarcely known to European geographers." The immense plain of Central Asia is hemmed in and almost inaccessible by mountain ranges of the greatest elevation, which surround it on all sides; and when the watchful jealousy of the government of the Chinese empire is considered, it will scarcely be wondered at that the vast region in question is so little known. Such is the country which these newly discovered Jews are said to inhabit in such numbers. The following facts may, perhaps, serve to throw some additional light on this interesting subject.

In the year 1822, a Mr. Sargon, who, if we mistake not, was one of the agents of the London Society, communicated to England some interesting accounts of a number of persons resident at Bombay, Cinnamore, and their vicinity, who are evidently the descendants of Jews, calling themselves Beni Israel, and bearing almost uniformly Jewish names, but with Persian terminations. This gentleman, feeling very desirous of obtaining all possible knowledge of their condition, undertook a mission for this purpose to Cinnamore, and the result of his inquiries was a conviction that they were not Jews of the one tribe and a half, being of a different race to the white and black Jews at Cochin, and consequently that they were remnants of the long lost ten tribes. This gentleman also concluded, from the information he obtained respecting the Beni Israel, that they existed in great numbers in the countries between Cochin and Bombay, the north of Persia, among hordes of Tartary, and in Cashmere; the very countries in which, according to the paragraph in the German paper, they exist in such numbers. So far, then, the accounts confirm each other, and there is every probability that the Beni Israel, resident in the west of the Indian peninsula, had originally proceeded from Bucharia. It will, therefore, be interesting to know something of their moral and religious character. The following particulars are from Mr. Sargon's accounts:—1. In dress, and manners they resemble the natives, so as not to be distinguished from them except by attentive observation and inquiry. 2. They have Hebrew names of the same kind, and with the same local termination as the Sepoys in the 5th regiment of infantry. 3. Some of them read Hebrew, and they have a faint tradition of the cause of their original exodus from Egypt. 4. Their common language is the Hindoo. 5. They keep idols and worship them, and use idolatrous ceremonies intermixed with Hebrew. 6. They circumcise their own children. 7. They observe the Kipper, or great expiation day of the Hebrews; but not the Sabbath, or any of the feast or fast days. 8. They call themselves Gorah Jehudi, or white Jews; and they term the black Jews, Collah Jehudi. 9. They speak of the Arabian Jews as their brethren, but do not acknowledge the European Jews as such. 10. They use on all occasions, and under the

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most trivial circumstances, the usual Jewish prayer—'Hear, O Israel, the Lord our God is one Lord.' 11. They have no cahen, (priest) levite, or kasi among them, under these terms; but they have a kasi, (reader) who performs prayer, and conducts their religious ceremonies; and they appear to have elders and a chief in each community, who determine in their religious concerns. 12. They expect the Messiah, and that they will one day return to Jerusalem. They think that the time of his appearance will soon arrive, at which they much rejoice, believing at Jerusalem that they will see their God, worship him only, and be despised no more.———These particulars, we should presume, can scarcely fail to prove interesting, both in a moral and religious, as well as in a geographical point of view. The number of the scattered members of the tribes of Judah, and the half tribes of Benjamin, rather exceed than fall short of five millions. Now if this number be added to the many other millions to be found in the different countries of the East, what an immense power would be brought into action, were the spirit of nationality once roused, or any extraordinary event to occur, which should induce them to unite in claiming possession of that land which was given to them as a 'heritage forever,' and to which, in every other clime of the earth, their fondest hopes and their dearest aspirations never cease to turn. B. W.

Religious Theft.

RELIGIOUS and literary thieves, singular as the honorable epithets *may* be, are nevertheless a class of depredators in actual existence, and as such ought to be brought to punishment as a terror to evil doers, and as a praise to them who do well. There is, however, no judgment seat, no bar ordained by law before which they are in all cases to be tried, other than the bar of public opinion.

The following suit was brought before that tribunal against the *Reverend* J. H. Schroeble, a Regular Baptist preacher, of Alabama, in high reputation for orthodox standing, and for pure and untiring zeal against heretical doctrines, by two of our brethren, editors of the *Disciple*, published at Tuscaloosa, at the last April term. The evidence in the case is undeniable, and of course the decision is easy and the penalty unavoidable.

I have known other cases exactly of this sort, full as glaring, which I never prosecuted, because in these cases the thief was hungry, and, according to the Levitical law provided in such cases, was deserving of sympathy. Had it not been that the thief, in this case, disguised his dishonesty by declaiming against the sentiments, and publicly assailing the reputation of those whose religion and literature he stole, I should have hesitated on the propriety of my republishing it. The brethren who have brought suit in this case deserve the gratitude of all honest men, of every name and party, in the land; and I trust this example will be a *caveat* to some others of the same brotherhood. ED. M. H.

From the Disciple.

THE NINETEENTH ANNIVERSARY OF THE BETHLEHEM BAPTIST ASSOCIATION, AND J. H. SCHROEBLE'S CIRCULAR LETTER ON BAPTISM.

THE nineteenth anniversary of the Bethlehem Baptist Association was held at Fellowship Meeting-House, Wilcox county, from the 25th to the 28th of September inclusive, A. D. 1835. This Association comprises 4 districts, 27 churches, 1399 members. All the churches except five were represented, and of the delegates seventeen were ordained ministers, and all except four present. The churches are dispersed through Monroe, Clarke, Wilcox, Dallas, Conecuh, and Butler counties. Corresponding Associations are Bethel, Alabama, Conecuh river, and Cahaba. *A. Travis* was Moderator, and *J. H. Schroeble* Clerk. Travis preached the Association sermon, and Schroeble is the writer of the circular letter. Clarke, Hawthorn, and Schroeble composed the committee on the state of religion, but, from the barrenness of the church letters, could produce no report worth the attention of the Association. When the circular letter was called for, it "was read by brother Schroeble [the writer] and received without amendment." The Association resolved "that brother Schroeble superintend the printing and distributing of the Minutes, and be allowed fifty dollars for his services."

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Clarke, Peebles, and *Schroeble* preached on Lord's day. The Association requested brother Schroeble "to write to brother Jesse Mercer, editor of the Christian Index, and in that periodical describe and publish" a certain named *pretended* Baptist preacher.

The Association is opposed to *imposition* and *false pretensions*, as we learn from the 20th and 21st items in its Minutes. It is very zealously orthodox, and is determined that its faith shall be known; for on the title page of its annual report we find it "maintaining inviolably the important doctrines of three equal persons in the Godhead; eternal and personal election; particular redemption; free justification by the righteousness of Christ imputed; the absolute necessity of the Spirit's operation; efficacious grace in regeneration; the obligation of believers to attend to all the precepts of Scripture; the final perseverance of real believers; the resurrection of the dead; the general judgment of the last day; the eternal happiness of the righteous and the everlasting misery of such as die impenitent, the baptism of believers by immersion; and the independence of their respective churches."

The above information from the pages of this annual report shows that this Association is quite a respectable body, in the southern religious community, and that *J. H. Schroeble* is quite a conspicuous member of this conspicuous and orthodox society. It is no friend to the "heresy of Campbellism," and J. H. Schroeble is known to have manifested on occasions much zeal in denouncing the "doctrine of Campbell as that which came from hell and would lead to hell." Yes, this same Bethlehem Association, with this same Schroeble in it, was, a few years back, so opposed to the writings of A. Campbell as to publish in their Minutes the following advertisement against one of the editors of this paper, to wit:—

"Whereas the Bethsaida church in this union, has reported to us, that their once beloved pastor, James A. Butler, has departed from the faith once delivered, and is now teaching for doctrines the commandments of men; we, therefore, caution to whom [all whom] it may concern, against the aforesaid apostatized J. A. Butler, and we hope our corresponding Associations will concur with us in the same."

Now, candid reader, will you not be surprized to learn that this *J. H. Schroeble* has prepared, and this *Association* has adopted a circular letter, the greater part of which is *precisely the same sentiment, and precisely the same language* with the writings of A. Campbell!!! The circular letter occupies about 40 pages, is extensively circulated and highly applauded! We are glad that it is published, but we exceedingly regret the circumstances under which it is published; for J. H. Schroeble, in pretending to be the author of said circular, has committed against A. Campbell, against religion, against common honesty, and against the laws of his government, a shameful crime—PLAGIARISM!! and this association has shown itself guilty of gross ignorance or wicked connivance in adopting the letter and causing it to be printed as J. H. Schroeble's production. We assure you, reader, and can *prove* that this same circular is principally extracted from the

speeches of A. Campbell, in his debate with M'Calla, as published in 1824. We affirm that MORE THAN TWO THIRDS of this pretended original letter, is extracted from that Debate without *the least credit!* nay, with manifest efforts at *concealment!!!*

We will in the first place show that J. H. Schroeble does actually claim, not only the sentiments, but the dress or language as the result of his labors.

On the last page read this paragraph:—

"We have not made language, or style, or connexion our study.—We have endeavored to bring the subject to view in the most unvarnished and unaffected manner. We have not clothed our sentiments in the least shade of mystery, but we have employed our powers in conveying our ideas in the plainest possible manner, without any pretensions to worldly wisdom; but wish it understood that we mean all we have said." The Association also calls him the writer in the 12th item of their Minutes, and adopts the letter without amendment.

We will now place a few extracts in parallel columns, from the Debate published in 1824 and the circular published eleven years afterwards—i. e. 1835.

DIFFERENCE BETWEEN CIRCUMCISION AND BAPTISM.

Debate, page 219.	*Circular, page* 18.
They are the following:—	They are as follows:—
1. Circumcision was administerd to *males* only: its substitute, then, should be confined to males only.	Circumcision was administered to males only; its substitute should be confined to males only.
2. Circumcision required not *faith* in its subject. Baptism, therefore, ought not to require faith in its subject.	Circumcision required not faith in its subject. Baptism, therefore, ought not to require faith in its subject.
3. Circumcision was administered according to the law on the eighth day. Its substitute, then, should be administered on the eighth day.	Circumcision was administered according to the law on the eighth day. Its substitute, then, should be administered on the eighth day.
4. Circumcision was administered by parents, not by priests *ex officio*. Baptism, its substitute, ought likewise to be administered by parents, not by priests, or clergy, *ex officio*.	Circumcision was administered by parents, not by priests. Baptism, its substitute, ought likewise to be administered by parents, and not by preachers.
5. Circumcision was a mark made upon, not the face of the subject.—Baptism, its substitute, ought not to be performed on the face.	Circumcision was a mark made upon, not the face of the subject. Baptism, its substitute, ought not to be performed on the face.
6. Circumcision was not a duty binding upon the child, but upon the parents; it was an act of the parent—the subject was passive. Baptism, therefore, is not a duty of the subject, but of the parent: it is the parent's act—the subject is passive.	Circumcision was not a duty binding upon the child, but upon the parents; it was an act of the parent—the subject was passive.
7. Circumcision was administered to all a man's slaves, all born in his house and bought with his money. Baptism, therefore, ought to be administered to all the slaves of a householder, as well as to his own seed.	Circumcision was administered to all a man's slaves, all born in his house, and bought with his money. Baptism, therefore, ought to be administered to all the slaves of a householder, as well as to his own seed.
• • • • •	

13. Circumcision has come to such a crisis, that whosoever is circumcised Christ shall profit him nothing; therefore, baptism, its substitute, will also come, or has now come, to such a crisis, that whosoever is baptized, Christ shall profit him nothing.

14. Circumcision did not exempt one of the Jews from baptism, when they believed in Christ; therefore, its substitute, baptism, ought not to exempt a believer from being baptized again and again.

Circumcision has come to such a crisis, that whosoever is circumcised Christ shall profit him nothing; therefore, baptism, its substitute, will also come to such a crisis, that whosoever is baptized Christ shall profit him nothing.

Circumcision did not exempt one of the Jews from baptism when they believed in Christ; therefore, its substitute, baptism, ought not to exempt a believer from being baptized again and again.

AN ILLUSTRATION.

Debate, page 116.

For illustration, the laws of our country require that no man be put to death, or deprived of his liberty, unless he has been regularly convicted according to law; that is, there must be a jury, a judge, witnesses, &c. Now we are not always informed, when we read of a person being hung, or sent to the penitentiary, that he was tried in a court legally established; that there was a judge regularly sworn into office, sitting upon the bench; that there was a jury of twelve men, lawfully empannelled; that witnesses were sworn in open court; that the jury brought in a verdict of guilty; and that the judge pronounced the sentence, &c. &c. Yet we know, as soon as we hear that a man was hung, or sent to the penitentiary, that all these things must have first existed, because the law so requires. In like manner, when we read of any person being baptized, after we understand the law and the practice of the apostles, we are sure that he first professed the faith, that there was water, and an administrator present. And why? because the law required it.

Circular, page 24.

The laws of our country require that no man be put to death, or deprived of his liberty, unless he has been regularly convicted according to law; that is, there must be a jury, a judge, witnesses, &c. Now we are not always informed, when we read of a person being hung, or sent to prison, that he was tried in a court legally established; that there was a judge regularly sworn into office, sitting upon the bench; that there was a jury of twelve men, lawfully empannelled; that witnesses were sworn in open court, and that the jury brought in a verdict of guilty; and that the judge pronounced sentence. &c. Yet we know, as soon as we hear of a person being hung, or sent to prison, that all these things must have existed, because the law so requires.

In like manner, when we read of any person being baptized, after we understand the law on that subject, and the practice of the apostles, we are sure he first professed faith in Jesus Christ, and that there was a legal administrator present, and water sufficient to immerse or bury in.—Why? because the law required it.

N. B.—In Kentucky, where the debate was held, there was a penitentiary, but in Alabama there is none.

QUALIFICATIONS FOR MEMBERSHIP.

Debate, page 133.

In the mean time we will state two facts, which, so long as you keep them in mind, volumes of such arguments as you have heard will avail nothing in reference to this controversy.

The first fact is, that Nicodemus, an honorable member of the Jewish soci-

Circular, page 13.

The qualifications for membership into the two churches are clearly different. The only qualification for Jewish membership was to be born of Jewish parents, or bought with the money of a Jew—the moral condition was not inquired into. For member-

ety, yea, a teacher of Israel, AN OFFICER of the Jewish church, could not be admitted into the christian church, though a LAWFUL MEMBER of the Jewish, and a regular officer of the church of Israel, unless born again of water and of the Spirit. If the two churches are one and the same, Mr. M., how could this be!!

A second fact is, that NOT ONE of all the members of this Jewish society before Christ, how pious and holy soever, NOT ONE OF THE MEMBERS of the church of Israel was admitted into the christian church, after its exhibition on the day of Pentecost, until born again, of water and of the Spirit—until repentance and a new faith was professed. If the two churches are one and the same, Mr. M., how could this be!! Unless Mr. M., my friends, can disprove what I have now said—unless he can set aside these facts, it is of no consequence to tell us about the identity of two societies that withal he admits to be different in some respects!! These facts you will please keep in mind as a sufficient refutation of the misapplication of many things proposed on the subject of 'identity,' until more formally exposed.

ship into the christian church a change of heart was required—a 'new birth' insisted upon. Nicodemus, an honorable member of the Jewish church, yea, a teacher in Israel, an officer of that church, could not be admitted into the christian church. Why? Because his circumcision and office in the Jewish church formed no part of the indispensable prerequisite; but says the Redeemer, "Ye must be born again—born of water and of the Spirit." If the two churches were one and the same; if circumcision and baptism had the same end in view, how comes this to pass? But if the two churches were the same, why was Nicodemus not content with his then present situation? for he was one of the seventy Senators that formed the grand council of the Jews, called the Sanhedrim. The reply is easy. Another fact is, that not one of all the members of the Jewish church before Christ, how pious soever and holy, NOT ONE of the members of the Israelitish church, was admitted into the christian church after its exhibition on the day of Pentecost, until they professed to be born again.—Abraham's name, relationship, or title could give them no claims to the privileges of the gospel church.

The author mentions the 'second fact' in reference to his first fact: the copyist says "another fact," forgetting he had omitted the numeral first or one.

"NOT ONE." "NOT ONE."

CIRCUMCISION AND SALVATION.

Debate, page 226.

That circumcision had nothing to do, directly nor indirectly, with the salvation of the child, is evident from this one fact, as well as from many other considerations—that if a child was about to die on the seventh day, or sixth day, or on the second day of its life, the parents would not circumcise it. No, if it was about to die one hour before it was eight days old, the Jews would not circumcise it. If baptism came in the room of circumcision, why then do many seem so anxious to have their infants sprinkled before they die!!

But here I would ask, for the sake of many halting between two opinions, was there, since the beginning of the world, any religious ordinance enjoin-

Circular, page 19.

That circumcision had nothing to do, directly nor indirectly, with the salvation of the child, is evident from this one fact, that if a child was about to die on the second day, or sixth day, or seventh day of its life, the parents would not circumcise it. No, if it was about to die one hour before it was eight days old, the Jews would not circumcise it. If baptism came in the room of circumcision, why then do many seem so anxious to have their infants sprinkled before they die!!!

But we ask, were parents ever commanded to perform any rite, ceremony, or ordinance on, upon, or for a child, in order to its salvation? We boldly answer, NO. TWO THOUSAND years and more passed without

ed upon infants in order to their salvation? Were parents ever commanded to perform any rite, ceremony, or ordinance on, upon, or for a child, in order to its salvation? I boldly answer, No. Twenty hundred years and more passed without one syllable on record of any such appointment for infants.

one syllable on record of any such appointment for infants.

INFANT MEMBERSHIP.

Debate, page 194.

This being admitted, we have only to remark that the infant seed of Abraham were born members of this Jewish church, and were to be circumcised because THEY WERE MEMBERS of that church, not for admission into it; for they were circumcised because they were born within the covenant, as Dr. Mason and my opponent say. Well, the infant seed of believers under the same covenant are born members of the church, consequently they are not to be baptized for admission into it; for, as was said, they are members of it as soon as born. If so, then they are not to be baptized at all, for one reason worth a thousand, viz.—that baptism was never designed for, nor commanded to be administered to, a member of the church.

Circular, page 14.

The infant seed of Abraham, born in the covenant or church, must be circumcised, not to become members, but because they are members; well, then, the infant seed of believers, under the 'same covenant,' are born members of the church—consequently they are not to be baptized for admission into it, for they are members as soon as they are born. If so, then they are not to be baptized at all, for one reason worth a thousand,—viz. baptism was never designed for, or commanded to be administered to a member of the church.

We cannot spare room to pursue this subject further at present. We are *now* prepared to maintain the assertion that TWO THIRDS of the circular letter is taken almost verbatim from the Debate, and we do not believe that Schroeble has composed one half dozen pages of the forty. We have unmasked the imposition to more than one respectable Baptist, who express their abhorrence of the act. Schroeble is "a called preacher," a pleader for orthodoxy, operations of the Holy Ghost, zealous against heresy, and an informer upon pretenders! Will brother Jesse Mercer, editor of the Index, notice this *plagiarism?* . We think he and the Associations are bound to do so by their desire for the purity of the christian ministry and the delivery of the brethren from impostors. We do solicit the intelligent, candid, and *honest* of all sects, and of no sect, to compare Schroeble's Circular and the said Debate. In the mean time we promise some further developments in our next, and conclude the present number with a question or two. What is the criminality of plagiarism in a man?—a gentleman?—a christian?—a Baptist minister?—a denouncer of the author from whom he purloins?—a member of an Association which excluded another person for *honestly confessing* his attachment to the sentiments of the writings purloined?

EDITORS.

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P. S.—If Mr. Schroeble, or any of his friends, should wish to defend him from the charge of wilfully purloining and publishing as his own productions the writings of Alexander Campbell, we invite him to our pages. BUTLER & GRAHAM.

Natural Theology---No. 1.

Being a Review of a "Discourse of Natural Theology, showing the Nature of the Evidence and the Advantages of the Study: by Henry Lord Brougham, F. R. S.; *and Member of the National Institute of France. Philadelphia: Carey. Lea, and Blanchard.* 1835."

WE have, with no ordinary degree of pleasure, risen from the perusal of this admirable discourse. If any thing were wanting to consummate the reputation of Lord Brougham for the excellence and great variety of his literary acquisitions and labors, or if farther demonstration of the possession and high cultivation of an extraordinary talent for discrimination and sound reasoning were needed; or if further proof were to be sought for his devotion to the best interests of that community in which he has so long enjoyed the highest political honors and distinction, they will all be found in this last and best work of this most gifted author.

But as this truly great man needs no eulogy from my pen, nor his work any special recommendation to persons of sense and of science, I intend neither the one nor the other; but rather to inform such of my readers as may desire the information, that such a work has been recently republished by the Philadelphia press, and is now offered to the American public; and for the sake of those who may read, and also for the sake of those who may not read the work, I propose a brief review of the whole discourse. My reasons for this will appear in the sequel.

On opening this volume of 190 pages, 12mo., I could not but congratulate myself and my fellow-laborers in the cause of apostolic and primitive christianity in the contemplation of the recent consecration of so much splendid talent and of all true science to the cause of religion; and all this associated with, and emanating from persons of the highest political distinction and literary eminence in the Old World; especially in that greatest and best of modern empires, from which it has been our felicity to inherit not only our language, but most of our science and useful literature.

The late Earl of Bridgewater, by his liberal appropriations in his last Will and Testament, for the promotion of faith in the being and perfections of GOD, as Creator and Governor of the world, has called into existence some eight or ten volumes, engrossing by far the best part, indeed the very cream of all English and continental science, each of them separately, and all of them together, collecting immense revenues of facts and documents from all the natural sciences in proof

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and illustration of the being and perfections of the Almighty Creator and Ruler of the Universe.

The Sceptics and Atheists of France, England, and America, to say nothing of the German, Spanish, and Italian schools, for some years past have been arrogating to themselves much of the science and new discoveries of this wonderful age; or they have been boasting in the anticipation of the aids and advantages about to accrue to them from the developments of the inductive philosophy more severely applied to all that is called science, physical or psychological. But, happily for them and for all mankind, a new state of things has originated: the Masters and the Rabbis of all that is rightfully named true philosophy, have, when called to the duties of their high station, given their vote in support of the paramount claims of religion upon the understanding and hearts of mankind; they have shown that all science, properly so called, is the handmaid of true religion, and that every new discovery is a sort of ministering spirit, bearing testimony not merely to the existence, but also to the wisdom, power, and goodness of the Creator and Father of humankind.

The current of intelligent public opinion is rapidly changing ever since the great question has been agitated: I allude to the question, 'Have the improvements and the discoveries in the natural sciences a tendency to establish or to impair the claims of revelation upon the assent and consent of this generation?' It is now decided by an overwhelming vote, that they all, individually and collectively, sustain its high and holy pretensions. The persons, too, who have given and are giving this turn to investigation, most fortunately for the world, are above all suspicion of any pecuniary, sectarian, or sinister influence. They are not bold adventurers, fortune seekers, ambitious and aspiring demagogues; but they are, or have been, persons who, from illustrious birth, great talents, or eminent public services, have been elevated to the most conspicuous stations, or are retiring from the high and honorable places which they have long enjoyed.

Amongst the authors of the Bridgewater Treatises we find some of the most distinguished men of the age:—Sir Charles Bell, Peter Mark Roget, M. D. F. R. S.; William Prout, M. D, F. R. S.; William Buckland, Professor of Geology in the University of Oxford, and John Kidd, M. D. F. R. S. I do not disparage the names, the talents, or the acquirements of such men as Thomas Chalmers, D. D. now of the University of Edinburg; William Kirby, M. A. F. R. S.; William Whewell, M. A. F. R. S., Cambridge, minds of the first order and scholars of high eminence; but because of their ecclesiastic character and standing they might be supposed not so impartial as those selected from other professions not immediately connected with the English or Scotch religious establishments, and therefore not of such authority with all the community as those who never sought or filled any sacred office in the church. But now we have one who for some years held the Great Seal of England, for some time Lord Chancellor of the kingdom, always distinguished for the highest intellectual and moral endowments, standing forward with all the authority of his great name

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and mighty powers in defence of the claims of religion on the acceptance of all mankind. It is his work which has called forth these remarks, and which we confidently augur and hope is to exert an influence greatly propitious to the cause of truth, and therefore we esteem it a duty we owe to society and to our readers to offer a few remarks upon it.

After a very erudite and useful definition of natural theology, making it not synonymous with natural religion, but alleging religion as the *subject*, and theology the science of religion—as when we speak of a "professor of theology" and a "sense of religion," he proceeds to state in the following words the subject of his discourse:—

"This discourse is not a treatise of natural theology: it has not for its design an exposition of the doctrines whereof natural theology consists. But its object is, first, to explain the nature of the evidence upon which it rests—to show that it is a science, the truths of which are discovered by induction, like the truths of natural and moral philosophy—that it is a branch of science partaking of the nature of each of those great divisions of human knowledge, and not merely closely allied to them both. Secondly, the object of the discourse is to explain the advantages attending this study. The work, therefore, is a *logical one.*"

The analysis of his work is too technical for common readers; but it is due to the discourse and our readers that we lay it before them:—

"The order of this discourse is thus set out:—

"The first part treats of the nature of the subject, and the kind of evidence upon which natural theology rests.

"The second part treats of the advantages derived from the study of the science.

"The former part is divided into seven sections. The *first* is introductory, and treats of the kind of evidence by which the truths of physical and psychological science are investigated, and shows that there is as great an appearance of diversity between the manner in which we arrive at the knowledge of different truths in those inductive sciences, as there is between the nature of any such inductive investigation, and the proofs of the ontological branches of natural theology. But that diversity is proved to be only apparent; and hence it is inferred, that the supposed difference of natural theology may also be only apparent.

"The *second* section continues the application of this argument to the physical branch of natural theology, and shows further proofs that the first branch of natural theology is as much an inductive science as physics or natural philosophy. The first section compared the ontological branches of natural theology with all inductive science, physical as well as psychological. The second compares the physical branch of natural theology with physical science only.

"The *third* section compares the psychological branch of natural theology with psychological science, and shows that both rest alike upon induction.

"The *fourth* section shows that the *argumentum a priori* is unsound in a great degree—that it is insufficient for the purpose to which it is applied—that it serves only to a limited extent—and that to this extent it is in reality not distinguishable from induction, or the *argumentum a posteriori*.

The *fifth* section treats of the second or moral, the *deontological* branch of natural theology, and shows that it rests upon the same kind of evidence with moral science, and is, strictly speaking, as much a branch of inductive knowledge.

"The *sixth* section examines the doctrines of Lord Bacon respecting final causes, and shows that he was not adverse to the speculation when kept within due bounds.

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"The *seventh* section examines the true nature of inductive analysis and synthesis, and shows some important errors prevailing on this subject.

"In treating of the proofs of design displayed by the mental constitution of living creatures, and in treating of the soul's immortality, it becomes necessary to enter more at large into the subject, and therefore the *third* and the *fifth* sections are not, like the others, mere logical discourses in which the doctrines of natural theology are assumed rather than explained. The subjects of those two sections have not been sufficiently handled in professed treatises upon natural theology, which have been almost wholly confined to the first branch of the science—the proofs of the Deity's existence and attributes—and to the physical portion of that branch. This defect I have endeavored to supply.

"The second part, which treats of the advantages of the study, consists of three sections.

"The *first* shows that the precise kind of pleasure derived from the investigation of scientific truths is derived from this study.

"The *second* treats of the pleasures which are peculiar to this study.

"The *third* treats of the connexion of natural with revealed religion."

Our author's discourse aims at demonstrating that natural theology, the being and perfections of God, is strictly and logically a branch of inductive philosophy—that, like the science of astronomy, geology, or chemistry, the truths of which it is composed are discovered by induction; and, therefore, his first object is to show that there is no difference in the evidence upon which our assent is obtained to any scientific truth and to the truths of natural theology—that, if a person were to be consistent, he must admit the being and perfections of God by the same process of reasoning upon the facts submitted to his examination in the structure of the universe, and the arrangement of its parts, by which he acquires the knowledge of any law of nature. Dividing all knowledge into two branches—human science and divine—or the knowledge of the Creator and creation, he asserts and demonstrates that they have one and the same foundation. This is happily illustrated by an exposition of the fallacy of such a division of the objects of natural and mental philosophy as would make two grand divisions of physical truth—a chapter of the objects whose existence we ascertain by our senses and by consciousness—external objects which we see, touch, taste, and smell, and internal ideas which we conceive, remember, or emotions which we feel—and a chapter of the objects whose existence we learn by a process of reasoning founded upon something originally presented by the senses or by consciousness. The fallacy of such a distribution of the objects of knowledge he clearly evinces by an induction of some very plain particulars: such as our ideas of light, colors, heat, the air, motion, even the mind itself, showing that in all these there is a *process of reasoning* upon the objects that impress our senses, or upon the things of which we are conscious—in one word, that we have not a single idea without a process of reasoning, long or short; and that, therefore, there is no diversity between the evidence on which our knowledge of nature and of God reposes, so far as this knowledge is natural and inferential.

I am the more particular on this point, because it is essential to the use we are to make of this work both against scepticism and against its author in one point, and only one. I am, indeed, sorry that there

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is even one point in this admirable treatise against which it behooves me to take an exception. I can easily see the occasion, and I hope satisfactorily to explain the oversight which has led our author into so material an error in the last chapter of the treatise; in which he states "the connexion between natural and revealed religion'—an error too, in my judgment, which greatly weakens the whole argument; for having taken the whole field from the Atheist and the Sceptic in the first chapter of the volume, he gives him, without a struggle, the best half of it in the last. This happens by a negligence which has, at some ill-fated moment, occasionally befallen a Demosthenes, a Cicero, a Hannibal, a Bonaparte, a Milton, a Homer; for as Horace says, *Homerus aliquando dormitat.*

I notice thus early this exception, that our readers may with all scrupulosity examine both the quotations we shall make and the remarks we may offer as we proceed. Meanwhile, I shall close this introduction by a few extracts, clearly and convincingly sustaining the position that the evidence on which natural theology rests its claims is identical with that on which every true science is founded:—

"*Comparison of the Physical branch of Natural Theology with Physics.*

"The two inquiries—that into the nature and constitution of the universe, and that into the evidence of design which it displays—in a word, physics and psychology, philosophy whether natural or mental, and the fundamental branch of natural theology,—are not only closely allied one to the other, but are to a very considerable extent identical. The two paths of investigation for a great part of the way completely coincide. The same induction of facts which leads us to a knowledge of the structure of the eye, and its functions in the animal economy, leads us to a knowledge of its adaptation to the properties of light. It is a truth of physics, in the strictest sense of the word, that vision is performed by the eye refracting light, and making it converge to a focus upon the retina; and that the peculiar combination of its lenses, and the different materials they are composed of, correct the indistinctness which would otherwise arise from the different refrangibility of light; in other words, make the eye an achromatic instrument. But if this is not also a truth in natural theology, it is a position from which, by the shortest possible process of reasoning, we arrive at a theological truth—namely, that the instrument so successfully performing a given service by means of this curious structure, must have been formed with a knowledge of the properties of light. The position from which so easy a step brings us to this doctrine of natural theology was gained by strict induction. Upon the same evidence which all natural science rests on, reposes the knowledge that the eye is an optical instrument; this is a truth common to both physics and theology. Before the days of Sir Isaac Newton, men knew that they saw by means of the eye, and that the eye was constructed upon optical principles; but the reason of its peculiar conformation they knew not, because they were ignorant of the different refrangibility of light. When his discoveries taught this truth, it was found to have been acted upon, and consequently known, by the Being who created the eye. Still our knowledge was imperfect; and it was reserved for Dr. Dollond to discover another law of nature—the different dispersive powers of different substances—which enabled him to compound an object-glass that more effectually corrected the various refrangibility of the rays. It was now observed that this truth also must have been known to the Maker of the eye; for upon its basis is that instrument, far more perfect than the achromatic glass of Dollond, framed. These things are truths in both physics and theology; they are truths taught us by the self-same process of investigation, and resting upon the self-same kind of evidence.

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"When we extend our inquiries, and observe the varieties of this perfect instrument, we mark the adaptation of changes to the diversity of circumstances; and the truths thus learned are in like manner common to physical and theological science; that is, to natural history, or comparative anatomy, and natural theology.

"That beautiful instrument, so artistly contrived that the most ingenious workman could not imagine an improvement of it, becomes still more interesting and more wonderful, when we find that its conformation is varied with the different necessities of each animal. If the animal prowls by night, we see the opening of the pupil, and the power of concentration in the eye increased. If an amphibious animal has occasionally to dive into the water, with the change of the medium through which the rays pass, there is an accommodation in the condition of the humors, and the eye partakes of the eye both of the quadruped and the fish.

"So, having contemplated the apparatus for protection in the human eye, we find that in the lower animals, who want both the accessory means of cleaning the eye and the ingenuity to accomplish it by other modes than the eyelids, an additional eyelid, a new apparatus, is provided for this purpose.

"Again, in fishes, whose eye is washed by the element in which they move, all the exterior apparatus is unnecessary, and is dismissed; but in the crab, and especially in that species which lies in mud, the very peculiar and horny prominent eye, which every body must have observed, would be quite obscured were it not for a particular provision. There is a little brush of hair above the eye, against which the eye is occasionally raised to wipe off what may adhere to it. The form of the eye, the particular mode in which it is moved, and, we may say, the coarseness of the instrument compared with the parts of the same organ in the higher class of animals, make the mechanism of eyelids and of lachrymal glands unsuitable. The mechanism used for this purpose is discovered by observation and reasoning; that it is contrived for this purpose is equally a discovery of observation and reasoning. Both propositions are strictly propositions of physical science.

"The same remarks apply to every part of the animal body. The use to which each member is subservient, and the manner in which it is enabled so to perform its functions as to serve that appointed use, is learnt by an induction of the strictest kind. But it is impossible to deny, that what induction thus teaches forms the great bulk of all natural theology. The question which the theologian always puts upon each discovery of a purpose manifestly accomplished is this: 'Suppose I had this operation to perform by mechanical means, and were acquainted with the laws regulating the action of matter, should I attempt it in any other way than I here see practised?' If the answer is in the negative, the consequence is irresistible that some power, capable of acting with design, and possessing the supposed knowledge, employed the means which we see used. But this negative answer is the result of reasoning founded upon induction, and rests upon the same evidence whereon the doctrines of all physical science are discovered and believed. And the inference to which that negative answer so inevitably leads is a truth in natural theology; for it is only another way of asserting that design and knowledge are evinced in the works and functions of nature. It may further illustrate the argument to take one or two other examples. When a bird's egg is examined, it is found to consist of three parts—the chick, the yelk in which the chick is placed, and the white in which the yelk swims. The yelk is lighter that the white; and it is attached to it at two points, joined by a line, or rather plane, *below* the centre of gravity of the yelk. From this arrangement it must follow that the chick is always uppermost, roll the egg how you will; consequently, the chick is always kept nearest to the breast or belly of the mother while she is sitting. Suppose, then, that any one acquainted with the laws of motion had to contrive things so as to secure this position for the little speck or sac in question, in order to its receiving the necessary heat from the hen—could he proceed otherwise than by placing it in the lighter liquid, and suspending that liquid in

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of the great Newton, that "God gave man reason and religion by giving him speech." Certain it is that by means of language a man can appropriate to himself the thoughts, notices, discoveries, and experience of all the world from the beginning of time, and can thus concentrate their varied stores of knowledge, and embody as it were the minds of all in his own person. It is indeed the capacity to receive, retain, and advantageously employ this mighty store, which constitutes greatness, and renders one superior to another or to all. Napoleon gained no victory by his own personal strength alone, but by concentrating and directing the force of myriads. The rays of the sun will not inflame until they are collected by the lens. A child may float his mimic barge in the rill which issues from the fountain, but it is the ocean which sustains upon its bosom the ship of war with her burden of a thousand tons, and a thousand men before the mast!

There is, therefore, never any thing to lose (except perhaps a little self-conceit,) but often much to gain by interchange of sentiment among men; since a knowledge of the minds of others, consultation, and co-operation are essential to improvement, and to the accomplishment of every important purpose. I need not, however, dilate upon a point so evident, or quote the hackneyed proverb, "In a multitude of counsellors there is safety," for every body knows that two heads are better than one, unless one of them is—good for nothing.

With these views, I wish to present to the readers of the Harbinger some thoughts which our beloved brother F. W. Emmons has lately contributed to the common stock; and, as so good an example is worthy of imitation, I wish to present also some views of my own, which may be considered as opposed in some degree to his sentiments, unless indeed his discourse should turn out to be in part "a dream," and according to the old way of interpreting by the rule of contrariety, my remarks should become the interpretation thereof—or *vice versa*. Nevertheless I am happy to say that I heartily concur with the sentiments of the greater part of the discourse, of which I will now endeavor to give a brief analysis.

After some brief remarks upon the necessity and utility of order in general, as exemplified in the first principles of science, which, like the alphabet, must be *first* learned before we can proceed to the higher branches; and as enforced upon the Christian congregation by the apostolic precept, "Let every thing be done decently and in order," he defines the terms employed by the apostle, observing that "decently" expresses the manner of doing as becoming: but "in order" embraces a certain arrangement of the things done, as *first, second, third*, &c. The subject is then further illustrated by the natural and moral creations of God, in both of which *light* was *first* brought into existence, and the analogy between light material and light spiritual exhibited. Attention is then fixed upon the sacred oracles as the only source now accessible to us of that spiritual light or knowledge which emanated from the Father and from our Lord Jesus Christ, and these are emphatically declared to be our only guide, as the divine testimony was the only foundation for the faith and practice

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of the first Christians. The evils attending a departure from the divine oracles, and a dependance upon dreams and visions for religious faith, are next spoken of, and these evils are shown in the consequences of the adoption by most professing Christians, of the unfounded idea "*that there is no rule or law for the exercises of public worship.*" These consequences are stated to be the keeping of *different days* in a religious way, and a great variety in the kind of exercises attended to on such days, some sitting together in silence for some time, then shaking hands and dispersing; some singing, preaching, praying; some reading church covenants, using discipline, preaching and partaking of the Lord's supper; some attending to a round of ceremonies, or an oration, reading prayers, &c.; some dancing till their strength fails, &c. These last I believe, by the bye, dance without music, like those bitten by the tarantula, for whose bite music is said to be the only remedy.

It is then argued that if there be no rule or law upon the subject, all these are right and equally authoritative; but this being absurd, it is concluded that there must be a "rule or law which designates a particular day, and particular exercises, *and the order of exercises* for that day's observance."

We will pause here a moment to notice the phrase "the order of exercises," and to remark that in this place the grand and leading object of the discourse begins to be developed. This object is to prove *that the order in which the exercises of public worship are to be attended to, that is, their order as respects time, priority, or sequence, is actually and positively prescribed by divine authority.* It is not to prove that the Lord's day should be observed—that the Lord's supper should then be celebrated—that the teachings of the scriptures should be heard on that day, and prayers and praises offered—for these acts of worship are universally agreed to and understood among the brethren of the reformation, and practised by them, (not but that these points are ably and conclusively argued in the discourse,) but it is mainly to prove that *the order in which these exercises are mentioned in Acts* ii. 42. *is the order in which they should be attended to in the church upon the Lord's day.* For the exercises themselves are to be distinguished from the order in which they are attended to, as the writer observes, p. 88, and very justly, "The *acts* of worship or the particular exercises, with me is one thing, and the *order* in which they are observed is another." We wish the reader particularly to notice this point, because our beloved brother has chosen to group together and involve in the same conclusion the things already admitted, and this matter which is yet a subject of discussion. Doubtless there may be more than one way of applying the established principle that we attain a knowledge of things *unknown* through the medium of things *known;* but we confess we would like to have had this view of the *order of the exercises* labored as a distinct proposition, and being a stranger to us, to have been formally introduced, rather than to come in secretly as it were, or without knocking, amongst a crowd of old friends and neighbors.

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Having thus gained admittance, however, we shall endeavor to exercise the rites of *hospitality* and *courtesy*, or, in other words, will proceed (as far as our limits will permit) to lay before the reader the reasonings and proofs which our author has adduced to sustain his views, and which, coming from one of such abilities and attainments, we trust will meet with a fair, candid, and impartial examination from those who seek to know the truth. Having thus far introduced the discourse, we postpone the subject for want of room to the next number.

R. R.

ABOLITIONISM.

I HAVE been assailed both in the East and the West at one and the same time for not *"coming out"* with all decision in favor of the cause of *immediate emancipation*. My friend Henry Grew, of Philadelphia, in the Independent Press of that city, and the indefatigable Dr. Nathaniel Field, in the Cincinnati Philanthropist, have administered to my edification touching my duties, obligations, &c. &c.

Between Masonry and Anti-Masonry, Abolitionism and Anti-Abolitionism, Physic and Quackery, and all the other benevolent schemes, efforts, and undertakings, it is difficult to follow in the track of the great christian reformers sent out by the Messiah to renovate the world. They preached Christ crucified and inculcated the principles which struck at the root of every moral and every political evil. In this partizan and political age it is expected that every man must join in some of the popular crusades against some one of the hundred evils that afflict society. I choose rather to direct my energies to the root of the tree; while others who can handle the axe or the saw better than the mattock, delight in lopping off the branches. I wish them all success who oppose any religious, moral, or political evil; but I do not think it my duty to devote myself to any one branch of evil or to any one branch of virtue. I hope that the friends of any one of these operations will not be so uncharitable as to impute this to unworthy motives.

May I be permitted to say that my heart is a stranger to the fear of losing any man's patronage under the clouds, or of any man's tongue or pen, while I plead the cause that my conscience or my judgment most approves. I have spoken freely and borne my testimony against all these evils in detail, but I do not devote my pages to any one of them exclusively—and still less to any one of them *politically*. There is not one of my regular readers who does not know my views on all these questions so far as morality or religion is concerned.

I do not say that by becoming a partizan or a sectary in these schemes, every man sacrifices his influence or steps out of the path of duty: far from it. The violent partizan may often be a useful man—more useful occasionally than the moderate one. I prefer a sort of *catholicity* to any heresy or sectarism in my philanthropy. There is a species of sectarism as of catholicism in opposing vice and immor-

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ality. Some join the Abolition Church, some the Anti-Masonic Church, some the Homœopathic, some the Thompsonian, some the Brunonian, some the Hippocratic sect of physic. Some join the Temperance Church, some the Tract, and some the Missionary Church. But for my feeble powers and efforts the Church of Christ is enough, and the gospel philanthropy co-extensive with all my aspirations. I say, God bless every man that works good for society; that honestly and with all his might opposes any one physical or moral evil incident to mortal man; but for my part I choose to plead that cause which in its genuine catholicity aims a mortal blow at the root of every political, every moral, every antichristian error and defect in society. I am, believing the gospel of peace, and love, and liberty, of justice, righteousness, and humanity, religiously opposed to war, to tyranny, to oppression, to cruelty, to every species of injustice and inhumanity wherever it may be found, in whatever system, or party, or person. So far as I am successful in pleading the gospel cause—so far as I prosper in eradicating the roots of that atheistic, infidel, and antichristian tree, whose pestiferous branches spread the shades of death throughout society, and whose poisonous fruit fills the world with misery and death—I say, so far as I destroy the root, so far the leaves must wither and the fruit must fail. While, then, the statesman, and the politician, and the humane philanthropist are all busily engaged in pleading each his favorite cause, and in opposing some special evil, will they have the charity to admit me as a fellow-laborer so long as I plead the cause that secures every virtue, and that exterminates every vice, whether in the form of honorable war or christian slavery, or any other consecrated evil against which Heaven's vials of unmingled fury are threatened, and on which they will as certainly be poured out as God is just, and merciful, and true? EDITOR.

Progress of Reform.

EXTRACTS FROM LETTERS.

Spruce Creek, Somerset county, Pa. May 3, 1836.

THE cause of God, like a swift flowing stream, is hurrying on to cover the face of the earth. The disciples in this place number about one hundred. The opposition from the sects is considerable, but is surpassed by the faithfulness of the christians. Mr. Thomas, an itinerant Baptist preacher, made an attack on your Extra on Remission of Sins; but he is fallen at the point of the Sword of the Spirit.

The disciples in Somerset are walking in love and unity, the prevailing principles among christians. May the Lord bless all his holy children!

ELIJAH YOUNKIN.

Charlestown, Ia. May 3, 1836.

Brother Brown, of New Albany, visited us here; commenced on Saturday the 16th of April, and continued until Wednesday following; during which time six were immersed. Brother Brown is a very promising young man. He

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is to commence proclaiming here on Friday night next, and continue several days. We hope much good will result. The good cause is progressing notwithstanding the slander and opposition of its enemies.

M. COLE.

BELLEVILLE, Va. May 8, 1836.

The cause which we advocate is progressing in this vicinity. The disciples in general appear to be steadfast in the truth; and fourteen persons have been immersed by brother Gaston, my brother, and myself, within the last three weeks.

WARRICK MARTIN.

FRANKLIN COUNTY, Miss. March 11, 1836.

It may not be uninteresting to you and your readers to hear from our state relative to the cause of the King of saints. I came here on a "galloping itineracy," and found a few disciples in a forlorn condition. They had forsaken 'the assembling of themselves together'—some had 'forgotten the purification of their old sins.' Under these gloomy circumstances I commenced endeavoring to restore to them the gospel order of worship, and have partly succeeded: two congregations meet on the first day of the week to attend to the ordinances of the Lord's house. I expect to organize a third shortly. During last year I immersed about thirty; since last Christmas I immersed nine, all of whom were under 16 years of age. The good cause is now prosperous. All we need now is more laborers. Opposition has measurably ceased.

B. L. D'SPAIN.

WELLSVILLE, O. April 26, 1836.

A few days since I returned from Meigs county, Ohio, where, in company with brethren James Gaston and W. Martin, I had a joyful time. The brethren in that region appear to be alive to the cause of the Redeemer. We held several meetings, and immersed seven believers during my stay.

MAHLON MARTIN.

GEORGETOWN, Ky. April 7th, 1836.

I have just returned from a trip to New Liberty, near the Ohio river, where I met brother J. W. Roberts. The prospects are most flattering, and I am of opinion we shall reap the next trip. Brother Adams was there between two of our meetings, and immersed two persons. This last trip I extended to Warsaw and Ghent on the Great River. Brother Roberts had just left the neighborhood, and had made the most favorable impression.

On the first Lord's day I preached at Warsaw (having been there the Wednesday previous) and, including the meeting at night, there were eighteen or twenty persons, old and young, male and female, Baptists, Methodists, and sinners, who rallied to the standard of our King; and I left them rejoicing in hope of the glory of God.

In two weeks I expect to meet brother J. W. Roberts there, when I hope to see the same number planted on the foundation of the Apostles and Prophets, Jesus Christ being the corner stone.

J. T. JOHNSON.

From the Christian Preacher.

SUCCESS OF THE GOSPEL.

Although I have tried the experiment of preaching the original gospel on both sides of the mountains, and have witnessed the entire success of the enterprize in many of our cities and villages, I know of no greater triumph awarded to our efforts than in the little town of *Warsaw*, Gallatin county, Ky., between the 20th and 28th April. Brother J. T. Johnson about the first of the month visited some of his old friends of that place and vicinity, and preached for several days. Some brethren who were originally of the Baptist community,

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up the Synod of Dort, and others every where throw off all manner of human decisions in religion. If you discard the Inquisition, let them discard classes, and judicatories, and consistories, and fines, and imprisonments, and the whole train of secular artillery, and the whole army of the weapons of the world.

If you make all your great names bow and pay homage to Christ, let them bring forth their army on the other side, and let Calvin and Luther, and Zuinglius and Knox, and Baxter, and all other idols, bow down to the same Christ. Let christians cease to be called by their names, and let them who have one master have but one common denomination.

And let the whole be sealed with the kiss of charity, and with all the tokens of benevolence and love.

But, whether you or they will bear, or will forbear, whether any thing of this sort shall be done or not done, I have delivered my own soul.

I had an impulse upon me to say all this. I have followed that impulse, and what I have said I have said.

I have opened my heart to your Holiness, and you may make what use you please of it.

If you think fit to accept of my correspondence, I faithfully promise to give you, from time to time, an exact account of the state in which we Protestants are or are like to be.

For the present, without any further ceremony or apology, I kiss your Holiness' feet, not in a religious but civil manner; and am your most faithful friend, or generous adversary,

RICHARD STEELE.

Mr. Meredith.

Mr. Meredith has really got the better of me in the dexterity of his religious diplomacy. He promised line for line and page for page; but unsuspecting that I was, he reserved to himself his own time for it; and, therefore, I cannot say he has broken his covenant if he should print my essays quarterly, semi-annually, annually, or even biennially. Delighted with his superior tact and management, he has kept my last piece almost three months from his readers, and smiles with the utmost complaisance at the success of his ingenious trickery.

But some will be so presumptuous as to infer from a three months' silence that the controversy has become to him burdensome beyond endurance; and that this is an easy and an *honorable* way of getting rid of it. He has only to allege that his readers, for his sake, or their own, are got tired of it; and that he must gratify them in refusing admission to any pieces so wholly unedifying as our essays. Meanwhile, however, while our readers and the public are variously and discordantly speculating upon the cause or causes of this manœuvre on the part of our bold and decided controvertist, I shall leave them to explain the matter to his and their entire satisfaction, and go on to expose the

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We cannot sufficiently admire the conduct of some Methodists, who (though they were weekly readers of the Western Christian Advocate, which circulates many mistatements against us, but admits nothing for us, even after promising to do so,) when they found this "novelty" was for good, set themselves to examine it, and encouraged their neighbors to do so; yea, they exhorted them to obey the Lord and went with them to the confession and the birth of water. But mark ye, brethren, we did not abuse them, but preached down sectarianism by preaching up christianity, feeling that there was no need of mentioning the former unless it were to show its incompatibility with the latter. We tried to keep in the spirit of the gospel that our hearers might feel it.

EDITOR.

METHODISTIC IMPARTIALITY.

WE are told that Mr. *Philips* has been publishing for some months some notices, reviews, or essays, on something he calls "Campbellism," in the Western Christian Advocate. I do not know what he has written. I only know that I am not permitted to be heard by the same readers in reply; and, therefore, I pay no attention whatever to his communications. When the Editor of a paper has but one ear and two tongues, he is "a privileged character." I therefore charge him no toll. Brother *Winans* and he have had something to do with each other—I do not know exactly what it is; but as I know that brother Winans is a man of sense and candor, I wish him to be heard.——*Ed.*

JAMESTOWN, Ohio, 6th May, 1836.

Friend Philips,

I see by the last Advocate that the charge of *misrepresentation* touches you in a tender place, *and well it may;* and as you have showed a disposition, or at least you have said to your readers that you were disposed to correct any misrepresentations you may have made, let me remind you of it, and ask you to tell your readers that Mr. Campbell is a great stickler for *faith* in order to salvation, and that he also makes *repentance* in the full sense, including a reformation of life, necessary as a prerequisite as well as *baptism;* and that he does not esteem baptism as being of any value unless it be preceded by faith and repentance. Do, Mr. Philips, let your readers see the whole truth, and do not lead them to believe that Mr. Campbell has taught that Baptism is the Saviour; for he has constantly taught that Jesus Christ is the Saviour, and not baptism. But he has said that Jesus connected baptism with faith and repentance, and made them all necessary as prerequisites to present salvation, or salvation from sins hat are past.

Just tell your readers that Mr. C. makes every thing necessary to salvation that you do, and more too; for he makes baptism necessary, (as well as faith and repentance,) which you consider a mere bodily act and as unessential.

Then tell them that Mr. Campbell differs from you in regard to the operation or influence of the Holy Spirit. He teaches that the *Spirit* operates upon or influences men by his Word, while you teach that the *Word* operates upon or influences men by the Spirit.

You very well know that Mr. Campbell has never taught that men are saved by baptism without faith; and if men are saved by "faith alone," as you say, still Mr. Campbell's teaching is not dangerous, unless it can be shown that baptism invalidates faith, and that he who adds baptism to his faith is not saved. The promise made to our Lord is to the baptized believer, not to the unbaptized. He saith, "He that believeth and is baptized shall be saved."

Now, friend Philips, just prove to your readers that you are honest in what you have said, by telling them that you have *caricatured* Mr. Campbell's teaching by leaving out some of its prominent features—namely, *faith* and *repentance*

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as prerequisites to remission of sins, and be sure to tell them that the faith taught by Mr. Campbell includes full confidence in the promises of God, and that the repentance taught by him includes a reformation of life.

Respectfully yours, M. WINANS.

P. S.—I shall send a copy of this to Mr. Campbell.

[A true copy.] J. J. WINANS.

CO-OPERATION MEETING IN HANCOCK COUNTY, INDIANA.

Brethren from six congregations—namely, Brandywine, Union, Beaver Meadow, Republican, Noblesville, and Little Sugar—met at Sugar Creek on Lord's day, 17th April, 1836; and on motion, brother *Chaney Butler* was appointed President, and brother *Eddy Cole* Secretary. The brethren manifesting a desire that the word of God should increase and the disciples should multiply greatly, it was agreed that brethren Peter H. Roberts and Gabriel C. M'Duffie should ride as evangelists the ensuing year in this district of country to proclaim the glad tidings, and also that the churches which we represent sustain them that the good work be not hindered. Also, that brother Chaney Butler ride for the same purpose, with permission to labor in some counties south, having been requested so to do.

It was resolved to hold another co-operation meeting, to commence on the Friday, before the 3d Saturday in April next, at the Republican congregation in Marion county. The proclamation then being made, three persons became obedient to the faith, and the disciples participated in the Lord's supper, and parted in peace, rejoicing in God,

CHANEY BUTLER, *President*.

Eddy Cole, *Secretary*.

THE GRAVE NO PARADISE.

THE following apposite and practical reflections in the conclusion of a letter of business from a man of business, who makes the religion of Jesus Christ the business of every day, amidst the bustle of a large commercial concern—are more worthy of being embalmed than ever was the body of an Egyptian king.

Ed. M. H.

"I have read your conversation at Father Goodal's, and approve it. I am no Sadducee: I believe in both angel and spirit. I think that God is the Father of the spirits of his saints, and earth the mother of their bodies; and I am therefore agreed to give to my mother earth all she can rightfully claim—namely, all that is corruptible; and, having done so, I stand ready to be clothed upon with my house from heaven—namely, my spiritual body; and in the mean time I have no idea of remaining torpid or asleep: I am content to go to Paradise, or Abraham's bosom. I am willing to be with Christ wherever he is; if in the *grave*—why, well. But we know that he is not there; and therefore I feel a deep repugnance against being confined in the grave. If the grave has charms for any one, I can assure you it has none for me. I wish not to be reserved in chains of darkness. I wish to live, and I feel confident that while Christ lives those who trust in him shall live also. I have no idea of dying—Jesus has died for me, and therefore death has no claims upon my life.

"SAMUEL CHURCH."

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MR. MEREDITH.

SINCE my remarks on Mr. Meredith's essays were in type, a copy of his three moons' reply to my last has reached Bethany; and, just as we predicted, he has wound up the concern in his own masterly way. He has argued the cause, decided the case, pronounced judgment, and retired from the contest covered with glory. We shall let our readers hear his valedictory as soon as we can find a few minutes of interval on our journey to read it over again. I soon discovered from the developments of the man, that he would never permit me to defend my Extras in his paper; and therefore I was at much pains to get a pledge from him. But of what use are the pledges of orthodoxy since the days of John Huss? EDITOR.

PARAPHRASE OF THE SONG OF MOSES AND THE CHILDREN OF ISRAEL AFTER THE PASSAGE OF THE RED SEA.

GENESIS xvi. 21.

OUR slavery is finish'd our labor is done;
Our tasks are relinquish'd, our march has begun:
The arm of the Lord has divided the sea,
Jehovah has conquer'd, and Israel is free.

'Why stay ye the last going chariots? and why
Is the far floating banner uplifted on high?
Quick! quick! let the corslet your bosom embrace,
And harness the courser and hasten the chase!'

Thus Pharaoh has said in the storm of his pride,
And roll'd on our footsteps his numberless tide;
The falchions are bright in the hands of the foe,
Their quivers are rattling, and bent is each bow.

As the clouds of the tempest which gloomily frown,
That wide-spreading band in evening comes down;
As the thunder-cloud bursts at the sun's piercing ray,
That band on the morrow shall vanish away.

Proud boaster of Egypt! be silent and mourn,
Weep daughter of Memphis, thy banner is torn;
In the temple of Isis be wailing and wo,
For the mighty are fallen and princes laid low.

Their chieftains are fall'n, though their bows were still bent;
Their legions are sunk, though their shafts were unspent;
The horse and his rider are whelm'd in the sea;
Jehovah has conquer'd and Israel is free.

'When Egypt's king God's chosen tribes pursu'd,
In crystal walls th' admiring waters stood;
When through the desert wild they took their way,
The rocks relented and pour'd forth a sea.
What limits can Almighty goodness know,
When seas can harden, and when rocks can flow!'

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THE

MILLENNIAL HARBINGER.

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A. CAMPBELL, EDITOR.

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For the Millennial Harbinger.

UNFAIRNESS.

A GREAT deal of unfairness shows itself on the part of our opponents in respect to our sentiments. They impute to us doctrines which we disavow, ascribe to us inferences from our acknowledged tenets which we deny, and every way misrepresent our views. This is a common form of persecution now-a-days in this country. It originates in the same spirit that erected the cross, prepared the rack, and kindled the fires of the Inquisition.

It is known that many of those now in the reformation formerly belonged to other denominations. But more of the Baptists embraced the apostolic gospel and order of things than any other, for this reason; that on many subjects they had more light than others, and were therefore prepared the more readily to receive the truth. Taken in the aggregate, those who renounced Baptistism and came into the reformation, to say the least, stood as high, as men of honor, talents, and piety, as those whom they left behind. I believe it is not pretended that they have deteriorated in morals or retrograded in Christian practice and knowledge since they took their present stand; but simply because they have taken a position where they can grow better and wiser, they are not only repudiated by the Baptists, but reviled as heretics and persecuted by them to the extent of the civil law. Had they continued to speculate about matters which none can understand, to practise things which God never commanded them to practise, and leave undone those which he enjoined upon them, the Baptists would have continued to extend to them the right hand of fellowship. From other quarters attacks might have been made upon them, but the Baptists would have been their defenders. However

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numerous, talented, or powerful their opposers might have been, Baptists would have come forward in an unbroken phalanx to the support of their persecuted brethren; they would have rolled back the tide of opposition, and thrown over them the Ægis of their ecclesiastical authority. And why the present conduct of the Baptists towards their reforming brethren? Is it because we have less respect for the word of God and his institutions than we formerly had? I do not know that these things are asserted by our opponents. Why, then, their persecutions?

They say we have gone over to *Unitarianism*. What is Unitarianism? Is it not the doctrine which denies that Jesus Christ is a divine person and an object of religious worship? Has this reformation such a feature as the above? Who of us have ever avowed any such notion? Is any thing like Unitarianism to be seen in our writings? *No*. Have we ever been heard to preach it? *Never*. What authority, then, have they for saying we have become Unitarians? —Why, that many who were formerly so denominated by their opponents, are now associated with us! Wonderful!! This principle carried out would make us as chameleon as many of themselves. Some of all the sects have joined us; but does this prove that we have gone over to those sects? Is there not as much evidence that the Unitarians, so called, have gone over to the Baptists, as there is that the Baptists have gone over to them? Just as much, and more too, according to the principle of the attraction of gravitation, for the largest body of reformers who came from any sect, were from the Baptists. But it is not true that the Baptists have become Unitarians, nor that those formerly so called have become Baptists. Both the Baptists and they had erred in some matters, and many of both parties agreed to cease their speculations about things not revealed, to quit the practice of those not commanded, and to be content to believe what the Book says and do what it requires. In doing this they unavoidably came together, though they started from different points of the compass. Why are not our opponents as industrious in giving publicity to the idea that the Unitarians, as they call them, have become Trinitarians, as that the reformers have turned Unitarians? Why then they would not have this means of exciting the prejudices of the community against us! But why this unmanly mode of warfare? Is it because they are afraid to risk the consequences of a more just and honorable mode of attack?

From several quarters this and similar charges have been made against us, and we have often been asked why we have not taken notice of the numerous productions containing them. Who does not see that it is impossible to notice all the scribblers that take it into their heads to publish something false concerning us? They find it much easier to impute to us sentiments which we do not entertain, than to refute our arguments in favor of those we avow.

But it is contended that some among us lean to the doctrine in question. There may be some for aught I know who entertain sentiments which their opponents have called by this name. But does

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this prove that our sentiments are Unitarian? Upon the parity of reasoning, what could we not prove any sect in christendom to be? Why any thing, from Romanism down to Mormonism.

As well might they charge us with the doctrine of *Anabaptism* or *Materialism* because one of our brethren has avowed these sentiments. And I must be permitted to express my regret that it is so. I am sorry, truly sorry, that any one who can wield as able a pen as our brother of the *A— A—*, will turn away from the good work of pulling down the Babel of sectarianism and building up the temple of the Most High, to any speculations. One of our principal objections to the systems of the day is, that they are too refined and visionary for the mass of mankind—that they possess no regenerating power. The reformation for which we plead has in view not the change of opinions, but of practice—a reformation of life. We only contend for those sentiments which are calculated, when carried out into the life, to make the heart better. Let us stick to our text.

To return: Have not those who have united with us, who formerly opposed the Trinitarian doctrine, ceased to controvert that subject? They have; and so far is it from being true that the reformers have adopted the former speculations of the Christian denomination on that subject, that those (of the Christian denomination) who occupy their old ground, are among our most violent opposers. See the opposition which our brethren meet from them in the state of Ohio. Those people have united with the sects in their opposition to us. Read the pamphlet of Matthew Gardner against what he slanderously calls "*Campbellism.*" I am glad he has relieved us of the painful duty of telling the world that he is not "*one of us.*" What is he? He calls himself an "*Elder in the Church of Christ!*" He is one of our bitterest *enemies*, and goes as far in his ribaldry and caricature of our sentiments as any other. See also the "*Christian Palladium*," a paper edited by Joseph Badger of New York, "*under the direction of the Christian General Book Association.*" In almost every number of that paper is something said against us. There, too, our real sentiments are disguised, and something called our sentiments which we are as far from believing as we are the peculiarities of the Editor and those associated with him.

So far are the reformers and those people from being one in the state of New York, that they have had a debate of several days, as I understand; and J. Marsh, the champion of the opposition, has published an account of it in the "Palladium," and represents our brethren as contending for sentiments which they do not believe, as has since been shown in the "*Primitive Christian*," a paper edited by brother Shepherd, in Auburn, New York. From reading Elder Marsh's numbers one would almost think that, at least,

> "*Thrice he routed all his foes,*
> *And thrice he slew the slain!*"

In the "Palladium" the Editor speaks of the principles of the reformation, under the name of "Mr. Campbell's theory," as *fatal errors*—and those of his brethren who have adopted them, he calls

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"backsliders." A blessed backsliding it is; and the rest of them who have run past Jerusalem, would do well to take the same *"back track."*

After all, our enemies will have us identified with those people, and we have to suffer reproach on their account. The Christian denomination persecute us because we are *not* with them, and the other sects persecute us because *we are* connected with them! Is not this evil treatment? If the will of God be so, we are willing to suffer for well doing; but we will not tamely submit to the evil treatment we have hitherto received from these classes of our opponents. We will, at least, let them know the ground we do occupy. We are built upon the Bible, and on this foundation we intend to stand, God being our helper. We will reach our hand to the assistance of all who wish to get upon the same foundation; but we will not step off it to gain the applause and to secure the fellowship of all the (*ycleped*) Christian sects, either orthodox or heterodox.

Dr. Channing, a celebrated Unitarian, (if one of the Christian journalists is to be believed,) has expressed his regret that so many of the *Christians* in the West have been led away by the delusions of *"Campbellism,"* and he sympathises with that denomination in the East on account of it.

Am I asked why we are so anxious to avoid the reproach attached to Unitarianism? The answer is at hand. It is not for the sake of our brethren, for they mostly disregard it, and the rest can bear it: out it is on account of others who have no objection to the doctrine we preach, but are deterred from uniting with us on account of the impression that we privately entertain the sentiment in question. Besides we are anxious for the world to know the ground we occupy. Let them judge of the cause by its own principles, and not by that which makes no part of it. It is doing injustice to no one to avow our sentiments, and no prudent man can blame us for so doing.

Why is it our opponents are pursuing this unfair and pusillanimous course? Why take advantage of the prejudices of the people, and alarm their fears instead of addressing arguments to their reason and judgment? I will answer the question; and until they show by changing their course that I am wrong, I shall believe I answer correctly. *It is that they feel themselves unable successfully to oppose our real sentiments.* Hence they mutilate them, and thus hold them up to public view, to obtain an expression of disapprobation of them: and they not unfrequently succeed in producing a distortion of countenance or a smile of contempt at our views. And what might not, under similar circumstances, meet with the same fate? Virtue itself, dressed in meretricious attire, would fare no better. Truth, which all profess to honor, if clothed in the tattered robe of falsehood, would have but few to worship in her temple.

If our sentiments are erroneous, certainly some of our opponents are able to make it appear; and if they are true, the world should become acquainted with them. Our religion forbids us the use of the weapons employed by our opponents. We cannot return railing for

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railing. Recrimination ill becomes the followers of him, who, "when he was reviled, reviled not again; when persecuted, he threatened not." Yet both he and his disciples repelled the calumnies of their enemies, corrected their misrepresentations, refuted their arguments, and answered their objections against the cause they advocated. In public and private, in the midst of the noisy crowd, and in the Synagogue, in the Temple at Jerusalem, and in the midst of the Areopagus on Mars' Hill at Athens, they were ready with arguments of truth to meet opposition from Jews and Pagans; and they never permitted the cause of Christ to suffer for the want of an advocate when they were present. We are disposed to imitate their example; and while we are able to move our tongue or wield a pen, we intend to do all we can in advocating the cause in which the Saviour and his Apostles labored, and suffered, and died. FAIR PLAY.

REVIEW.

"The ancient order of things in the public worship of the Christian Congregation," a discourse by FRANCIS W. EMMONS, a ruler in the church at Noblesville, Ia." Published in the 4th No. of the "Christian Preacher," edited by *D. S. Burnet*, Cincinnati.

[CONTINUED FROM PAGE 282.]

THE writer of the discourse under consideration, having shown the absurdity of different forms and acts of worship among professing Christians, founded upon the false assumption that there is no law upon the subject in the New Testament, proceeds to prove that we have such a law, and *"that it is found in the precepts of the apostles, and in the conduct of the first Christians."* This rule is then applied, and after showing that the first Christians met for worship on the first day of the week, it is urged 'that if their conduct be sufficient reason for Christians now to meet on that day, their exercises of worship and the order of those exercises are of equal authority in determining our exercises of public worship.'

A comparison is here instituted between the *ancient order* of things and the *ancient gospel*; and after arguing that the latter would not be the ancient gospel but for the order of its items, and that it is not in the items themselves alone, but in the items conjointly with the *divine order* of their exhibition that converting power is displayed,' we are presented with the proposition that, as both the items of the gospel and the order of these items are found in Peter's sermon on Pentecost, Acts ii. 38., so the ancient exercises of worship and the order in which they are to be attended to (pages 78, 86, 88,) are found in the succeeding narrative of the proceedings of the first Christians, Acts ii. 42. A very just criticism is offered upon the translation of this verse, and the following more correct rendering proposed: "And they *unremittingly attended to* the teaching of the apostles, and the fellowship, and the breaking of the loaf, and the prayers."

Six reasons are then adduced to sustain this proposition:—

'1st. The use of the definite article *the* before each substantive in the passage quoted.

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'2d. That this is the proper place, as the account of the establishment of the first Christian church immediately precedes, to give us full information of the exercises and order of exercises of their public worship, provided it be at all necessary for us to be put in possession of it. But, that

'3d. It is absolutely necessary for us to be put in possession of it, in order to attend to the same things—in order to worship God in spirit and in truth. In *spirit* we might worship him, but in *truth* we could not worship without information of the exercises and order of exercises, for *in truth* is according to divine appointment, and we have already shown that we need and must have a law on the subject.

'4th. If Acts ii. 42. do not present the prominent exercises and the order of exercises, no other passage does express them in all the New Testament. We might, indeed, find one exercise in one place and another in another: we might then arrange all found according to our respective likings, and no two congregations attend to the same exercises in the same order; but this would seriously infract our divinely established rule; consequently Acts ii. 42. must present the prominent exercises and the order in which they were observed in public worship by the first churches.

'5th. The exercises named are the *public* and *social* exercises of worship.

'6th. Another reason is found in the restricted and yet sufficiently general and definite meaning of the sentence: "They unremittingly attended to the teaching of the apostles." This imports here the *act of hearing*—mainly the act of hearing the instructions of the apostles, whether oral or written. This they attended to therefore unremittingly, as they did to the fellowship, to the breaking of the loaf, and to the prayers.'

From page 86 we quote as follows:—

"Here, then, let it be observed, once for all; that the same authority—apostolic precept, and the example of primitive Christians; and the same reasons,—the nature and fitness of things; enjoin on all disciples; on all congregations, the orderly attendance on all the great exercises of the Lord's house, viz. the teaching of the apostles, the fellowship, the breaking of the loaf, and the prayers, on every Lord's day; that enjoin any one of them—or, the observance of the Lord's day itself. Apostolic precept, and the conduct of the first Christians, so far as we have them recorded in the New Testament; do not authorize attendance on one of these exercises to the neglect of another, or others."

On page 88 our author observes:—

"In reference to the *order*, in which these exercises are to be attended to, in the Christian congregation; *my* order is the order of Luke, the sacred historian, —the *natural order*,—the order in which he speaks of them in his narrative. In speaking of the GOSPEL, which Peter preached; all the teachers of the current reformation contend for the order of its items, as given by Luke. Why not also, for his order of exercises in public worship? I am aware that, to *some* persons of *some* acquirements, to sustain this order, it would have been more definite and satisfactory if the sacred historian, before the substantives of Acts ii. 42., had supplied the numerals, *first, second, third* and *fourth:* but if I mistake not, to the well taught, intelligent teachers of the word of favor, not so—to them it is as definite as it stands.*

"We say, *every exercise in its own proper order.*"

* "Should I, however, mistake in this conclusion; and any intelligent teacher, after considering well this passage of scripture, and all our reasons for the doctrine deduced, offered in this discourse, think differently—think it not sufficiently sustained; we have other reasons in store: and they shall be forthcoming on the following conditions: That he write and have published a discourse, with his objections prefaced or appended, taking for his text, Acts ii. 38., or some other passage of the New Testament; the object of which shall be to prove, *that in Heaven's order, faith precedes reformation; reformation, immersion; immersion, remission of sins; remission of sins, the Holy Spirit; and the Holy Spirit, eternal life.* This done, and I pledge myself to him, and to the public, by the same reasons, or by as many and as good reasons, as he sustains *this*; I will, in an essay reviewing him, sustain *that;* or, as a logician, die in the attempt.—*Expiandi ardem est.*"

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The discourse then concludes with a glowing picture of the advantages and appropriateness of the exercises and that order of them for which it pleads.

The apostacy from primitive Christianity is undoubtedly characterized as much by a departure from the simple and significant acts of public worship attended to by the first Christians, as by its substitution of human opinions for the gospel of Christ. Upon the subject of the acts of public worship our author has certainly furnished some excellent remarks, and has we think fairly established his position that the exercises enumerated are of divine authority, and perfectly congruous with the Christian institution. We may add that the whole discourse is written in a very plain, perspicuous, and pleasing style.

There is one favorite point, however, on which we dissent from the respected author of this discourse, viz. respecting the *order* of the exercises. We do not object particularly to the order itself: on the contrary, we could agree that such an arrangement of the exercises would be very proper, and perhaps as good as any other. But we object to the doctrine that this precise order is positively established by divine authority. We have supposed this matter to be left in a great degree to the wisdom of the churches, and susceptible of being lawfully changed or modified according to circumstances; in other words, we think that we do not need a law upon the subject, and that no such law can be satisfactorily deduced from the New Testament.

We do not need such a law, because,

1. If the churches attend to the same exercises and keep the same ordinances, whether they all attend to them in the same precise order or not is of little importance, and in any case is capable of being arranged by themselves. They can "mind the *same things*," without attending to them in the *same order*.

2. It is possible to worship God both "in spirit and *in truth*" without a precise order of exercises. Certainly when Jesus said to the woman of Samaria, "You worship you know not what—but the time is come when the *true* worshippers shall worship the Father in spirit and in truth, for *such* are the worshippers whom the Father requires—God is spirit, and they that worship him must worship him in spirit and in truth," his language must be understood as referring to that *spiritual* worship, founded upon *true* and consistent views of the *divine character*, which was to be rendered under the new institution, rather than to any *precise order of exercises on the Lord's day*.

3. The exercises *do not stand to each other in the relation of cause and effect*.

This, as it regards the *principles of the gospel*, is an important reason for *their* order, as we can easily perceive. For immersion, as the means through which we enjoy remission of sins, must *necessarily* precede the knowledge of forgiveness; and reformation, for the same reason, must *necessarily* precede immersion. Again, as "without faith it is impossible to please God," and indeed without it no religious principle or obedience whatever can exist, so faith *necessarily* goes before reformation, immersion, and forgiveness; and the atonement of

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the Lord Jesus Christ as the procuring cause of our salvation, *necessarily* precedes the whole. They stand, therefore, to each other, so to speak, in the relation of cause and effect, by the appointment of God; and their use is at once destroyed by any other arrangement. Hence it is as useless to immerse without faith, as it is vain to expect salvation in any other name than that of Christ.

But in this respect the exercises of public worship bear no analogy whatever to the principles of the gospel. To be sure it was *necessary* that the new converts should *first* "attend to the teaching of the apostles." But why? Not because it was 'comely, or beautiful, or apposite, or congruous with the genius of our holy religion;' but simply because they were ignorant of the existence and nature of the institutions of Christ, and would not have known that "such things were" at all, except through the teaching of the apostles, it being the business of the latter after converting men to 'teach them to observe the things commanded.' Hence they attended to "the teaching of the apostles" *first*, not on the Lord's day merely, but "*daily* in the temple," Acts ii. 46. and "from house to house," where the apostles "ceased not to *teach* and preach Jesus Christ." Acts v. 42. Hence also Luke places *first* "the teaching of the apostles." All this, then, is "Heaven's order"—it is the "natural order" of *cause and effect*—which is HEAVEN'S ORDER BOTH IN NATURE AND IN RELIGION. We too then say, every thing "in its own proper order"—the cause always before the effect.

No one can prove, however, that the *regular reading* of the scriptures, and teachings, and remarks of the *brethren* in the church on the *Lord's day*, bears the same relation to the exercises of worship as did this "teaching of *the* apostles" which gave origin to these exercises. It does not originate them—nor is "the breaking of the loaf" the effect of attendance upon "the fellowship"—neither is it the cause of "the prayers." And who will attempt to show that "the breaking of the loaf" will not have the same *meaning* and *influence*, and be *equally profitable before* the fellowship as AFTER it? Who will say that "the prayers" will not avail as much BEFORE "the fellowship," and "the breaking of the loaf," and the reading of the scriptures, as *after* them? Each exercise is perfect and complete in itself, and equally efficacious and significant in any position, and therefore we do not need any divine law prescribing the order of these exercises, for this could add nothing to them and would be perfectly useless.

And in the next place we have no such law, because

1. *It would be incompatible with the genius of the Christian religion.* This religion is conspicuous for its simplicity, the fewness of its ordinances, and the spirituality of its character. By means of a few simple facts, commemorated by its institutions, it influences the human heart to love; and in a few general precepts teaches that obedience which is pleasing to God and profitable to men. The actions to which it prompts, like those dictated by nature, proceed from the heart, and are equally unconstrained and unaffected. Systems and theories indeed, ordinances, sacraments, and ceremonies of human

invention have been the bane of Christianity. In the New Testament its simplicity is not impaired by *unnecessary bye-laws*, nor its "liberty" abridged by *rigid forms*. Hence the minutiæ relating even to its important institutions are left to the judgment of those who administer them, and we are not directed in what posture we should partake of the Lord's supper, nor how we should be immersed, nor how many hours of the Lord's day we shall spend in public worship, nor what particular hours—neither have we prescribed the order of that worship.

2. *Paul in his first letter to the Corinthians, when treating of the acts of worship, and the exercise of the various gifts of the disciples, a place where we might expect to find such a law if it existed, does not prescribe any order of worship.* On the contrary, after reproving their practice of speaking several at a time and in foreign tongues without an interpreter, as in chap. xiv. 23., "If the whole congregation be come together in one place, and all speak in foreign languages, and there come in unlearned persons, or unbelievers, will they not say that you are mad?" After showing the superior benefit of prophecy and stating that they "may all prophesy *one by one*," he gives the direction, "Let all things be done to edification"—and, "Do all things decently and in order"—this phrase, "in order," evidently referring to their custom of speaking confusedly together, and not at all to any systematic arrangement of the acts of worship.

3. *The order of the words in Acts* ii. 42. *does not necessarily denote the order of the exercises.* The writer of the discourse before us lays upon the order of the words in this single passage the great stress of his argument for the order of the exercises,* and takes it for granted that Luke in this verse intended to teach two things—1st. the exercises themselves by the words; and 2d. the order of the exercises by the order in which these words are arranged. The first we admit in part; as to the latter, we cannot for our part imagine Luke to have had this intention. Such a double meaning, such a scrupulous exactitude of adaptation would not, we think, comport with the character of the writers of the New Testament, as such, any more than a prescribed form of worship would with the Christian Institution itself. They did not trouble themselves with theories. With them religion began

* In the 4th reason it is observed that "if Acts ii. 42. do not express the prominent exercises and the order of them, no other passage does express them in all the New Testament." It is, then, upon this single passage that our author depends for his view of the exercises and their order, as others rest upon the 38th verse of the same chapter for the "ancient gospel" and the order of its "items." He observes also in a note; "We have other reasons in store, and they shall be forthcoming on condition that the objector write and have published a discourse, taking for his text Acts ii. 38. or some other passage of the New Testament, to prove that in *Heaven's order faith precedes reformation; reformation, immersion,*' and so on. This is a fair challenge—but where is a logician to be found so chivalrous as to stake *his life* and fortunes upon such slender ground? If not among those who really take such a *microscopic* view of Acts ii. 38., we do not know—unless, indeed, such a champion could be found among

"*The light militia of the lower sky:*"

amongst whom we are told there are *Sylphs* who can balance themselves upon the point of a bodkin, and *Funambulists* who can dance upon a single hair.

We may add that we too have additional reasons, and we *might* say they should be forthcoming, provided the objector write and publish a discourse, taking for his text the book of Job or some other book of the Old or New Testament, to prove that——2 and 2 make 4. But we *do not* give such a challenge, for we prefer to look at the scriptures with our natural or unaided eyes, rather than through either a microscope or a telescope.

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as a matter of *fact* and ended as a matter of *practice*. They used the unstudied, unpremeditated language of truth, and both their words and the order of them varied according to the circumstances by which they were surrounded. Hence a precise and determinate order, an accuracy of arrangement, and a regularity of system, are matters which we do not find in the language of the New Testament, and which would not be consistent with the unaffected and artless simplicity of its immediate authors. If at any time, therefore, we should succeed in forming a theory founded upon the mere arrangement of words, whether this theory be true or false, we are certainly entitled to claim the whole *honor* of it ourselves, and do not need to father it upon either the apostles or evangelists;—it cannot be their offspring—to them it has no resemblance. "He that has a dream," therefore, "let him tell a dream, and he that has my word let him speak my word faithfully. What is the chaff to the wheat? says the Lord."

From the passage quoted from the discourse, p. 88, our author seems to have been led to this view of Acts ii. 42. by the circumstance that some have built a theory of the "ancient gospel" upon the order of the "items," as they are called, in Acts ii. 38. But a "castle in the air" is not rendered any more secure by being built upon a "castle in the air." For in truth even the "items" themselves of the "ancient gospel" are *not found in Acts* ii. 38. *Faith* is not there—*eternal life* is not there—not to speak of the imposition of hands—the resurrection of the dead, and eternal judgment, which *Paul* ranks among the *first principles of the doctrine of* CHRIST, though we grant they have not yet attained to the honor of being "items" of the "ancient gospel." Neither, indeed, are *all* the exercises of worship found in the 42d verse; for the exhortations and teachings of the brethren (certainly not *always* apostolic) are not there; nor the important exercise of "teaching each other in psalms, hymns, and spiritual songs;" nor the preliminary prayers, which our author himself admits as part of the exercises of public worship. With regard to the 38th verse, however, it will be said that *the circumstances* rendered it *unnecessary* or *improper* for Peter to mention faith; and so it may be said of the other omissions. Be it so. And what then is *conceded?* That *other* "circumstances" obtained—that *other purposes* were in view, and that neither Peter nor Luke were delivering in said verses, the one his theory of the "ancient gospel," and the other his "exercises and order of exercises" for the Lord's day; which day he does not so much as mention. For if they had been delivering such theories and arranging such "items" and exercises, they *would not have omitted* such important and essential matters. The mention of them in order would have been not only *proper*, but absolutely *necessary*. And we conclude that if *they* did not intend to deliver such theories in said verses, *we* are not authorized to use either of these verses for this purpose.

Further; *the order in which words occur does not always designate the order of the things for which the words stand.* The collocation or arrangement of words is very arbitrary and uncertain. It is only the *expressed* or *certainly ascertained* intention of the writer which can

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give a meaning to the order in which he may be pleased to enumerate the things of which he speaks. This intention we think cannot be ascertained with regard to Acts ii. 42.—it certainly *is not expressed.* The order of words is often changed by writers to avoid alliteration, or to escape a periphrasis—to attain a climax, or for the sake of euphony, or to give emphasis or conspicuity to a particular word. In the use of this liberty the writers of the New Testament do not always express the same things in the same order. Thus in Heb. xii. 22—24. "Jesus the mediator of the new institution and the blood of sprinkling" are placed *last.* Again, in chap. vi. 1. reformation is placed before faith; as it reads, "Not laying again the foundation concerning reformation from dead works and faith towards God." And, to bring our remarks to a close, if it were the rule, that the order of words should always give the order of things, the passage which reads, "Having our hearts sprinkled from an evil conscience and our bodies washed with pure water," would involve the conclusion that a good conscience is obtained *before* immersion—and a "christian experience" would become necessary as a prerequisite to baptism.

We too, "having now offered six reasons" for dissenting from the doctrine that we need a law for the order of the exercises, and have such a law in Acts ii. 42., consider, of course, that our views are "sustained." The reader, on the other hand, may imagine that neither of us is right. He will please remember, however, that, as has been already observed, we could agree with our beloved brother Emmons in the order which he approves—we only object that this order should be considered as of divine authority.

R. R,

The following "Sketches of the Life of Thomas Paine," taken from the "Christian Observer," exemplify the causes and the tendencies of infidelity. From several histories of Thomas Paine, founded upon documents of the most authentic character, written by Mr. Chalmers, Mr. Oldy, and others, and published during his life-time, when the circumstances were recent, and the witnesses of his conduct living, the depravity of his character can be fully corroborated. It is said of him that "before the 38th year of his age he had shown himself a bad man in almost all the relations of life. In his dealings with men he was a cheat and a swindler, as may be seen in his conduct at Dover, Sandwich, and Lewes: as a trustee he was faithless and fraudulent; as a tradesman, extravagant and negligent; as a debtor, insolvent and fraudulent; as a husband, tyrannical, cruel, and brutal; as a son, ungrateful and undutiful; as a servant of the public, a betrayer of his trust." And no marvel: the tree of infidelity not only *springs* from *such fruit*, but *bears the same* BY NATURE, whatever delusive appearances may be produced by its having engrafted upon it a few sickly scions of "moral philanthropy" or the doctrine of "circumstances."

R. R.

SKETCHES OF THE LIFE OF THOMAS PAINE.

THOMAS PAINE was born at Thetford, in Norfolk, England, in January, 1737, and was educated at the free school of that place. In 1759, he settled at Sandwich as a stay-maker, to which trade he had been brought up, and married Mary Lambert, who died the following year, it is alleged by some, in consequence of a premature birth caused by his ill usage. In 1761 he obtained a

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place in the excise at Thetford, from which he was dismissed for some irregularity, but was subsequently restored. In 1768 he was acting as an exciseman at Lewes, where he lived with one Samuel Olive, a grocer, who soon after died. In 1771 he married Olive's daughter, Elizabeth. In 1774 he was again dismissed from his office on a charge of fraud, and all his efforts to regain his situation proved ineffectual. His affairs soon fell into such disorder that his property was sold to pay his debts. In May, of the same year, he and his wife, whose life he is said to have rendered miserable by neglect and unkindness, separated by mutual agreement. He went to London: but not obtaining suitable employment there, probably in consequence of the loss of his character, he resolved to try America. He arrived at Philadelphia in April, 1775. Here he became a violent partisan of the colonial cause, and commenced his career as a political writer. One of his publications, entitled "Common Sense," was marked by a singular degree of natural acuteness; and being well adapted to the state of feeling which then prevailed in America, it gained him much celebrity, and produced an extensive and powerful effect, in deciding the public mind in favor of independence. Paine now rose into consequence. His writings were rewarded by Congress with a sum of money; and in 1777 he was appointed Secretary to the committee for Foreign Affairs. Here he was soon found guilty of a breach of trust, and was ignominiously expelled from his office. After a time, however, he succeeded in procuring the inferior employment of clerk to the House of Assembly to the state of Pennsylvania. When the war ended he sunk into obscurity; and for five years little is known of him, except that, from a letter which he wrote to General Green, he appears to have been very desirous of coming to England in order to excite disturbances there. It was not, however, until 1787 that he revisited this country. At first the state in which he found men's minds afforded him little prospect of success. But as the French revolution proceeded, the unusual ferment which it caused, not only in France, but throughout Europe, greatly raised his hopes. In 1789 he had been arrested for a debt of £700, but having been released from prison by the intervention of the American house of Claggett and Co., he went over to Paris to take a nearer view of the scenes which were then acting there. Animated by the spectacle, he returned to London, where he became extremely active in spreading revolutionary principles. In 1791 Paine published the First Part of "The Rights of Man"—which was followed, in 1792, by the Second Part, both containing direct and very powerful excitements to rebellion and revolution, supported by a style of reason well calculated to delude the ignorant, and to swell the ranks of the turbulent and disaffected. The good sense of the country at large, however, was not to be thus imposed upon; and instead of producing its designed effect, this work appeared to serve the purpose of rousing the loyal spirit of the people, and rallying them around the throne and the altar. A prosecution was instituted against Paine; but, afraid of the issue, he quitted the kingdom and repaired to France, having narrowly escaped arrest at Dover. He had previously been elected by the department of Calais a member of the National Convention, and he palliated his evasion by alleging the necessity he was under of attending his duty at Paris. He was tried before Lord Kenyon, and found guilty by the jury without a moment's hesitation. The Attorney General read in court a letter from Paine, addressed to him. It was filled with gross insults on the king; and it denounced vengeance on the judge and jury, should he be found guilty. Not surrendering to meet the award of court, sentence of outlawry was passed upon him. Paine did not long fill his seat in the French Legislature. Having been in some measure identified with the Brissotine faction, he shared its fate; and in December, 1793, was thrown into prison, where he was seized with a fever, brought on as it is said by intemperance, and thus escaped the guillotine. He was released from prison on the death of Robespierre, and invited to resume his seat in the Convention; but all his attempts to attract public regard in France proved abortive. He turned his attention, therefore, once more to England; and perceiving that the chief obstacle to revolution in

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this country arose from the influence of Christianity, his efforts were now directed to the object of bringing the Scriptures into contempt. With this view he composed and published "The Age of Reason," the First Part of which appeared in 1795, and the Second in 1796. Paine himself was beyond the reach of our courts of justice, but the publisher of the libel was prosecuted and convicted. Mr. Erskine, now Lord Erskine, conducted the prosecution; and his speech on the occasion ranks deservedly high among the most splendid effusions of forensic eloquence. After his liberation from prison, Paine had been received into the house of Mr. Monroe, then the American Ambassador at Paris—afterwards President of the United States. But his habits of intoxication rendered him a very uncomfortable inmate. He continued to reside in France for some years longer, neglected and contemned. But in 1802, having received an invitation from President Jefferson, he repaired to America, where he spent the remainder of his days. He was accompanied by a Madame Bonneville and her two sons. This woman he had seduced from her husband, in whose house he lived, and whose hospitality he thus repaid. In June, 1809, this unhappy man died at New York. It is during this period of his residence in the United States, that we have the most authentic accounts of the private life of Paine; and little more seems necessary to convince us of the real source of his infidelity, than the perusal of these details: "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved."

He lodged for a time with a Mrs. Dean. "Mrs. Dean," says Mr. Chetham, "with whom I have conversed, tells me that he was daily drunk at their house; and that in his few sober moments he was always quarrelling with her, and disturbing the peace of the family. She represents him as deliberately and disgustingly filthy. It is not surprising, therefore, that she importuned her husband to turn him out of the house; but owing to Mr. Dean's predilection for his political writings, her importunities were, for several weeks, unavailing. Constant domestic disquiet very naturally ensued, which was increased by Paine's peevishness and violence. One day he ran after Miss Dean, a girl of 15, with a chair whip in his hand, to whip her; and would have done so, but for the interposition of her mother. The enraged Mrs. Dean, to use her own language, "flew at him." Paine retreated up stairs into his private room, and was swiftly pursued by his antagonist. The little drunken old man owed his safety to the bolts of his door. In the fall of the year Mrs. Dean prevailed with her husband to keep him in the house no longer." He then went to live on his farm.

Being now alone, except in the company of the Bonnevilles, of whom he took but little notice, he engaged an old black woman, of the name of Betty, to do his work. Betty lived with him but three weeks. She seems to have been as intemperate as himself. Like her master, she was every day intoxicated. Paine would accuse her of stealing his New England rum, and Betty would retort by calling him an old drunkard. Often, Mrs. Dean informs me, would they both lie prostrate on the same floor, dead drunk, sprawling and swearing and threatening to fight, but incapable of approaching each other to the combat. Nothing but inability prevented a battle.

He afterwards removed to different families; but in all of them he appears to have acted not only in the most disgusting and offensive, but in the most unprincipled manner, paying the debts which he contracted for his board and lodging only when compelled to do so. He lived five months with a Mr. Jarvis, a portrait painter. At this place he was not so constantly intoxicated as formerly; and though frequently falling into violent passions, Mr. Jarvis appears to have successfully studied the means of calming his rage. Still he was comparatively unimproved, and would occasionally sit up at night tippling, till he fell off his chair. In this posture and plight he would talk about the immortality of the soul. One day, as he was sitting with a volume of the Age of Reason before him, a maid servant took it up and began to read: Mr. Jarvis instantly seized the book out of her hand; upon which Paine rose up angrily,

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and asked why he did so. Jarvis professed his fear that the girl, whose character was then excellent, would become corrupted in her principles by that book; in which case, he added, she may cheat me, rob me, and be undone. They had now reached the window, and Jarvis pointed out a black man to Paine, as a striking instance of the efficacy of Christianity to enlighten and reclaim the ignorant and immoral. The man, it appears, had been a notoriously bad fellow, without any sense of religion, or even of common moral feeling; but he had since been truly converted, and had gained the character of a sincere Christian by his upright and excellent conduct. Paine had no answer whatever to make, but, "Pshaw! I had not thought you were such a man." He saw, added Jarvis, the fact, and it was unanswerable.

[TO BE CONTINUED.]

Opinion of the Waldenses on the article of Baptism.

THE readers of the Harbinger are no doubt familiar with that valuable work, "The History of the Christian Church, by William Jones"—of which the *third American* from the *fourth London* edition was published some years since by E. A. Smith, and in which this esteemed author has conclusively shown that there were, in all ages of the apostacy, persons who opposed the corruptions of the Roman See, who contended for the faith once delivered to the saints, and constituted the true church of God. In his interesting account of the Waldenses he established a point which has been extremely galling to the Paidobaptists, viz. —*that the general and prevailing sentiment of these persecuted followers of Christ was entirely opposed to infant baptism.* A Scotch Presbyterian clergyman in 1819 had the temerity to attack the author upon the subject, through the medium of the Evangelical Magazine, published we think at Edinburgh. The latter drew up a defence, which was sent to the editor of said Magazine, and published at the same time in the New Evangelical Magazine, vol. 6. So completely was the clergyman overthrown, that although Mr. Jones challenged him to the fullest investigation of the points at issue through the medium of the same journal through which the attack was made, he was glad to drop the matter.

In his late work, entitled "Lectures on Ecclesiastical History,"* Mr. Jones has entered more fully into the subject at issue, and has furnished some additional testimony. From the appendix to Lecture XLIX. we extract what follows. R. R.

"As this has been a subject of dispute in a certain quarter, and pains have been taken to persuade the public that the author of these Lectures has not given an unbiassed representation of what the Waldenses maintained and contended for, he submits to the reader's judgment the following quotations from Catholic writers who were not likely to misrepresent them; and for the convenience of the mere English reader, a translation of each extract is annexed.—The extracts numbered 1, and 2, are taken from "The Book of Sentences of the Inquisition of Toulouse," from the year 1307 to 1323; the others speak for themselves.

* *A most valuable work, in two vols. 8vo., now for sale by Mr. William Jackson, New York.*

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1. *Lib. Tholos. ut: sup.* 176. Culpe personarum immurandarum. Item quod baptismus aque factus per ecclesiam pueris nichil valebat, quia pueri non consenciebant ymo fiebant.

2. 68. Item. Audivit verba et predicationem Petri Auterii et aliorum hæreticorum et aliquos errores expresse ab eis.....quod nullus baptismus valebat aliquid nisi quem ipsi dabant.

3. REINERI SACENON. *contra Waldens. cap.* v. *De Sectis Modernorum hæreticorum.* Leonistæ omnia sacramenta ecclesiæ damnant. Primo, de baptismo dicunt, quod catechismus nihil sit. Item, quod ablutio, quæ datur infantibus nihil prosit.

4. *Cap.* vi. *De nominibus sectarum.* Ortlibenses in sacramentis omnibus errant. De baptismo enim dicunt, quod nihil valeat, nisi quantum valeant merita baptizantis. Parvulis vero non prodest, nisi fuerint perfecti in secta illa.

5. ECKBERTI *adversus pestiferos fœdissimosque Catharorum (qui Manichæorum hæresin innovarunt) damnatos errores ac hæreses. Serm.* vii. *Contra quartam hæresim de baptismo parvulorum.* De baptismo parvulorum dicitis quoniam inanis est, et quod neque illis prodest ad salutem, neque aliquibus qui non sunt ejus discretionis ut possint credere, aut per se ipsos gratiam baptismi postulare. Confirmatis autem, ut æstimo, errorem istum auctoritate evangelici sermonis, quem locutus est Dominus, Mat. xxviii. 19, 20.

6. EBRARDI *contra Waldens. cap.* vi. *Quod pueri nondum loquentes baptizari debeant.* Iterum, objiciunt illud, quod diximus, Qui crediderit et baptizatus fuerit salvus erit. Mark xvi. 16. Qui *crediderit*, dixit primo, et postea baptizatus fuerit. Primo ergo oportet credere, quam baptizari. Ergo et puer, qui non credit, nec credendi habet intellectum, baptizari non debet, quousque rationem habeat: Sicut cæcus a nativitate, de quo dixerunt parentes ad scribas, ætatem habet, pro se loquatur. Joan. ix. 21. Pro se ergo loqui debet, qui vult baptizari. Ad quod respondemus.

1. Also that baptism by water, administered by the church, was of no use to children, because the children, so far from giving their consent to it, cried at it.

2. He heard the words and preaching of Peter Auter, and other heretics, and some errors expressly from them; (among others) that no baptism was availing but what they themselves administered.

3. The Leonists condemn all the sacraments of the church. First, as to baptism, they say that the catechising is all nothing. Again, that the ablution which is administered to infants is of no use.

4. The Ortlibenses are in error about the sacraments; for of baptism they say that it is unavailing, except as far as the merits of the person who administers it avail. And to infants it is of no use, unless they are afterwards completed in that sect.

5. Eckbert, in his seventh discourse against the pestilent and most foul and damnable errors and heresies of the Cathari (who revived the heresy of the Manichees,) against their fourth heresy on the baptism of infants, says, "Concerning the baptism of infants, you say that it is useless, and that it profits them nothing towards salvation, nor any others who are not of such discretion as to be capable of believing, or of seeking the grace of baptism for themselves. And you support, I apprehend, this error by the authority of the language of the gospel spoken by our Lord, Matt. xxviii. 19, 20.

6. *That children, before they speak, ought to be baptized.* Again they object to that passage which we have quoted, "He that believeth and is baptized shall be saved," Mark xvi. 16. He that believeth, it says first, and afterwards, is baptized; wherefore it is necessary first to believe before being baptized. Consequently, a child who does not believe, and possesses not the capacity of believing, ought not to be baptized till he does possess that capacity. As the man, blind from his birth, of whom his parents said to the Scribes, "He is of age, let him speak for himself." John ix. 21. He therefore ought to speak for himself who would be baptized. To which we answer, &c.

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7. Ermengardi *contra Waldensium sectam cap.* xii. *De sacramento baptismi.* Dicunt etiam hæretici, quod nulli, nisi proprio ore, et corde hoc sacramentum petat, potest prodesse. Inde adducentes hunc errorem, quod parvulis baptismus nihil prosit. Sed nos, &c.

7. These heretics say, moreover, that this sacrament can be of no use to any but those who seek it with their own mouth and heart. Hence, drawing this erroneous conclusion, that baptism can be of no advantage to infants. But we, &c."

From the Primitive Christian.

ORTHODOXY ABOUT A CENTURY AGO.

Extracts from a Serious Reply to the Rev. John Wesley, *by* Gilbert Boyce, *a Baptist.*

"Upon the whole, I may safely, and without erring, conclude that, let a man pretend to what he will, 'tis certain he can never be led by the *Spirit* of God who is not led by the *Word* of God: for the Word and Spirit are one, and agree in one: they speak the same thing. Whosoever, therefore, opposes and contradicts the Scriptures, opposes and contradicts the Spirit. The Spirit doth not say and unsay—hath not said one thing by the Apostles, and another by the *Methodists*. No, no; he cannot be guilty of self-contradictions; therefore whoever are led by the Scriptures are led by the Spirit; for the Scriptures are the divine breathings of the Spirit of God. And whatever *secret whispers* any one may pretend to have as an *overplus*, if those whispers contain any thing in them which is contrary to the plain spoken words of the Scriptures, they are not the whispers of God's Spirit, but of the Devil. Every man, therefore, ought to be very careful how he entertains a whispering spirit.———

"Thirdly—Baptism is necessary to penitent believers to *entitle* them to the promise of *forgiveness of sins*, which is freely given to all such, through the redemption which they have in Christ, through his precious blood, according to the riches of God's grace. Ephes i. 7. Accordingly St. Peter says to his new-made converts at Jerusalem, '*Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins.*' Acts ii. 38. It ought to be observed that remission of sins is not promised to repentance only, but to repentance and baptism. The Apostle seems to make baptism as necessary as repentance, to entitle them to the promise—not to either of them singly and separately, but to both conjointly. Therefore, it appears plain that baptism is to be an inseparable companion with repentance, as faith is to be with them both, in order to receive the promise. If any man will be so venturous as to cast out baptism from the above text, and declare remission of sins to repentance only, I may, by the same authority he can produce, cast out repentance, and declare remission of sins to baptism only. But I will only add the case of *Paul*, which seems plainly to confirm the necessity of baptism to entitle penitent believers to the promise of forgiveness of sins. Acts xxii. 16. *Ananias* undoubtedly understood the necessity of baptism to answer its designed end, or he would not have expressed himself in such terms. Now suppose the three thousand mentioned in Acts ii. 41. and Paul in the above text, had objected against and refused to have been baptized, would they, think you, have been received as members of the church of Christ? Would the Apostles and the rest of the brethren, the church, have admitted them into fellowship with them? Or would they without such admission and baptism, have received remission of their sins? If not, then what I have said of the necessity of baptism under this head is just and right. Therefore if it was so in the Apostles' time,

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it must be the same, the very same in our time; and I appeal to you, sir, and every serious knowing christian, for a decision on this point.

"Fourthly—Baptism is also previously necessary not only to entitle penitent believers to the promise of forgiveness of sins, but also to the promise of receiving the *Holy Ghost*, Acts ii. 38. as above cited. Nor do we certainly know of any one person besides Cornelius and his friends, that ever received the Holy Ghost before he was baptized. As to the wild enthusiastic notions of some about their having received the Holy Ghost, I am sure no wise and judicious Christian—no sober, thinking person, will pay any regard to them.

"Wherein may we not this day expect to receive remission of sins and every spiritual blessing in the same way, or in using the same means as they were wont to do in the days of the Apostles? Why not? Do you know of any man who lived in the Apostles' days who received remission of sins, &c. before he believed, repented, and was baptized? Or can you show me any promise that God has made that it ever should be so in any age of the world? If not, what reason have you to think it is so now? Have a care that you are not led by an *enthusiastic spirit.*"

J. M. BARTLETT.

The Providence of God---No. 3.

DEFINITION.

I will say of the LORD, *He is my refuge and my fortress: my God: in him will I trust.*——DAVID.

THE general idea of Divine Providence may be expressed in the periphrasis—The care of God in the preservation and government of the world. Or, it is the superintendence of the Creator over the affairs of the universe.

The idea of *creation*, then, is by no means included. Creation must necessarily precede, since it gives occasion to, both preservation and government. For if nothing were created, there would be nothing to take care of—nothing to superintend. The creation of the world, then, was just what we are accustomed to style it—an *act of creation*, and not a work of providence.

The notion of *miracle* is also excluded. A miracle consists essentially in a sudden change or suspension of what are termed the known or established laws of nature. We can have no idea of a miracle without including such a change or contravention of the regular course of things. On this account, as we have no information of what was the regular course of things before creation, we cannot say, correctly speaking, that even the creation of the world was a miracle. "HE spoke, and it was done—HE commanded, and it stood fast"—but the records of *eternity* are not before us, and we have not the *tongues* nor the *vocabulary* of *angels*. How it may be termed by those glorious inhabitants of heaven who "cannot die," who were "with the Lord in the beginning of his way before his works of old; —when there were no depths nor fountains abounding with water; before the mountains were settled and before the hills"—we know not. In our language we call it CREATION, and cannot consistently with soundness of speech term it miracle. No more can the agency

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termed Providence, which sustains and regulates the universe, be styled miraculous. For a miracle interrupts that very order which this agency preserves, and which by being thus preserved in unvaried regularity through a long succession of ages, has become known as the order of nature. So long, then, as it is one thing to sustain the order of the universe, and another to interrupt it—one thing to enforce a law, and another to break it; so long will the idea of miracle be different from that of the divine agency in the preservation and government of the world.

These distinctions we conceive to be of the greatest importance, and absolutely essential to the correct understanding of the subject. It is not a question of *power;* it is a question of *definition*—of the use of words. If it were a question of power, we could easily grant that there is as stupendous power displayed in *creating* the world, as in any *miracle;* and it could as easily be shown that it requires as great power to *sustain* as to *create* the universe. The creating of Adam *an adult* displayed as much power as would be exhibited in raising a man from the dead—but not any more than is required to clothe the little germ contained in a grain of corn with a *new body*, twelve or fourteen feet high, with its tassel, its silk, its ears, and its shining leaves. Any one of these is just as *possible* as another, and no one of them is a whit more wonderful than another, if power were the question. But it is simply the application of terms. The first we call creation—the second, a miracle—the third, the providence of God, who gives "to every seed its own body." It is necessary, in order to avoid confusion of ideas, to employ these terms in their legitimate signification.

Further: when we thus distinguish between creation, miracles, and providences, we do not thereby exclude from the latter the idea of Divine interference, any more than from the two former. The hand of the Almighty is indeed displayed in all, and in one as much as in another. In the former, indeed, his purposes may be more *suddenly* accomplished, but not more *certainly*, nor in many cases more *unexpectedly* than in the latter. The mode and means of action may be different, but there is an agent in all, and that agent is the same. It is very unreasonable to suppose that every Divine interference must of necessity be miraculous—that a Creator is not required to sustain those very laws whose operation a miracle for a moment interrupts, or that this momentary interruption is a greater interference than was required to sustain for ages these principles in constant action—that a greater degree of power is needed or a different agent to produce cessation or change of action, than to originate and sustain that action—that it requires an agent to produce an effect by other than the ordinary means; and that none is needed to accomplish as great a purpose by the wise control, direction, and employment of influences with which we happen to be more familiar. It is indeed the very idea and definition of Providence, that it is the *Divine agency* exerted in sustaining and governing the universe. It differs from miracle in this, that its designs are brought to pass *by means of*

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the established laws and through the ordinary channels; while a miracle is the accomplishment of a purpose by other means.

We are indeed fallen upon 'evil days and evil times,' when infidelity and atheism seem to have taken the place of the opposite extremes, credulity and idolatry. Formerly every hero and every hearth—every object of beauty and every element of nature had a tutelar deity. But now the chief wisdom is made to consist in a stupid attempt to explain every thing by referring and restricting it to what are called natural principles, and a still more absurd halting at what are termed secondary causes; as though the mere knowledge of the mode in which a principle acts could explain the principle itself, or as if the idea of secondary causes did not absolutely involve that of a First Cause. And it is most unfortunate that even those who believe in a Supreme Ruler have partaken more or less of the deleterious influence of this vain philosophy, and that they have permitted the foolish wisdom of this world to substitute any unexplained explanation for the power of God; or any unmeaning or undefinable "Nature" for the Deity himself. Such was not the doctrine nor the language of the ancient Christians. With them it was not the mere operations of Nature—the mere clouds, but "God" who gave them "showers of rain from heaven and fruitful seasons, filling their hearts with food and gladness." It was not to any "electric influence" or any "internal heat" they attributed their enjoyment of life; but it was "in God they lived, were moved, and had their being." Nor was it to any concurrence of "secondary causes" they were wont to refer the judgments they witnessed and the deliverances they experienced. These were with them the "wrath of God," the chastenings of "the Lord"—It was "the Lord" who "stood" with them and "delivered" them—who "supplied all their need," and "of whom, and through whom, and to whom" were "all things"—to whom they gave the glory. By the Providence of God, then, we mean His care and superintendance in preserving and governing the world. By the preservation of the world is implied the upholding the being, the powers, and attributes of all created things; and by its government is signified a controlling and overruling power over every thing which is thus upheld.

The subject, therefore, is naturally divided into preservation and government. And as the Divine Being exercises a particular care over certain departments of His universal empire, it will be convenient to make a further division into a general and a special providence, either of which may include preservation as well as government.

How important is it that in returning to the institutions of primitive Christianity, we should return also to that constant dependence upon God for all things, and that deep sense of the unceasing and watchful care and presence of our Heavenly Father, by which the disciples were characterised in the beginning!—Blessed are they who put their trust in Him!—He sustains all things—His dominion is an everlasting dominion, and his kingdom is from generation to generation.

R. RICHARDSON.

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The Christian Preacher's Companion;

OR, THE GOSPEL FACTS SUSTAINED BY THE TESTIMONY OF UNBELIEVING JEWS AND PAGANS.

A volume of 156 pages, with the above title, by the Editor of this work, is now nearly out of press. That its character and object may be understood we subjoin the

INTRODUCTION.

The proposition and the proof must necessarily be homogeneous. Mathematical propositions can only be sustained by mathematical evidence; speculative and abstract truths, by abstract reasonings; matters of fact, or historical truths, by testimony; and supernatural communications, by displays of supernatural power, usually called *miracles*.

A miracle, indeed, may be a question of fact depending upon human testimony; and, so far as it depends upon human testimony, is always credible when that testimony is perfect. On perfect human testimony it must be believed—on the principle, that every effect must have an adequate cause. For should we see a number of persons of sound understanding radically and essentially change their manner of life, and institute a new course of action, unequivocally contrary to their natural passions and well established habits, because of an alleged display of supernatural light and power, submitted to their understanding and their senses, we would be compelled to believe them—or, to admit the existence of an effect without a cause. It will not satisfy a discriminating mind to allege that they only *thought* they saw and heard that which essentially changed their manners and customs of life. This might be plead when testimony is imperfect.

It is admitted that either the eye or the ear, single and alone, of an individual person, may deceive him; or, perhaps, (though it is scarcely admissible,) that they both may in conjunction deceive him, once and again, in reference to an object of both these senses; and, therefore, the wisest and most just code of criminal law ever promulged required *two* witnesses in a case affecting a man's life. It is, indeed, contrary to my experience, and, I presume, contrary to the experience of millions of my fellow-citizens, to have been deceived by an object addressed to the eye and to the ear at the same time. One may illusively at one time hear a sound, and at another see a sight which has no real existence; but that any person, at one and the same time, ever saw a sight and heard a voice unreal, supposes an illusion of two senses, which were I to make my own experience, or that of a million of my contemporaries, a rule of faith, I could never believe. But in a case of so much importance as the belief of a miracle, without weakening our argument, we are able to concede the bare possibility that one or two persons might be deceived in what they saw and heard.

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But we speak of *perfect* testimony—of a large number of witnesses, having ample and repeated opportunities for examination—of the most cautious, rational, and discriminating character—most of them first opposed to the facts which they afterwards believed and reported; and withal, having often two, frequently three, and sometimes all the senses addressed in one and the same miracle.* Such witnesses as these never were deceived; and not to believe them, who, on such testimony, changed their whole course of life, is to admit the chief of absurdities—viz. an effect without a cause!

Such were the twelve Apostles. To allege that these men did not change their lives—that they did not abandon one mode of life and adopt another diametrically opposite in every cardinal principle of human action, is to discredit the whole world, Jew, Gentile, Christian, and Barbarian of every name. And to assume that they were *honest* but *deceived* men, is to assert that there is no certainty in the evidence of sense, any more than in the evidence of testimony; and, consequently, no certainty in the world!

We only allege at present, that the facts of the gospel, however supernatural and marvellous some of them may appear, are nevertheless, on the testimony which is offered, just as credible (to say the least) as the most ordinary events on the best human testimony. Our faith, indeed, primarily rests upon the testimony of Apostles and Prophets—upon those written Records called the Old and New Testaments; but our faith is also corroborated by many things intrinsic and extrinsic of the simple affirmations of Prophets and Apostles; and among those things extrinsic and rather accidental, we rank the concessions, admissions, and statements of the ancient unbelieving Jews and Gentiles.

In the following pages we offer but one argument to the modern sceptics and infidels of every school, drawn from their own church—their own party, which, in our judgment, it will be rather difficult, if not impossible, for them satisfactorily to dispose of. In this little treatise we reason only on the testimony of the enemies of the gospel. If at any time we quote from the Old or New Testament, it is only to show that our opposers, unbelieving Jews and Gentiles, either attest or explain the facts alleged from the historic and prophetic Scriptures.

The design of this brief volume is to furnish all preachers, without respect to sect or party, with so many of the concessions, admissions, and statements of the distinguished original opposers of Christianity on its first appearance in the world, and during the two first centuries, as are of general credit, or of primary importance in reasoning against modern free-thinkers and unbelievers. So that the Bible and this collection of authentic documents will be all that is necessary for any person competent to preach the gospel, to prove it to be true, in the presence of the most learned and talented of the opposers of our faith in Jesus Christ, and our hope of eternal life.

Our plan shall be the following:—

* Such as the five common loaves and two small fishes feeding to satiety five thousand men.

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1. We shall sketch from ancient history, and the works of our most learned predecessors, the prominent outlines of the biography of those unbelievers whose writings we adduce.

2. We shall then faithfully submit their testimony, always giving a fair translation of their words into our own language: or quoting such translators as have been, heretofore, generally admitted.

3. In the third place, we shall point out how many of the gospel facts may be learned or inferred from each witness adduced.

4. And finally we shall sum up the whole, and show how many of the gospel facts and institutions can be gleaned from the most ancient unbelieving Jewish and Pagan writers alone.

The biographical sketches, and the accounts of the works of the witnesses adduced, are taken for the most part from Lardner. The testimonies themselves are quoted directly: we are responsible for all the rest. EDITOR.

QUERIES.

1. Gibbon asserts that the darkness mentioned by the Evangelists as occurring at the crucifixion of our Saviour, is not mentioned by the heathen writers. How is this to be accounted for? A. W. B.—*Ia.*

ANSWER.

He does indeed make this assertion, and wonders why Pliny and Seneca do not speak of it, each of whom have recorded the phenomena of nature—earthquakes, meteors, eclipses, &c. In order to account for it we premise,

1st. That it was not an eclipse. An eclipse of the sun cannot happen except at the change of the moon; and we know that the Saviour was crucified about the time of full moon, for it was at the Passover, which was on the 14th day of the month, and the Jews always commenced their month with the new moon. The phenomenon, therefore, so far as we know, was not produced by a cause which *necessarily* rendered it either general or universal as to the extent to which it prevailed upon the earth.

2d. The phrase used by the Evangelists is the same employed in Luke iv. 25. "Many widows were in Israel in the days of Elias—when great famine *was throughout all the land.*" The language used does not *necessarily* refer to any land except that of Judea.

3d. We have no reason to suppose that the darkness prevailed in any other land than Judea. It was to this land the Saviour's ministry and miracles were confined, and such a phenomenon would have conveyed no meaning to any other people than those amongst whom he was crucified.

We can, then, easily account for such an omission on the part of heathen writers, when we consider the careless indifference with which the polite nations of Greece and Rome were accustomed to regard a barbarous and superstitious people, as they termed the Jews. The difference of language, of manners and customs, of religion, and

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of pursuits, together with the infrequency or total absence of any intercourse between the Jews and the literati of that period, caused them to be but little known; and ignorance of their character occasioned them to be looked upon with prejudice and contempt. But we will hear Mr. Gibbon himself upon the subject, who, when speaking of the circumstances of the times in which the Christian church commenced, observes:—

"By the wise dispensation of Providence a mysterious veil was cast over the infancy of the church, which, till the faith of the Christians was matured, and their numbers were multiplied, served to protect them not only from the malice, but even from the *knowledge* of the Pagan world. The slow and gradual abolition of the Mosaic ceremonies afforded a safe and innocent disguise to the more early proselytes of the gospel. As they were far the greater part of the race of Abraham, they were distinguished by the peculiar mark of circumcision, offered up their devotions in the temple of Jerusalem till its final destruction, and received both the law and the prophets as the genuine inspirations of the Deity. The Gentile converts, who by a spiritual adoption had been associated to the hope of Israel, were likewise confounded under the garb and appearance of the Jews."—Again, "The provincial governors declared themselves ready to listen to any accusation that might affect the public safety; but as soon as they were informed that it was a question not of facts, but of words, a dispute relating only to the interpretation of the Jewish laws and prophecies, they deemed it unworthy of the majesty of Rome seriously to discuss the obscure differences which might arise among a barbarous and superstitious people. The innocence of the first Christians was protected by ignorance and contempt; and the tribunal of the Pagan magistrate often proved their most assured refuge against the fury of the Synagogue." To which he adds in a note, "See in the 18th and 25th chapters of the Acts of the Apostles the behaviour of Gallio, proconsul of Achaia, and of Festus, procurator of Judea"—thus himself referring to the truth of the scripture record.

And even at a still later period he speaks of the younger Pliny (not less eminent and inquisitive than his uncle) as being 'acquainted with the Christians only by name,' and "totally uninformed with regard to the nature of their guilt"—matters which we certainly learn from his letter to Trajan.

It is very evident, then, that those who were thus confessedly ignorant of Christianity, were accustomed to pay no regard to its evidences, or to any miracles or prodigies said to have occurred amongst its advocates. The resurrection of Christ itself, a far more wonderful matter than the darkness, and which, one would suppose, must certainly have challenged the attention of these philosophers, is not mentioned by either Pliny or Tacitus when speaking of the Christians.

The heathen philosophers, busied with their own speculations, did not give themselves the trouble to investigate the claims of Christianity, and it is well known that even the mild Pliny caused tortures and even death to be inflicted on multitudes of Christians while as yet

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ignorant, as he himself says to Trajan, "of the subject matter of punishment or of inquiry." It has indeed been well observed, that "though a man have the best eyes in the world, he can see no way but that which he turns them."

As to Pontius Pilate, however, the case was different with him. Being present in Jerusalem at the time, and an agent in the transaction, the remarkable circumstances attending the crucifixion of Christ were forced upon his observation, and there is no doubt that he sent an account of the whole matter to Tiberius at Rome. To some such record Tertullian certainly refers the Romans when he says in his Apology for the Christians, "At the same time, at noon day, there was great darkness. They thought it to be an eclipse who did not know that this also was foretold concerning Christ. And some have denied it, not knowing the cause of such darkness. *And yet you have that remarkable event recorded in your archives.*" And Lucian also in his Apology, "*Look into your own annals;* there you will find that in the time of Pilate when Christ suffered, the sun was obscured and the light of the day was interrupted with darkness."

We may add, with regard to the account itself, that its truth must appear indubitable from a single consideration—viz. that the evangelists Matthew, Mark, and Luke, who record the fact, wrote their testimonies in order to produce faith, and that no rational person could suppose they would publish in the land of Judea, and but a few years after the occurrence, a false account of a phenomenon which was said to have been conspicuous over the whole land. So great an absurdity would have exposed them to certain and immediate detection, as had it not really occurred the whole people of the land would have known the history to be false. Where could now be found the author who would state that such an occurrence took place at the death of General Washington? Or where a man who could believe such a story? The very circumstance, then, that Matthew published his testimony a few years after the occurrence, and that it was received by those who had it in their power fully to detect every inaccuracy, is proof positive that the occurrences of which he speaks did actually take place.

2. Is it right for a church to observe the Lord's supper without a minister to administer it? E. C.—*Pa.*

ANSWER.

Every body who administers any thing, in so doing becomes a *minister*, in the proper use of this word, which means a servant—one who serves. In this sense all Christians are ministers,—serving and assisting each other in love. As the querist, however, no doubt uses the word in its appropriated sense to signify a "minister of the gospel," an "ambassador of Christ," we might be disposed to ask in turn, How a Christian church can at all admit the claims of such a deceiver? Or how receive him as a member unless he have first forsaken his false pretensions, and become a *reformed* minister? But as this question involves others which would require considerable space, at present we

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beg leave to refer the querist to the 1st vol. of the Mill. Harb, p. 368. Also, to letters on "Order," the first of which is published in the present number.

3. Ought a Christian to connect himself with the various "moral societies" and "benevolent operations" of this age? A. W. B.—*Ia.*

ANSWER.

A Christian ought to be always engaged in benevolent operations. He already belongs to a society which was founded by Him who so loved the world that he gave his only begotten Son that guilty perishing sinners might be saved, and which is based upon principles of the most unbounded philanthropy and benevolence: an institution which has not for its object the removal of one or even a few of the evils which infest the world, or the dissemination of a few scanty and imperfect blessings amongst a particular portion of the human family; but which aims at the destruction of ALL *iniquity*, and is designed to bestow upon the race of Adam, the liberty, the joys, the riches, and the honors of Heaven.

The prudent and devoted Christian, then, should never forget the superior excellence of the gospel of God as *a cure for all sin and all its consequences;* and should seriously inquire whether or not it is possible for his knowledge of evil, or his capacity to remove it—his duties, or his responsibilities to be increased by connecting himself with any institutions merely human. We have many such societies devoted to the removal of the *consequences* of sin—none of them can reach the *cause of it*; and it seems vain and unprofitable for a Christian who is acquainted with a remedy for the cause of all sins, to spend his time in endeavoring to remove the consequences of a few.

It need not be urged that he may still be engaged in the work of the Lord. It is not to be expected—it is not in human nature—it is contrary to experience. Who does not know that when a Christian

"To a party gives up what was meant for mankind"—

when he becomes a zealous advocate of any human institution ostensibly benevolent, whether it be a Temperance or an Abolition Society—whether a Thompsonian or Homœpathic remedial system, his mind is necessarily and unavoidably engrossed in a great degree with the peculiar interests of this system, or this society—his time occupied in perusing the voluminous publications constantly poured forth in favor of its unrivalled claims—his feelings diverted from their usual channel in which they were directed to the general good of men, and made to swell the torrent of agitated waters, which either carries destruction over the land, or at best can be only of partial benefit, and is almost always made a means of private emolument, or the personal aggrandizement of a few unworthy individuals? Who does not know that while his resources, and energies, and affections are thus almost sure to be misdirected, his feelings of universal philanthropy, contracted within a narrow compass and monopolized by a single object, that emotions of passion, dislike, and even hatred towards certain portions or classes of our fellow-men, are insensibly introduced to fill

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the space once occupied by affections of a far higher and more noble character, by feelings which were inspired by divine teaching, and were consonant with the character and the love of God?

Let no one who believes in Christianity presume to imagine that this divine institution is inadequate to accomplish *every good purpose*. It can not only do this, but it can do it in the *best way*. Man, the child of passion, and the slave of ignorance, requires to be divinely instructed as much *how* to do, as *what* to do. In attempting to remove moral evils by any other means than those dictated by Heaven, he creates more misery than he cures. Nor is Christianity to be blamed or supposed incompetent to its object, because a few who pretend to be governed by it, indulge in intemperance or exercise tyranny or oppression. Such find no justification in its precepts. And if it does not acquire dominion over all, can these societies do any better, or as well? Do they furnish higher motives or stronger inducements to duty? Or can an abolition or temperance society judge more righteously or administer rewards and punishments more discreetly, that they should usurp the exclusive privilege of Heaven? *All that can be done by any or all these societies, and far more, can be done by pure Christianity—and in a far better way.*

The Christian, then, should not be diverted from his course; but should imitate God, who causes his sun to rise upon the evil and upon the good. The world may not know nor understand him—neither did they know or understand his Master. To the different parties and societies of the day, to the oppressors and the oppressed, to the zealots for abolition and the advocates for slavery, he can use but the same language—Reform and believe the gospel—excite no political disturbances—enlarge the benevolence of your hearts—"obey magistrates, and be ready to *every* good work;—for the goodness and philanthropy of God our Saviour has shone forth, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

R. R.

For the Millennial Harbinger.

Diffusion of Truth.

Brother Campbell,

AS all your readers may not be apprized of the important movements which are taking place among the Baptists in the United States, I take the liberty to lay before them a brief account of the circumstances which produced them, and a few extracts from some of the papers published by that denomination.

It is well known that the Baptists have been most zealous and efficient auxiliaries to the American Bible Society—that they have

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contributed most liberally to its funds, and that their missionaries have been most eminent for their labors in the translation and dissemination of the Scriptures among the heathen. Among these no one has been more actively engaged than Mr. Judson, who some time since completed a translation of the Scriptures in the Burman language. In this translation, not having the fear either of King James or the Pedobaptists before his eyes, he *translated*, and did not *adopt* the word *baptizo*. The consequence has been that the American Bible Society has refused to aid in printing said Bible, insisting that the system pursued in King James' version of transferring the word instead of translating it, should be persevered in. The Baptists, taking for a motto, "*Thousands for truth, but not a cent for a dishonorable compromise*," have indignantly and very properly rejected such a law, and have with great unanimity seceded from the American Bible Society, and are about forming a Bible Society of their own. From the following extract the same occurrence seems to have taken place in England:—

"How remarkable the proceedings of the Bible Societies both with you and us! Probably by this time you have in New York a Baptist Bible Society. This seems to me a very solemn act before the world, both on the part of the Paidobaptists and our own body. They formerly tacitly acknowledged that they *dare not* suffer the word to be translated; for, truly translated, it would oppose them; and to translate it falsely, is forbidden by their fear of God. On the other hand the Baptists stand before the universe and say, "We can no longer consent to veil the word of God: if we are wrong, correct us; if we are right, we must lead the world so." Universal attention will thus be drawn to the topic, and the investigation must be favorable to the truth."

LONDON. *Am. Baptist.*

As a specimen of the spirit which animates the denomination, I copy the following resolutions adopted by the Baptist church at Deep Run:—

"Whereas, at a recent meeting of the Board of the American Bible Society a resolution was passed in relation to the translation of the Scriptures into foreign languages, by which the interests of the Baptists as a denomination are materially affected, and a portion of God's word proscribed; and believing that the divine command to "preach the gospel to every creature" proceeds upon the supposition that words and ideas would be found in all languages to correspond with the words and ideas in that particular language which the Saviour chose in which to reveal his will to the world; and that the history of faithful expositions or translations furnishes no evidence to the contrary, but much in support of it; as the 2d chapter of the Acts of Apostles will show that they met with no difficulties in making their hearers understand in their own language wherein they were born the wonderful works of God, and as all faithful and impartial efforts which have been subsequently made have been equally successful; and as this resolution places the Baptists in circumstances peculiarly disadvantageous—Therefore,

"1st. *Resolved*, That to transfer, and not to translate, the word *baptizo*, by which the ordinance of baptism is expressed, would, we conceive, be a species of "handling the word of God deceitfully?"

"2d. *Resolved*, That to give the Bible to the heathen in any other form—for example, to transfer the word *baptizo*, or to translate it to sprinkle, to pour, to wet, or to cross, would be to bewilder and misguide the heathen in their duty to God on this point, and to lay the foundation for divisions among them, as with us, which, with all their unhappy consequences, might be entailed on them for many ages to come.

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"3d. *Resolved*, That we will in future support such versions of the Scriptures for foreign distribution only as have the word *baptize* translated.

"4th. *Resolved*, That our beloved brother Judson has acted the part of a conscientious and faithful Missionary of the Cross, in that he has translated the word in dispute, and that we will sustain his translation.

"5th. *Resolved*, That it is expedient to form an American Baptist Bible Society." *Religious Herald.*

As, however, some other "old ecclesiastical words" were retained by the order of King James, the question has very naturally arisen, Why should we not have a fair and correct translation of the Scriptures? The editor of the Biblical Recorder having given an opinion in favor of such a translation, his remarks elicited the following comment from the Journal and Luminary, a Pedobaptist paper, published at Cincinnati:

"So long as a disposition to alter the Bible was confined to erratic sects, such as Campbellites, Universalists, &c. we had no fears. Nothing better could be expected from such a source; but when a great evangelical denomination betrays a disposition to tamper with the English Bible, it is time to be alarmed for the purity of the Word of God."

In noticing this comment the editor of the Recorder makes the following just and sensible observations:—

"The statement in question was made not without due deliberation. After a careful examination of the late proceedings of the American Bible Society, in the various bearings and tendencies in which those proceedings had been presented to view, we gave it as our opinion that the time had fully come when we should have a corrected version of the Scriptures in the English language.—Subsequent consideration, and subsequent remarks chiefly adverse to the measure, have strengthened our first conviction. We are, therefore, prepared now not only to repeat what we have before stated, but to add that what is thus plainly required, will, in our opinion, be accomplished.

"It was our belief at first, and it is our belief now, that the recent measure of the Bible Society, be the motive what it might, was an event in the Providence of God, which called upon Baptists to take a higher and bolder stand than they had ever done before. And this conclusion derives no little weight, in our mind, from the fact that the time has come when the imaginary sacredness which has so long invested translations, must give place to the supreme authority of the original Scriptures. Of the common version we respect the antiquity and the general correctness, but we allow it no authority more than what is due to any other human production. The original is the only sure word of prophecy—the only infallible standard—the only authoritative exhibition of the divine will. Every thing else is human, and necessarily secondary and imperfect. Accordingly, while Roman Catholics cling to their venerated Vulgate, and while modern Pedobaptists adhere, with perhaps no less rigid tenacity, to their Common Version, the great inquiry must now be, and we believe will be, What hath been written by the pen of inspiration?

"Under these circumstances we must be allowed to repeat, that the late attempt of the Bible Society—whether designed or not we do not say—to place the Common Version above the original Scriptures, and to blind the eyes of men by begetting an unauthorized reverence for a merely human production, first convinced us of the fact, that there was a principle in operation which demanded a firm and fearless resistance. Men, if they choose, may cry, 'Heresy'—'Sacrilege'—'Great is Diana of the Ephesians'—but none of these things shall deter us from a free expression of our opinion, and a fearless exposure of what we believe to be wrong."

These occurrences cannot fail to be very gratifying to you who have so earnestly and successfully labored to sustain the institution

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of Christian immersion in these United States. I know, indeed, that you rejoice in the diffusion of truth and knowledge—even when those who spread it pilfer like Mr. Schroebel their arguments and language from your debates and writings not only without acknowledgment, but with misrepresentation and abuse of the person to whom they are so much indebted. For it was you, sir, who had *first* the moral courage to *translate the word* BAPTIZO, and to publish a *correct version* of the Scriptures, not in a foreign or obscure language, or a distant country, but in the English language, and in our own country, and this too in defiance of the unmeasured opposition of Pedobaptists, and their slanderous misrepresentations of a version based wholly upon the labors and decisions of their own celebrated critics. And it is to you, sir, the Christian community owe so much for your public defences both of the institutions of our religion, and of the religion itself.

I cannot but remark how singular the courses which the opposite parties have pursued in relation to yourself. When you adopted a Pedobaptist translation, the Pedobaptists disowned and slandered it—when you published your views upon certain subjects, the Baptists adopted them, and palmed them upon the community as theirs, while they joined the Pedobaptists in abusing the author. The latter have disowned their own bantling, and the former have taken your offspring and adopted it as their own. So that neither party appear yet to have learned that important lesson—the difference between *meum* and *tuum*.

I am happy to think, however, that our Baptist brethren begin to see the reason why the Pedobaptists are so much attached to King James' version. This version has been their only refuge. For so long as the word *baptizo* remained untranslated, just so long they were enabled by sophistry and false reasoning to impose upon the ignorant. It is to be hoped that these brethren will see also with the same readiness the secret of Pedobaptist hostility to you.

How great, indeed, is this hostility! Observe their slanderous assertions—their unfounded insinuations! "So long as a disposition to ALTER the Bible was confined to *erratic sects*, such as *Campbellites*, Universalists, &c." See how, after having first roused the prejudices of the Baptists against you, they now make use of these prejudices in order to prevent the Baptists from giving the Bible to the people in their own language! "*Alter* the Bible" indeed! Who attempted to alter the Bible? Do they think there was no Bible before King James' day? Or do they judge of your "disposition" by their own? Truly it is not difficult to see who has a "disposition to alter the Bible," when it is known that some of *their* versions of the Scriptures into the Asiatic languages have "*to wet*," or a "*watery ceremony*," as the *true translation* of BAPTIZO or its cognates—a word which their own acknowledged critics, from Calvin down to Stuart of Andover, universally admit to mean *immerse*. It is a pity that the Baptists have so long acquiesced in th[illegible] of a version in which this word is not translated. It is this acquiescence which has emboldened the Pedobaptists to take such liberties. Again, mark their distinctive epithets and invidious classifications—"erratic sects, such as Campbellites,

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Universalists, &c." Those who wish to have the gospel as it was at the first, unadulterated by human traditions, must be classed with "erratic sects," and "Universalists."—Those who are determined to follow Christ alone must be branded with the name "Campbellites;" while they who have rendered the word of God of no effect by their traditions, about which they are ever quarrelling and which they can never understand, appropriate to themselves the title "evangelical!"

The great obstacle to the diffusion of truth and knowledge among men has ever been the predominating influence of a few individuals, who have been enabled to say to the tide of improvement, "Thus far shalt thou come and no farther"—men who have made their own opinions the standard of truth and orthodoxy. And this is true in the natural sciences as well as in religion. How greatly has the knowledge of nature been retarded by human theories! And what a melancholy reflection it is, that while the *inductive method*—EXPERIMENT AND THE OBSERVATION OF FACTS, is gradually emancipating NATURE from the thraldom of the schools, that the opinions and traditions of men are still so much regarded in RELIGION! It has, sir, been the worthy object of your ambition to destroy these unhappy influences—which have not only divided and distracted the Christian world, but have concealed the charms and perverted the object of Christianity itself. It has been your aim to fix the attention of men upon the BIBLE alone as the standard of truth, and upon the FACTS of the gospel as the only bond of union. You have applied the *inductive system* to religion. Yet the supporters of the old systems have endeavored to persuade the people that you, like one of themselves, have a system of your own, while you require a "Thus saith the Lord" for every thing essential in religion, and while they have not been able to show a single instance in which you have made your opinions a bond of union!

It is, indeed, "the leaders" of the people that "cause them to err." I heartily wish our Baptist brethren could see this. They have stood up for the Scriptures and the institutions of heaven from "days of old;" yet they permit themselves to be deceived and prejudiced by the same overweening reverence for the opinions of some "great man," and the same obsequious submission to "authority," which influenced the translators of King James' version to transfer the word *baptize*, and obscure its meaning.

By the bye, I have been much amused with the saying of the Editor of the *Episcopal Recorder*, that these translators were of too "distinguished piety" to have any "fetters" imposed upon them by King James. In order to render their "distinguished piety" still more distinguished, and to exhibit the predominating influence of names, and power, and place, and the folly of yielding to such influence, permit me to introduce to special notice a few quotations from a work by an *Episcopalian Clergyman*, Vicar of Tw[illegible] and Ouselbury, Hampshire, England:—

"Of all the qualities which marked the character of James I. King of England, there was none more contemptible than a pedantic disposition, which he had obtained from a narrow, though laborious education. Some school learning he had, the fruits of that unwearied application which is often united

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to mean parts; of that learning he was ridiculously vain. His vanity was much heightened by the flattery he had met with from the minions of his English court. He was eager for an opportunity of displaying it to the whole nation. The opportunity was offered by a petition from the Puritans, for a reformation of sundry articles of the established church. James gave them hopes of an impartial debate, though he mortally hated all the reformers for the restraints they had laid upon him in his Scotch government.*

"In this debate James was to preside as judge; and an assembly of churchmen and ministers met at Hampton Court for this purpose. From judge he turned principal disputant, silencing all opposition by his authority and loquacity, and closed his many arguments with these *powerful* ones:—'That presbytery agreed as well with monarchy as God with the devil; that he would not have Tom and Dick and Will meet to censure him and his council. If this be all your party hath to say, I will make them conform themselves, or else I will *harrie* them out of the land, or else do worse——only hang them, that's all.'

"Great was the exultation and adulation of church-men and courtiers on this occasion. Chancellor Egerton cried out, 'He had often heard that royalty and priesthood were united, but never saw it verified till now.' Archbishop Whitgift carried his flattery still farther: 'He verily believed that the king spoke by the Spirit of God."

Macaulay's History of England, vol. i. p. 5, 6.

This is the Whitgift who is called by FULLER, "The worthiest man that ever the English hierarchy did enjoy."

It was on the same occasion that Bancroft, Bishop of London, falling on his knees, with his eyes raised to——*James*, expressed himself thus:—"I protest my heart melteth for joy, that Almighty God, of his singular mercy, has given us such a king, as since Christ's time has not been."

"Niele, bishop of Lincoln, and Andrews, bishop of Winchester, being at dinner with king James in public, James in this situation had the imprudence to propose aloud this question, 'Whether he might not take his subjects' money without consent of Parliament?' The sycophant Niele replied, 'God forbid you should not, for you are the breath of our nostrils!'

"Andrews declined answering the question, saying, 'He was not skilled in parliamentary cases.' On the king's urging him, he replied pleasantly, 'I think your Majesty has an undoubted right to my brother Niele's money.'

Life of Andrews, Bishop of Winchester.

"The following is a character drawn of king James by Williams, whence it appears that the servile tools† whom James had raised to the highest preferments in the state, bestowed the same tribute of absurd flattery to his memory, as they had fed him with during life.

'I dare presume to say, you never read in your life of two kings more fully parallel amongst themselves, and distinguished from all other kings, than king James and king Solomon. King Solomon is said to be *unigenitus coram matre sua*, the only son of his mother—so was king James. Solomon was of a complexion white and ruddy—so was king James. Solomon was learned above all the princes in the East—so was king James above all the princes in the universal world. Solomon was a writer in prose and verse—so in a very pure and exquisite manner was our sweet sovereign king James. Solomon was the greatest patron we ever read of to church and church-men—and yet

* There were no small reasons for James' zeal for the English hierarchy: many of the prelates complimented him with unlimited power, while the dissenters hampered him with the doctrine of law and conscience.

† Among the forwardest of this worthless tribe was Cecil, afterwards earl of Salisbury, who told him on his coming to the crown, 'that he would find his English subjects like asses, on whom he might lay any burthen, and would need neither bit nor bridle, but their asses' ears.'

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no greater (let the house of Aaron now confess) than king James. And as for his words and eloquence, you know it well enough—it was rare and excellent in the highest degree. *Profluenti et quæ principem deceret eloquentia;* as Tacitus said to Augustus, in a flowing and princely kind of elocution. Those speeches of his in the parliament, star-chamber, council table, and other public audiences of the state (of which, as of Tully's orations, *Ea semper optima quæ maxima*—The longest still was held the best) do prove him to be the most powerful speaker who ever swayed the scepter of this kingdom.'

Rushworth, vol. i. p 160.

"As a specimen of the *pure and exquisite manner* of this *sweet sovereign's* writing and speaking, I beg leave to lay before the reader a few quotations from his *speeches* and *letters*.

"In a speech to the parliament, anno 1610, he informs his subjects, 'that the king's heart is in the hand of the Lord, who can create and destroy, make and unmake; so kings can give life and death, judge all and be judged by none. They can exalt low things, and abase high things, making the subjects like men at chess, a pawn to take a bishop or a knight. And, as it is a blasphemy to dispute what God may do, so it is sedition in subjects to dispute what kings may do in the height of their power.'

Macaulay's History of England, vol. i. p. 61.

"When the same parliament had voted him a less sum than was demanded, he thought proper to decline accepting it, for the following *judicious* reasons: 'Nine score thousand pounds he could not accept, because nine was the number of the poets, who were always beggars; eleven was the number of the apostles when Judas was away, and therefore might best be affected by his Majesty; but there was a mean number which might accord to both, and that was ten, a sacred number, for so many were God's commandments, which tend to virtue and edification.' *Winwood's Memorials*, vol. iii. p. 183.

"To illustrate his *princely elegance* in his literary correspondence, take the following example from a letter to the duke of Buckingham:—'If thou be with me by four in the afternoon, it will be good time; and prepare thee to be a guard to me from keeping my heart unbroken with business, before my going to the progress. And thus God send me a happy and joyful meeting with my *sweet Stenny* this evening. *Sweet heart*, when thou risest keep thee from importunities of people who trouble thy mind, that at meeting I may see thy white teeth shine upon me.' *MSS. in the British Museum*, n. 6987.

"But the style of the queen was somewhat more extraordinary, and in an age and place where flattery was the most current coin, undoubtedly infected the whole court:—

'QUEEN ANNE TO KING JAMES.

'I am glad that our brother's* horse does please you, and that my dog Stennie† does well; for I did command him that he should make your ears hang like a sow's lug, and when he comes home I will treat him better than any other dog.'

'QUEEN ANN TO VISCOUNT VILLIERS.‡

'You do well in tugging the sow's‖ ear, and I thank you for it, and would have you do so still, upon condition you continue a watchful dog to him, and be always true to him.' *MSS. in the British Museum*, fol. 6986.

"A fine courtly style, truly!"

Such was King James I. with all his natural goodness of heart. Such was the monarch of whom *the translators* thus speak in their dedication:—"Great and manifold were the blessings, most dread

* King of Denmark. † Duke of Buckingham. ‡ Duke of Buckingham. ‖ King James.

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sovereign, which it pleased God to bestow upon us when he sent your Majesty's royal person to rule and reign over us!" How could men of such "distinguished piety" fail to keep the "old ecclesiastical words" in obedience to the behest of so dread a sovereign? How could they depart from his "rules," when the Archbishop of Canterbury declared that "he spoke by the Spirit of God"?

Such is the littleness of the great! How great, then, must be the littleness of those who tamely submit to their opinions and prescriptions—above all, in matters of religion! It will be a happy day when men agree to have but one Teacher, even Christ—when all Christians become united in one Lord, one faith, one baptism, and one God, even the Father—when those who glory will glory in the Lord, and strive together for the faith once delivered to the saints, careless of the praise of men and regardless of their frowns. D. A.

Supposing it might be agreeable to the readers of the Harbinger to present them with sketches of some points of church order which have not yet been sufficiently regarded, we will endeavor to do so in a series of letters, the first of which we now lay before them. These are addressed to F. W. Emmons both because of his attainments in knowledge, and that he may have an opportunity when we come to consider the order of the services, of giving any additional reasons for his views of Acts ii. 42, which views we have already noticed. R. R.

Order---No. 1.

R. Richardson to F. W. Emmons.—Letter I.

CHURCH.

Brother Emmons,

During the agreeable intercourse which I enjoyed with you, at the period of your residence in W——, the order of the Christian church was often the subject of our conversation. Our duties at that time, indeed, arising from the care of the congregation committed to us, naturally made this a matter of special consideration.

In our views of this most important subject, I believe we then fully concurred; at least as far as our circumstances permitted us to investigate it. I am not sure, however, but that we may have grown wiser since, and it would be a great pity if we had not, since we have been all the while in the school of the Great Teacher, with Experience as a sort of usher, or, perhaps, more properly, as a commentator; and certainly this same Experience is one of the best lecturers upon truth, whether for commenting or commending, for exhorting or enforcing; and withal most impartial in dispensing her rewards, whether she bestow the pleasing badge of attention and proficiency, or, like a Roman lictor with his *fasces*, arm herself with a rod—that potent weapon which Moses in the olden time wielded with such effect against the Egyptians, and which has been styled "Virtue's Governess" and "Tutress of Arts and Sciences,"—titles which it has no doubt in some sort merited by its peculiar power of *urging forward* in the road

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to knowledge; a power which it always exerts when *properly applied*, for like mechanical powers, it is correctly considered to be a *vis a tergo*, a force from behind, being intended "for the fool's *back*."

I hope, therefore, that with such great advantages, we have grown somewhat wiser, and that we have been rewarded by the medal, instead of feeling the weight of the *argumentum baculinum*, having been content to learn by the experience of others, so that when we have witnessed the unscriptural order, or rather the *scriptural disorder* of some churches, their want of enjoyment, and the consequent disgrace of those who had the care of them, we have been equally profited as the attentive pupils, when their learned pedagogue, strong of arm, has proceeded to exercise the birch upon some delinquent scholar greatly to the edification of the whole school.

Under these expectations, I feel desirous of comparing notes to discover what we have learned, and whether, during the period of our separation, a different experience has taught us differently. I do not speak of opinions or theories of order, which are often as unimportant as they are easily formed and learned, but of matters of practical utility. For it is very certain that things of a practical nature, and this is especially true of the order of a Christian church, cannot be perfectly understood, however simple they may be, without the aid of experience. It is much more difficult, indeed, to attain simplicity than complexity; to be plain, than to be obscure; and as every new discovery in machinery renders it not only more simple, but more in accordance with the true principles of mechanics and the laws of nature, so every thing we learn in Christianity, far from rendering it more complicated, only brings us nearer to the simplicity of truth. The true meaning of the scriptures is often unperceived, because it is too remotely sought. This, as you know, is the common error of our modern preachers who compass sea and land to make out the meaning of a text, which is plain upon the page, just as you have seen a *learned* man search all the dark corners of his apartment for his spectacles when all the while they were upon his own face. Now experience corrects all this, and teaches us that Simplicity and Truth are inseparable companions. Let us then examine the scriptures together, and see if we have changed our views, or have learned any thing more correctly. I will sketch out my sentiments upon the subject, and you will present me with yours; and if you should happen to condemn mine, take care that you give me better instead. I do not, however, think it necessary to enter fully or formally upon the subject of order, since the publication of brother Campbell's late Extra, in which the matter is fully and ably considered, has rendered it quite unnecessary. I will therefore merely sketch certain points and treat of certain distinctions with respect to which we may not be so likely to concur as in the general principles.

Let us then proceed; for though we cannot say truly in the language of our old acquaintance Virgil, "*In molli consedimus herba*"—yet, if you allow me a parody, I can add,

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—Nunc omnis ager, nunc omnis parturit arbos;
Nunc frondent silvæ, nunc formosissimus annus.
Incipiam ego, tu deinde sequere *Francisce*.
Alternis *scripsemus*; amant alterna *lectores*.

And certainly the return of the joyous Spring, brought about by the regular course of things, may well put us in mind of *order*.

As much depends upon making a good beginning, it may be well to consider how we shall commence, and in what manner we shall treat the subject. I am aware that many have erred in not treating their subject in a style comporting with its nature. Thus I have heard some treat of faith, as if they themselves did not believe a word they said; others speak of love, in a tone and manner more akin to malice and hatred, and I have actually heard of some who argued so keenly about *kissing* that they were almost ready to pull each other by the *nose*. Not that I would imagine it proper to have the spirit of the essay or discourse always that of the subject; for a man does not need to get into a passion to write upon anger, or to treat of intemperance like a drunkard, or to prophesy when he investigates the prophecies, like some of our writers upon the Millennium; any more than it is necessary for him who has eternity for his theme, to write for ever and ever, "world without end." But apart from style, there is a certain arrangement or plan according to which all subjects should be considered; and as our subject is order, it is altogether proper that we treat it according to order, since even disorder itself should be managed in an orderly way.

We will then, if you please, consider—1st. The Church—2d. The Offices—3d. The Officers—4th. The Services; and under each head will notice whatever points of order seem most important or least understood.

The word CHURCH has been so variously defined and understood that it is necessary for me to submit a definition in order that you may know what I mean by it. Thus some apply it to a meeting-house; some to the people therein assembling. Some suppose it to be the kingdom of heaven, and others imagine that the bishops are the church. The definition adopted by the Protestants since the days of Luther, is, that "it is an assembly of persons united by the profession of the same Christian faith, and the participation of the same ordinances;" to which Bellarmine and the Romish clergy add, "*Under the same Pope, sovereign pontiff, and vicar of Jesus Christ on earth*," which comes of the notion that there must be a visible head to the church on earth, a conceit which even the English reformers have admitted in fact by regarding the King as head of the church. All agree that Jesus Christ is the true head of his church, which is by the same figure called his body; but they suppose that, he being invisible, the church must of necessity need a substitute; and while they have thus converted a *figurative truth* into a *literal absurdity*, as they have also done in transubstantiation, they have in the absence of Jesus, like ancient Israel in the absence of Moses, made themselves "gods to go before them." It was precisely in the same way that heathen idolatry originated, when men on account of their inability

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to behold the invisible God, formed to themselves vain and fanciful representatives, and changed the glory of the divine and immortal Being "into the likeness of mortal man, of fowls, of four-footed beasts, and reptiles." In my opinion there is just as much necessity for a calf as a representative of God, as there is for a pope to represent Christ. And there is as much resemblance between such an idol and the ever glorious and infinitely perfect Jehovah, as there is in this capacity, between either pope or king, and the meek and lowly—the illustrious and exalted Redeemer of the world—the ever-living prophet, priest, king, and head of his people.

By the word *church*, however, I understand neither the king of England nor the kingdom of heaven, neither bishops nor the pope of Rome, neither a meeting-house nor the sinners who assemble in it; but simply a congregation of saints or Christians who have mutually and definitely agreed to assemble together statedly at a place appointed, for the purpose of worshipping God, keeping his ordinances, correcting, exhorting, edifying, and watching over one another in the fear of God; and who in pursuance of this agreement have organized themselves for the accomplishment of these important purposes. Such a church is a church of Jesus Christ, meeting in his name or by his authority, and enjoying his presence according to the promise, "Wherever two or three are gathered together in my name, there am I in the midst of them."

The word *church*, or *kirk*, derived you know from KURIAKOS, would import etymologically something belonging to the Lord. *Church* does not, any more than *congregation*, express the full meaning of ECCLESIA. I find that the king's translators have uniformly rendered this word *church*, except in three instances, where they translate it by *assembly*, Acts ch. xix. ver. 32, 39, 40. And it is worthy of remark that out of a hundred and thirteen times which this word occurs in the New Testament, it is only twelve times applied to the church universal, (Eph. and Coloss where Paul speaks of the church under the figure of the body of Christ,) and no less than ninety-eight times used to denote single and distinct societies of Christians. This, therefore, is to be considered the scripture sense of the word, and it is in this sense I would employ it, since it is impossible to have scriptural ideas, or, in other words, *correct* ideas on the subject of religion, without having both scriptural words and the scripture sense of these words.

I have said it is composed of Christians who have *mutually* and *definitely agreed* to meet, &c.; for it is absolutely necessary in the first place that they should consult and come to a *distinct, definite, and formal agreement* to associate themselves under the character of a church. This indeed is always done from the *necessity of the case* at the first, since it is *impossible* that a church *could be formed without* such consultation and agreement. In the propriety of this, therefore, all concur; but when the *same principle* is to be applied in the reception of *new members*, or rather persons applying for membership, many become squeamish and think there should be no consultation, agreement, or formal reception in their case. This point of

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order, therefore, deserves notice; for these suppose that persons are introduced into the church by believing and being baptized, forgetting that those who are born of water and spirit are introduced into the kingdom of heaven, and that "kingdom of heaven" and "church" stand for very different ideas. For though the word *church* is sometimes made to stand for all the *subjects* of the kingdom, and perhaps even to include the king, it never includes the territory of the kingdom, and therefore cannot be synonymous with "kingdom of heaven;" and besides we do not use the word in this wide and less frequent sense when we apply it, as in the case in question, to a particular body of disciples meeting in a particular place, and therefore distinguished from every other congregation. Neither does any one become a member of any such particular body by immersion, even if immersed by one of its members, as the circumstances of the case, location, &c. may render it more convenient for the person to have his membership in a distant part of the country. When, therefore, such a one selects that congregation with which it is most convenient for him to meet, it is just as necessary that he should distinctly and publicly express his desire to unite with them in keeping the ordinances and be received by them accordingly, as it was for them to agree with and receive each other in the first instance. And it is improper on either of these occasions to inquire each others' opinions or views of Christianity upon any pretence, and sit in judgment upon them; for when the church is assured from letters of recommendation or from their own knowledge that the person applying for membership has confessed Christ and put him on by immersion, and that he continues to walk in him, (and these are the only inquiries which can lawfully be made,) it would be wrong, in my opinion, to make his reception a question at all. All that is necessary is that he should publicly express his wish to unite with the congregation and be formally and cordially received.

The peculiar form to be adopted on these occasions does not seem to me of much consequence, so that it express the thing done. The giving the right hand, which is the common token of the ratification of an agreement between men in general, and which was employed for this end by James, John, and Cephas in regard of Paul and Barnabas, Gal. ii. 9. is a very proper and appropriate form. The church in Alleghany town has a very pleasing and impressive way of receiving members. The right hand of fellowship is given, and at the same time a Bible is presented in the name of the church, accompanied by a few appropriate remarks. Thus each new member receives a Bible as a present from the church (to which the Bible *of right belongs*, and by which it is therefore most *appropriately* bestowed) and this token of regard and cordial reception is not only greatly endeared on this account, but is ever a source of the most agreeable and often beneficial associations.

It is scarcely necessary to add what must appear plain to all, that each church, being distinguished by the circumstances of its locality and recognized as a separate body, ought as a matter of course to know

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distinctly who are members of the congregation; and for this end should keep a list of the original members, to which the names of new ones can be added, and from which the names of those who leave the church can be taken. By this, as it were, family record of births and deaths, the church can always be definitively recognized as a body, and many matters often most important to the congregation in cases of discipline are thus preserved correctly, instead of being committed to the unfaithful memories of an ever changing population.

While on this part of the subject, I will notice another point which presents itself immediately after the organization of a church, and concerns the church particularly. When disciples agree to meet regularly under the character of a church, there are certain expenses necessarily incurred in carrying their resolution into effect. A house to meet in must be procured—fuel is to be laid in, and lights procured for night meetings, together with some other matters relating to the *comfort of the church alone*, and varying according to circumstances. My object in noticing these expenses is, to call attention to this point, viz. that these things are purely temporal and have nothing to do with the Christian religion, but solely with the bodily or social comfort of the members. A political society, a debating club, a literary association of any kind would be compelled to raise a fund for these purposes if they held regular and stated meetings. And the application I wish to make of it is this; that the fund or contribution to meet these expenses should be carefully distinguished from the contribution of the church on the Lord's day, as a religious ordinance, which is a giving to the Lord, and which is to be devoted to his service in relieving the poor. Now the contribution for light and fuel is not a giving to the Lord, but is for the personal comfort of the disciples and those who assemble with them, and is equally necessary when they are in their own houses. This distinction, then, should be carefully noticed, and *every member* should pay a certain *equal* sum annually or quarterly (12½ cents per quarter will generally suffice) to meet these current expenses—I say *every member*, for every member *equally occasions* these expenses and *equally enjoys* the light and warmth provided. The contribution for the poor, however, must of course be left to the liberality of the members. This matter, though it may appear small, has often produced confusion, and many have absurdly supposed they were giving to the Lord, when they were merely supplying their own wants, and have thus perverted the weekly contribution. Hence it is necessary that order should be taken in this matter, and that every thing should have its due place.

I have thus given you my views of a Christian church, with some of the circumstances attending or connected with its organization. The nature of this organization will be more appropriately considered under another head. I hope you will concur with me in these views; and whether you do or not, I am confident, from my knowledge of your biblical attainments, your excellent taste and critical acumen, that an interchange of sentiments with you will be profitable.

Under the present head I might, I am aware, dilate considerably and expatiate upon some grand divisions of the church into church *militant*,

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church *triumphant*, and church *patient*, which last expression the papists use of the church in purgatory. However, I am not sure that you would agree to these divisions, more especially the last, as I think you do not believe in purgatory at all. And I may add that those who do believe in it need not be afraid of it now, for our beloved brother Doctor T— has lately given some views which I think are calculated to remove both the torment of fear and the fear of torment; for if they should not be wholly relieved from their alarm by re-immersion for the remission of sins, he has by means of opinions effectually barricaded all the avenues to the unseen world, whether by the *pons asinorum* or through the air upon angels' wings, and can by an extra dose of heterodoxy (an old-fashioned antidote for orthodoxy) make all who are nervous or uneasy, sleep so sound that they shall not even dream of purgatory. But I am doubtful whether you would like church *dormant* any better than church *patient;* and in the mean time, lest I should cause you to imagine either doctrine true, and put you to sleep or "torment you before the time" by too long a letter, I will close for the present.

Yours for the truth's sake,

R. RICHARDSON.

BETHANY, Va. *May* 19, 1836.

Progress of Reform.

EXTRACTS FROM LETTERS.

JACKSON, East Feliciana, Lou., April 27, 1836.

ON last Lord's day, a Christian church was organized in this place, on the foundation of Jesus Christ and the Apostles, Jesus Christ himself being the chief corner stone. We associated on the principle, that, as Jesus Christ is the only Saviour of sinners, so he is the only Lawgiver in his church; and that we, as members of his body, are under the most solemn obligations to him who died for us, and rose again, to preserve his institutions in their primitive simplicity and purity, as delivered to us by the Apostles, without any mixture of the traditions of the elders.

Because we will not subscribe to a *fallible creed* instead of an *infallible one*, nor pay any regard to the dogmas of a sect, unless we can find them in the New Testament, *some call us Campbellites;* by which they seem to mean *Devilites*, or something nearly as bad. We remember, however, that our Master was called (even by the *professedly religious*) Beelzebub, and we do not hope that those who live worthy of a place in his house will fare much better. We equally spurn Campbellism, Calvinism, Arminianism, Wesleyism, Gillism. Fullerism, and all sorts of Man-*ism* in religious matters, as vile and damning idolatry, remembering what is written in the Holy Scriptures—"Cursed is the man that trusteth in man, and maketh flesh his arm."

Our present number is only five; but there are other immersed disciples in the neighborhood who approve of the principles, and are expected to unite with us. We are surrounded with difficulties; and we solicit the prayers of all saints in our behalf, that we may be "wise as serpents and harmless as doves;"—that we may be enabled "to show forth the praises of Him who has called us" (as we trust) "out of darkness into his marvellous light." Our

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bond of union and condition of membership is that contained in the commission—viz. that men believe and be immersed, and pledge themselves to observe all things *whatsoever Christ has commanded.*

JAMES SHANNON.

SHELBY COUNTY, Ky., May 17, 1836.

You appear to think the brethren too remiss in reporting to Editors the progress of reform. Nothing is more strengthening to the Christian than to hear of sinners bowing their necks to the yoke of Immanuel. We have immersed within a few weeks 7 persons into the name of the Lord Jesus. We number about 55. The cause for which we plead is rather on the gaining ground. The sects are all cold for the want of the operation of the Spirit, (as they call it;) but we preach Jesus Christ, the same yesterday, to-day, and forever. The brethren are generally intelligent in the Scriptures. We meet every Lord's day to celebrate the death and suffering of our Saviour, and to exhort one another to love and to good works. W. C.

NEAR MAYSVILLE, Ky., May 17, 1836.

I have been riding as the evangelist of some nine churches for six months, without making any communication of my success. I will now exhibit the fruits of repentance by showing where I labor and what I have done.—Churches in Mason county, Ky. Maysville, Washington, Germantown, Bracken, Beasly Creek, Lawrence Creek, Brown county, (Ohio,) Georgetown, Red Oak, and Liberty. This is my boundary. Immersions, from 24 to 26—additions, 20. This is what I have done with this addition. On yesterday week I organized a church at Higginsport, Ohio. They number 12, and have the prospect of additional numbers. The additions were mostly from those who oppose the gospel as preached by the Apostles. Three of the number immersed were Methodists.

Prospects in Ohio are quite flattering. With proper operations much good may be effected. Brethren Burnet and Jameson of Ohio, O'Kane and R. T. Brown of Indiana, have just favored us with a visit. Brother Burnet immersed five in Maysville. They all met at Bracken. On last Lord's day preached to a vast assemblage of people. One only confessed the Lord. The preaching was able and convincing, and it is hoped will result in more good than as yet is apparent. O! that the truth may cut its way through all opposition, until every nation, kindred, tongue, and people shall be made to drink of the unmixed milk of *gospel* instruction, and worship, praise, and adore God, making the Bible the rule of their faith and conduct, through Jesus Christ our Lord—to whom be everlasting praise!

R. C. RICKETTS.

BANTON'S FERRY, Ten., May 18, 1836.

We number (at Philippi, our meeting-house) about sixty members. It has been about four years since the apostolic order was first presented here. When the gospel was presented in its own garb we began to examine. My wife was the first, who, like the Corinthians, heard, believed, and obeyed. The pulpit slanders that followed were such as you have heard. But the true gospel prevailed, and now we are permitted to go on our way rejoicing. We meet every first day, read the Scriptures, sing, pray, break bread, and contribute; and we continue steadfastly in this way.

G. W. BANTON.

NOTTINGHAM, Harrison county, O., May 23, 1836.

Since my last several have been won over from the sects, and I have had the satisfaction to immerse about thirty for remission of sins. In this county (Harrison) and Belmont the prospect is encouraging; faithful, prudent, and persevering laborers are much wanted. "O! that the Lord of the harvest would send forth laborers!" I have had some success of late in Coshocton county. I expect in a few weeks to visit the disciples again in that part of my Master's vineyard. ROBERT COOK.

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BETHANY, Va., June 1, 1836.

I returned to Wellsburg, from Wood county, Virginia, on last Saturday, after an absence of about two months. When I wrote to you from Belleville only fourteen persons had obeyed the gospel; but I have the pleasure to inform you at this time, that, before I left, thirty-two had become obedient to the faith in that region of country. The enemies of the ancient gospel labored hard to convert the people to human systems, and to keep them from obeying the Saviour; but we paid little attention to their opposition, and almighty Truth was too powerful for them. Our excellent brother James Gaston has returned to that region, and he is going to remain there for one year. The congregations in those parts have always been large and attentive. No circumstance has occurred to bring the cause into disrepute; and as the people are disposed to give us a fair hearing, and as brother Gaston is a fine young man and a good speaker, I think that with the blessing of God the reformation will progress in that region.

WARRICK MARTIN.

[*The following extract from an interesting letter, received some time since from England, is inserted as containing pleasing intelligence from a far country.*]

MOLLINGTON, NEAR CHESTER, ENGLAND,
October 18th, 1835.

Esteemed Sir,

Having, like the prophet Elijah, long felt as though I and the friends connected with me here, were 'alone' in the desire to exactly follow the steps of the first churches of Christ in faith and in practice; I cannot sufficiently tell you how I and they do rejoice to learn that you and a very great company in America have the same desire and are of the same mind. This has indeed gladdened our hearts—caused us to remember you in our prayers, and raised a strong desire to be better acquainted than we have yet been through your writings, of which the respected William Jones of London has given extracts.

Being a man of business, I have but little leisure; and cannot boast of any thing I have done to extend the Messiah's kingdom, beyond endeavoring to comfort and build up the few friends here each Lord's day. We live a good distance apart, and do not number thirty in communion, but a good many consider themselves hearers with us. Our number has not much increased or diminished for several years. Our proceeding has been—to set forth man's guilty state—to proclaim free justification by grace through the redemption in Christ Jesus—to call upon new believers to confess the Lord Jesus by immersion—to receive them into fellowship by laying on hands and asking for gifts of the Spirit or church abilities—and to exhort to unwearied continuance in the apostles' doctrine and fellowship, breaking of bread, prayers, love, and grateful obedience in all things. We cannot in conscience join ourselves to any professing Christians we know here, and although little success with other persons has crowned our endeavors, yet we do enjoy true satisfaction of mind in endeavoring to be in all respects like the first churches, from a persuasion that the Lord Jesus is with us, and will acknowledge us at his second coming.

In order to 'rightly divide the Word of God' our chief attention has been directed to the great covenants of promise, as being the great outlines of the gospel of Christ, filled up and completed by the Lord himself and his apostles. The *promise to Abraham* we take to be the original grant in Christ, of pardon of past sins, and of life eternal to nations, kindreds, families,—every creature. And that under this covenant-grant, we, by faith in Christ Jesus, become children of God, Abraham's seed, and heirs according to the promise. The blessing of a Saviour granted by this covenant unto all—we are careful to keep distinct from the blessings of every other covenant, that each may have its proper place and importance. The *New Covenant* (Jer. xxxi. 31.) next takes our attention—namely, that after we have believed, and thereby become children of Abraham, we become entitled to the blessings of the new covenant, which is made, not with the ungodly world at large, but with the Israel of

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God; and under which, because we (already) *are* sons, God sends the Spirit of his Son into our hearts, crying Abba,—producing that love which is the fulfilling of the law, (and therefore equivalent to putting His laws into our hearts;) and filling us with the knowledge of his will in spiritual understanding, that we need not say to each other, 'Know the Lord;' and also that He for Jesus' intercession-sake forgives our daily sins when we confess them and ask forgiveness through Christ. It appears to us that much religious confusion and error is produced by mixing up these covenants as though they were one and the same, and that this confusion is the cause of so much asking God to put and write his laws in ignorant and unbelieving hearts—to pour out his Spirit upon the heathen, &c. and occasions the opinion that man has not the ability, or more refinedly has not and cannot have the will to hear, believe, embrace and obey the gospel of Christ; and that to say man can hear when God calls to him, or look when directed to the lifted up Son of Man, is to suppose dead matter can act. We, desiring to avoid such speculations as attempts at wisdom above what is written, determine to adhere to the covenants themselves; and, being satisfied that the promise to Abraham extending to every creature, not having been affected by any subsequent covenant or law, remains in full force; are equally satisfied that the Sinai covenant which was the "first" that was *limited* to Israel, He did take away when he established the "second" or new covenant, also limited to the Israel of God: and that believers now are interested in two great covenant promises—1st. The promise to Abraham, granting remission of sins and eternal life as the gift of God in Christ unto all: and 2d. The new covenant, securing spiritual influences, wisdom, and daily pardons, to asking believers only. We consider baptism by immersion to be a figure of that awful reality which our Lord was baptized with—that it is our "answer" or confession to God and one another that we believe the God and Father regards us as buried in and raised with Christ—as purged from sin—renewed in the spirit of our minds, and made righteous in Christ, to walk in newness of life. And we consider it a test of sincerity which few in a scorning world will submit to, who do not love the Redeemer. We equally avoid the making it a public exhibition, and the concealment of it. We follow the laying on of hands as being one of the rudiments of the doctrine of Christ, needful as solemnly receiving new-born believers into our number, and more so as being the apostolic mode of asking for the assistance and comfort of the Holy Spirit. We are satisfied that a measure of spiritual assistance is still granted—that not *before*, but "after" we believe we are sealed with that Holy Spirit of promise which is the earnest of our inheritance, that the blessing is obtainable by believing prayer, and is principally member-abilities, to act as the hand, the foot, &c. in the body of Christ, and filling with joy, peace, hope, and charity. Distance prevents our meeting except on the evening of the Lord's day, when, after a public address, we partake of the supper and exhort one another. We have not regularly appointed bishops and deacons.

I have been thus particular—not with a view to instruct one so much more able to instruct me, but to enable you to judge of our faith and obedience, that you may please to speak freely in return, should your more important labors allow of your writing to me.

I remain yours in the hope of the gospel,

JOHN DAVIES.

NOTES ON A TOUR TO THE NORTH-EAST—*No. 1.*

IN company with brother Fanning, of Nashville, Tennessee, and brother Taffe, of Wilmington, Ohio, we left Bethany, and embarked at Wellsburg on Monday evening, the 30th day of May. During the night we ascended the river as far as Wellsville; and on the next

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morning, taking the stage for New Lisbon and Canfield, we arrived at Ravenna on the 1st day of June about 1 o'clock. We there found a large congregation in attendance. The Methodists kindly and courteously tendered to us their meeting-house.

Ravenna is the seat of justice and of infidelity for the county of Portage, one of the richest and best improved counties in the state of Ohio. There is a little blind oracle, called the "Ohio Watchman," about the size of a well grown foolscap sheet of No. 5, edited by a constellation of the illuminati, and published in this place by the editor or publisher of the political journal of the county: so that the politics and infidelity of the county are radiated from one and the same fountain. The association of gentlemen which edits the semi-demi grey sheet, having upon their hands law, literature, and other county affairs, are constrained to enrich their columns by occasional drafts on the sophistical and filthy columns of the apostate Kneeland, now of the "Boston Investigator," who has boxed the compass of all errors, from the extreme of hypercalvinism to the extreme of ultra atheism.

While the *heart* of the county is thus diseased in its functional operations, and while thoughtless youth, as well as uneducated years, are constantly exposed to the contagious breath of atheism, unprotected by competent instructors, and unfurnished with the weapons and panoply of truth divine and eternal, I felt myself, as a Christian philanthropist, in duty bound to tear off a little of the tinsel of that false philosophy and irreligion with which these fanatical demagogues adorn their ghostly delusions, and decoy into the meshes of their evil net the uneducated and unprotected youth of our country.

To plead the Bible cause is one of the most delightful duties in all the code of our moral obligations. To speak for that book of life, Heaven's richest and best gift to mortal man, against the rude and gothic assaults of infidel barbarians, is the most soul-inspiring effort and employment in which we can be engaged. We, therefore, undertake with pleasure of the highest order the task of showing the gospel to be no cunningly devised fable, and of exposing the dark and dreary speculations of those visionary "Free-Thinkers," who, while they would banish from the world the name and the idea of God the Supreme, of Christ the Saviour, of heaven and immortality, have, as a substitute, to offer only utter annihilation and eternal night.

These crusaders against the hope of immortality pride themselves in their ability to expose some of the weaknesses, and follies, and waywardness of sectarianism; as if the errors and obliquities of the rival creeds and antagonist parties which have grown up in days of apostacy and degeneracy, were identical with the truths of the Bible; or as if the refutation of these necessarily impaired the pillars of revelation, or diminished its claims upon the understanding and the affections of mankind. Inconsiderate sophists they doubtless are, who imagine that the truth of the New Institution, now almost two thousand years old, can be affected by the fates or fortunes of any sect or tenet which originated centuries after the religion was divine-

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ly established. As rationally might some driveller in a new theory of nature attempt the reputation of Newton's Principia because of the quarrels of some students in the junior class in one of the academies of the state of Ohio, or by exposing their errors in logic while quoting the words of the prince of natural philosophers. The gospel which promises the friendship and favor of the Almighty, which opens to us the eternal future, and places within our reach the bliss of immortal life and glory, rests not upon ingenious theories or speculative doctrines on things celestial, terrestrial, or infernal; but on the strong basis of incontrovertible facts and the faithful testimonies of a host of peerless witnesses, the consecrated martyrs of Jesus the Messiah.

This, though a more inquisitive age than some which preceded it, is, nevertheless, neither so intelligent nor discriminating in religion as its own interests demand, or its means and opportunities of improvement would seem to afford. How far the substitution of partizan tenets for the words of eternal truth, and the adoption of human standards of thinking and speaking in room of the Divine Scriptures, may have contributed to this state of things, we do not now inquire; nor is it so useful or important as to ascertain how these evils may be remedied, and a more salutary and reviving order of things introduced.

On all hands it is agreed that the existence and multiplication of sects and parties has greatly impeded the onward march and triumphant career of the true gospel. This we attempted to illustrate and enforce in our first speech in Ravenna; as also the necessity and utility of a more rational reading and examination of both the Jewish and Christian Scriptures. In other addresses in this place it was shown that Heaven's plan always terminated in making partial evils universal good—or rather in educing out of evil *good*, "and better still in infinite progression:" so in the case of this mammoth evil, it appeared he was about to destroy sectarianism by sectarianism—aided and supported by the cavils and oppositions of atheists and sceptics and the whole herd of scoffers who now sit in the high places of the scorners, and feast upon the putridities of the morbid frame of sectarian christianity.

In the prosecution of the probabilities of this consummation of all rivalries amongst God's children, it seemed to gain in the estimation of all, that in the struggles of the discordant spirits of the age the partition walls of the sects will all be shattered to pieces, and an era of united faith and harmonious concert succeed ages of discord and distracted effort. But we are not to imagine that the mere tendencies of this strife, or that the agencies now among the sects will thus terminate, or secure so desirable an issue to the cause of truth and human happiness. The opposition of infidelity will compel the advocates of faith against atheism to betake themselves to original ground, to abandon the war of rival opinions, called doctrines and tenets, and to betake themselves to the facts of the apostles, and to their method of stating, illustrating, and proving them. Again the advances already made towards the ancient order of things, together with the clear exhibition of the original gospel, so far as moral means are concerned

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will no doubt, in conjunction with those singular and unintentional allies, introduce a new and happier era in society.

Those who live in an age of great moral revolutions seldom see the progress of things, because they themselves are carried onward with the spirit of the age. The ship borne on the wings of a tempest affords not to her crew the exact means of ascertaining the rapidity of her progress through the billows. 'Tis he who stands upon the summit of some lofty mountain that can estimate her flight along the trackless sea, and rate her progress to her destined haven. So it is with those who live in an age like the present. Posterity will, indeed, see the change; but those daily changing with the change are not conscious of their progress from one extreme to another.

We succeeded in gaining a fair, a full, and I think a pretty candid hearing for some half dozen of discourses in this place. A meeting in the vicinity of Randolph commenced about the close of our discourses; and as the brethren seemed anxious for more assistance, our brother Fanning tarried with them and labored among them, while we went on to Cleaveland. There we learned that before the meeting closed twenty-two persons confessed the Lord and were baptized. We had the pleasure of meeting at Ravenna a number of our fellow-laborers and good old brethren in the cause of reformation. There were present Father Rudolf, Father Thomas Campbell, brethren W. Hayden, Hartzell, Williams, Allerton, Green, Z. Rudolf, Sturdivant, and other kindred spirits, who were helping on its journey the good cause of human redemption from the ills, and evils, and misfortunes which sin has superinduced upon our race.

EDITOR.

Co-operation of Churches.

Brother Campbell,

THE old proverb has a wonderful influence with me, "The burnt child dreads the fire." Having suffered so much from the traditions and anti-scriptural practices of the Baptists, I dread every appearance of a departure from the teaching of Jesus Christ and his apostles, or a leaning to any anti-Christian practices. Permit me, then, to speak a word by way of caution to our brethren. I know I do this from love to them and the truth of the gospel.

It does appear to me there is a falling off in some measure from what we first set out with—"A restoration of the ancient gospel and order of things, and a pure apostolic speech." If I am mistaken in this, it will give me pleasure to find it to be so. But it seems to me like a departure from the simplicity of the Christian institution to have co-operation meetings with *Presidents* and *Secretaries*, calling for the *Messengers* of churches, and laying off districts. This was nearly the principle upon which the Baptists began in Old Virginia (except their creed) and it has now become the scourge and curse to the peace of society. I am for co-operation too; but co-operation, if I under-

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stand the term, implies *weakness*. When any one church wishes to send out an Evangelist, and is unable to sustain him in the field, she may invite her sister churches to co-operate with her. If the invitation is accepted, when the members visit those inviting them on a set day, they ought to act as in the *house of another family*. The Elders of this congregation preside and state the object for which they were invited and their inability to perform the work themselves, and ask their assistance and the sum of money wanting. This being agreed on, then all concerned can unite in selecting their Evangelist, either leaving the arrangement to the Evangelist or pointing out the most suitable ground to be occupied by him—for one year or the time agreed on. The congregation proposing to co-operate, appoints one of her members or elders to receive all monies and pay over quarterly to their Evangelist what they may judge necessary to sustain him in the field. This brother's account to be presented to the churches co-operating annually. Such is our course, and I think there is not the same danger of running into the popish principles and practices of the sects as when we have Presidents and Secretaries—with their anathemas following.

That all may walk in the simplicity of the gospel institutions, and adhere steadfastly to that which was from the beginning, is the prayer of yours truly, T. M. HENLEY.

REPLY.

Dear brother Henley,

In the absence of brother Campbell it devolves upon me to notice your communication; and this I may do with the more propriety, since I was myself one of the Secretaries to the co-operation meeting of which you speak.

Nothing can be more pleasing to those who love the truth than to observe the anxious care and watchful vigilance with which all the proceedings of the disciples are regarded, lest there should be the least departure from ancient simplicity and apostolic usage. The enemies of the reformation watch that they may find occasion of reproach, and its friends exercise the vigilance of Argus lest such occasion should be given. Happy indeed must be the people who are so well guarded! Happy would it be for all the religious societies of the day if *their friends* were as vigilant as *their enemies!*

It would be strange if such exact scrutiny should not sometimes find something worthy of censure. It would be still more strange if censure were not frequently unjust. For a single individual may censure, but at the same time a single individual is more likely to run to an extreme, to take partial views of things, and consequently to err in judgment, than a whole community where there are many minds, and by which a certain plan of procedure has been adopted only after an extended survey of the whole ground, and a deliberate investigation of all the merits of the case.

It is as necessary to separate things which are distinct, as it is to classify or arrange those which have an affinity to each other. Indeed

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it is from not making proper distinctions, that sins, whether of omission or commission, most frequently occur. And a person may sin as much in omitting a duty as in committing an evil action. There are many things not specially treated of in the Scriptures, which it is very necessary and proper for Christians to do, and which may be even involved in the principles of the Christian religion; as there are many things not forbidden in the Scriptures, which nevertheless it would be highly improper for Christians to do, because they are subversive of the very foundations of the Institution. A thing may be *un*scriptural, but it does not therefore follow that it is *anti*-scriptural. For instance, the various *opinions* entertained by Christians, may be, and of course are, *un*scriptural—but they are not necessarily *anti*-scriptural. If, however, they should attempt to impose them upon each other, or make them a term of communion, this would indeed be *anti*-scriptural, since we are commanded to receive one another without regard to differences of opinion.

It is this distinction which occupies so conspicuous a place among the principles which govern the present reformation. For while nothing can be required for which there is no divine warrant, and nothing will be tolerated which is opposed to the laws and teachings of Christ and the Apostles, the greatest liberty of opinion is permitted as it respects every thing which is not revealed. Of this kind are the order of the exercises of public worship, the manner in which the commemorative institutions are to be attended to, the kind of building which the church is to occupy; and in the same class are found the various ways and means by which the gospel is to be spread abroad—whether by the pen—the press—the tongue—by one church or a co-operation of churches—or whether these churches are to meet *en masse*, or by deputies, or merely send letters to each other.

All or any of these plans are admissible, nor can it be said with propriety that the employment of any one of them is a departure from first principles, since no opinions are thereby imposed upon any one, and there is no claim or usurpation of authority either legislative or judicial. The disciples indeed, brother Henley, all feel so much like yourself in this matter, that I think for my part there is little danger that they will ever submit to religious tyranny again. The Jews never worshipped idols after they returned from Babylon.

You do not, however, object particularly to the plans which have been pursued—you only fear that they may be abused, and you propose one which you think less liable to abuse. There is no doubt that the more simple the plan of co-operation the better—and it was for this very reason that the meeting of messengers to which you allude concluded, agreeably to the instructions of the churches, that it was unnecessary for more churches to unite together in the work than were merely sufficient to sustain one Evangelist. So that if one church finds herself unable to support a laborer in the field, she may unite her means with others, and thus accomplish the desired object. This is pretty much the plan which you propose. Nevertheless it might be a question whether or not this is not equally liable to abuse—

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whether two or three churches meeting together may not as readily abuse their power, and usurp authority over the absent or the minority, as those brethren who may be appointed and instructed by them. Certainly it would be as unscriptural as any other plan; and if there is any necessary connexion between Presidents, Secretaries, and anathemas, it would undoubtedly be manifested as readily under this system; for such a meeting could no more than any other, dispense with good order and decorum, and a record of their proceedings. This plan, however, being more natural, simple, and therefore more convenient than any other yet suggested, I cordially approve of it, and would be happy to see all the churches of God thus engaged in spreading the gospel of Jesus Christ.

Yours respectfully, R. R.

SECTARIANISM.

WE suppose it to be a point capable of absolute demonstration, that the world never will be converted until a substantial outward union is effected among all those who have an inward union to Christ. Nay, we believe it could not take place, and would hardly be desirable, on the whole, if it could, while contention and sectarianism remain and reign in the church. The church must be converted from sectarianism. *New York Evangelist.*

HINTS TO WRITERS IN PERIODICALS.

MUCH time, words, ink, and paper are wasted on introductions. Periodical writers should be brief and crisp—dashing *in medias res* at the first sentence. Sink rhetoric. Nobody cares how you came to think of your subject, or why you wrote upon it—of course the *exordium* is unnecessary. Commence with your leading thought, and avoid irrelevant digressions. You may be less scholastic, but you will be more original, and ten times more amusing.

Take it for granted that your article at the first draft is four-fifths too long. Cutting down requires resolution; but you gain experience, as well as improve your article, by every excision. For the mode of doing it, begin by crossing out all explanatory sentences. Leave nothing but simple propositions. Young writers always explain a thing to death.

Never commence an article till you know what it is to be about. Some writers have an incontinence of words, and will dilute you an idea to twenty pages. *Baptist Journal.*

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1. On the Ministry of Angels, by Robert Hall. 2. A Restoration of the Ancient Order of Things, by A. Campbell. 3. On the Sovereignty of God. 3. Sir Richard Steele's Letter to the Pope, (concluded.) 4. Letter from Mr. W. Ballantine to A. Campbell. 5. Illustration of the Divine Sovereignty, by Dr. John Erskine of Edinburg. 6. On Divine Teaching. 7. A good Speculation in the Gospel—from the Christian Baptist, vol. ii. 8. Tithes—from the same, vol. i. 9. Pulpit Oratory—from the same. 10. Extracts from a Sermon preached at Finnick—from the same. 11. To the Protestant Dissenters of the United kingdom. 12. Progress of Reform in Spain and Portugal. 13. Death-cries of the perishing Church. 14. Extract of a Letter from Mr. A. Campbell to W. Jones. 15. Heavenly Bliss.

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THE

MILLENNIAL HARBINGER.

Number VIII.—*Volume* VII.

A. CAMPBELL, EDITOR.

Bethany, Va. August, 1836.

NOTES ON A TOUR TO THE NORTH-EAST—*No. II.*

[CONTINUED FROM PAGE 333.]

FROM Ravenna we set out for Cleaveland, where, after a tiresome and protracted journey over the most dismal roads over which a mail stage could be imagined to pass, in consequence of the late copious rains, we safely arrived at the time appointed. We are never fully sensible how much we owe to that Eye "which slumbers not nor sleeps," for our deliverance from harm and from danger: but there are certain occasions which more forcibly remind us of our obligations, and call forth our grateful acknowledgments to Him who is the guide and the guard of those who commit their steps to his direction. We spent the whole night on the road from Hudson to Bedford, a distance of only twelve miles; thus carrying the mail at the rapidity of one mile and three quarters per hour! We had only to walk some four or five miles through mud and swamps, and to abandon the coach some six or seven times to prevent upsetting and the breaking of our bones during the night watches. We mercifully, and sometimes barely escaped the disaster of being upset; and with no other detriment than mud and water and fatigue, completed our journey of forty miles in something less than a day.

Cleaveland is, as far as our personal knowledge extends, the most flourishing and the most beautiful town in Ohio, and is, we think, destined, at no very distant day, to be the great emporium of the northern section of the state. It commands the advantages of the Lake commerce, with that of the canals of Ohio and New York, and is situate in the midst of a fertile and rapidly improving country. Like many other towns of the West in their first settlement, the village has been, and still is, greatly infected with the spirit of infidelity. From it has emanated much of the scepticism which has impeded the march of the gospel in certain districts of the surrounding country.

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We therefore thought it expedient, in reference to the circumstances of the whole community, religious and irreligious, to deliver a few lectures on the evidences of our religion; and to excite all attention and interest, we chose to invite all the doubting and undecided to state their objections in public, and to open their difficulties to full and free discussion.

On Saturday, and thrice on Lord's day, we addressed the public in the court-house on these great themes. We had a very full and attentive audience; and in conclusion of our first address on Lord's day one of the leaders of the sceptics arose and requested liberty to offer some objections. License being granted, he went on to state some very stale and feeble objections against the nature of the evidence we had to offer in proof of the authenticity of the sacred books, and dwell at some length on the remarkable silence of all antiquity on many of the extraordinary facts reported by the Apostles and Evangelists.

In conclusion of our forenoon address we had observed, that were the New Testament extinct in its present form, we could make out a regular history of Jesus Christ from the writings of unbelieving Jews and Pagans who had flourished in the first ages of Christianity. For example—we affirmed that from the writings of Josephus, Tacitus, Suetonius, Pliny the Younger, and the decrees of the Emperors Trajan and Adrian who lived in the first century, together with certain references found in the reigns of the two Antonines, and in the writings of Lucian of Samosata, in the first half of the second century, sustained by the direct attacks of the three first writers against the Christian religion—viz. Celsus, Porphyry, and Julian the Apostate; we could make out a very full statement of all the leading and important facts and events written by Matthew, Mark, Luke, and John.

At this the gentleman seemed most of all indignant, as his aim was to show that the Christian faith rested upon *ex parte* testimony alone, and that were the Christian books destroyed we should have no monumental record of those alleged facts and events which constitute the sum and the substance of all that is called Christian faith and Christian religion. The gentleman (Mr. *Irad Kelley*, as I afterwards learned) showed a strong disposition to represent all these witnesses as incompetent, because of the times and places in which they lived as too remote to entitle their statements to any credit, and insisted on our producing testimony free from all ambiguity. After hearing his objections, the congregation was dismissed till the afternoon, at which time we proposed to consider his remarks.

When the congregation again assembled, these objections were fully considered, and the singular attitude in which infidels place themselves in all their inquiries upon this subject was expatiated on at considerable length. They virtually and in effect say, 'I cannot believe your witnesses, because they believed that which they told concerning the death, burial, and the resurrection of Jesus the Nazarene. I wish you to produce in evidence the testimony of those men who saw Jesus crucified, and who saw him after his resurrection; but who

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did not believe that they saw him: for should it appear that these witnesses believe what they depose, for that very reason they are *ex parte*, and ought to be rejected by all rational infidels.'

Infidels, then, demand and prefer the testimony of those who affirm that which they do not believe. In what a singular hard fortune have they placed themselves, when they are constrained to call for the most suspicious of all sorts of evidence rather than the best. The testimony of a believer in every other case of inquiry is sought, and preferred to that of an unbeliever: nay, in every other case we would reject the testimony of any person so soon as we ascertained that he did not believe what he affirmed.

It was, indeed, shown that we had the best testimony which reason could demand; for,

1st. We had the testimony of many who were eye and ear witnesses, and gave in their martyrdom the confirmatory seal of their honesty and veracity.

2d. We had the testimony of unbelieving Jews, Roman historians, philosophers, statesmen, governors, and emperors, who lived, some of them in the apostolic age, and some of them in the next generation, who allude to all the Christian facts and miracles; and while they admit the truth of their existence, deny that they prove the proposition that Jesus was what he professed.

3d. We have also the testimony of those who on set purpose wrote against the Christian religion at a time when it was fresh and most easy to be put down if fraud or fiction were found in it.

Now from all these sources we learn one and the same history of all that is believed and preached concerning Jesus and the resurrection. After expatiating on these evidences, and hearing a reiteration of some former objections, and a denunciation of Josephus as a lying and an interpolated historian, together with sundry very unauthorized assertions concerning Tacitus and other Pagan authors, and a complaint against the Christian religion because it required the belief of miracles—we again adjourned till the period of lighting candles.

The house, at half past 7, was again exceedingly crowded, and much interest appeared to have been elicited by the two preceding meetings. The nature of the great proposition revealed and proclaimed to all the world as being celestial and supernatural, now became the theme of discussion; and the reasons why miracles always accompanied a new institution from heaven were exhibited in detail.

In conclusion of this discourse, a proposition was made to have the examination of objections continued, provided only a suitable place could be obtained. It was observed that the Court of Common Pleas would commence its session on the morrow, and that, as a matter of course, the court-house must be used for the purpose for which it was erected. Some gentlemen present alleged that we might as well make an appointment in the Presbyterian meeting house, as it, no doubt, would be open for such a discussion. We did so, and adjourned till Monday at half past 10, A. M.

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Meeting according to adjournment, Mr. Irad Kelley demanded a full hearing; and finding that he solicited it upon his own responsibility alone, and not at the request of his infidel fraternity, we gave him one hour; with the privilege that when we had heard and refuted him, any gentleman, as the oracle of the party, would then be heard. To this there was a general concurrence expressed, and he went on to speak against the Old and New Testaments. Beginning at the Mosaic account of the creation, he ran down the stream of Jewish history, flinging out very common, vulgar, and unreasonable objections against various things in both the Jewish and Christian Scriptures. His remarks partook of the levity and profanity of Paine and Taylor; and without making a single point, except that the cruelty of the God of the Jews, displayed in the slaughters commanded, and the punishments ordered, were such as to preclude the possibility of Mr. Kelley's ever believing in him or loving him; that certain parts of the Old Testament were not fit to be read in families and before mixed assemblies; and that the Mosaic account of the creation, and especially of man, were incompatible with sound philosophy. Concerning the New, he had not more to say than that the morality part of it was from one source, and the divinity part of it from another; that the good principles had been long ago promulged, and that the mysteries and miracles which it reported, differed nothing from the marvellous incidents with which all ancient fables and fictions abounded. In his allusions to historical facts and apparent contradictions, he clearly evinced that same recklessness of assertion, and that superficial acquaintance with persons, events, times, and circumstances, which have always appeared so characteristic of sceptics.

Brother *Matthew Clapp*, who happened to be on the ground, as I had contracted a severe cold and hoarseness, was called upon to reply in the afternoon—which he did with much point and argument. He showed conclusively how the divine procedure towards the seven nations was characterized with mercy as well as with judgment, and that the extirpation of those who could not be reformed was always a benefit to society at large; that as the Pentateuch contained the municipal laws of the Jewish nation, it was necessary that such sins should be described in it as it prohibited; and that the laws of every Christian state were as worthy of not being read, *pro modestia*, as those of Moses, because they named and sometimes described the sins prohibited. He also fully demonstrated, as far as the objections were preferred, that there is no interference whatever between the Newtonian philosophy and the records of Moses.

Meanwhile, Dr. *Samuel Underhill* appeared as the advocate or defender of scepticism, and solicited to be heard on the subject, as the only person who was likely to appear for that fraternity. He stated that there was no organized body of infidels in the place, but felt assured that he had the confidence of them all, and that none of them would wish to be heard after him. He wished to have an opportunity of speaking at length upon all the premises. Brother *Bentley*, who presided on the occasion, had before suggested that it would be unedi-

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fying to go over the whole ground, and that only some leading objections should be fully discussed; and this according with all our experience, was adopted as the better course. The Doctor, just having returned to town, had not heard my previous discourses, and therefore we agreed to select some leading position if he could not find in my reply to Mr. Kelley something to object. We adjourned till Tuesday morning.

Meanwhile we had the pleasure, in the midst of our discussions, to be called to the river to hear the confession of six converts who were immersed into Christ by our brother Adamson Bentley.

EDITOR.

LAKE ERIE, *June* 11, 1836.

[Written in the midst of a crowd, and with many interruptions.]

SKETCHES OF THE LIFE OF THOMAS PAINE.

[CONTINUED FROM PAGE 302.]

WE now come to his last hours, when it will evidently appear, "notwithstanding his vain boasts," "that he met death with terror and consternation." He was nursed in his last illness by Mrs. Hedden, a very worthy and pious woman, who did her best to serve him, not only as a kind attendant, but also as a spiritual counsellor. During the first three or four days, his conduct was tolerable, except that he grew outrageous whenever Madame Bonneville entered the room. About the fifth day, his language to Mrs. Hedden was so bad, that she resolved immediately to quit the house; but sensible how necessary she was to his comfort, he made concessions which induced her to remain. Often he would, for a long time together, exclaim, "O, Lord, help me! O, Christ, help me! O, Christ, help me!"

About a fortnight before his death he was visited by Mr. Milledoler, a Presbyterian clergyman, who exhorted him to repentance; but Paine grew angry, desired that he might not be disturbed by popish stuff, and ordered him to quit the room. Sometimes Mrs. Hedden read the Bible to him for hours together, and he appeared to listen attentively.

He was attended by Dr. Manley, a respectable physician, who furnished the following particulars of Paine's behaviour on his death-bed. Cleanliness appeared to make no part of his comfort; he seemed to have a singular aversion to soap and water; he would never ask to be washed; and when he was, he would always make objections; and it was not unusual to wash and to dress him clean very much against his inclination. In this deplorable state, with confirmed dropsy, attended with frequent cough, vomiting, and hiccough, he continued growing from bad to worse, till the morning of the 8th of June, when he died.

Mr. Paine professed to be above the fear of death; and a great part of his conversation was principally directed to give the impression that he was perfectly willing to leave this world, and yet some parts of his conduct are with difficulty reconcileable with this belief. In the first stages of his illness he was satisfied to be left alone during the day; but he required some person to be with him at night, urging as his reason, that he was afraid that he should die when unattended: and at this period his deportment and his principles seemed to be consistent—so much so, that a stranger would judge from some of the remarks he would make, that he was not an infidel.

During the latter part of his life, though his conversation was equivocal, his conduct was singular: he would not be left alone night or day; he not only required to have some person with him, but he must see that he or she was there,

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any time; and if, as it would sometimes unavoidably happen, he was left alone, he would scream and halloo, until some person came to him. When relief from pain would admit, he seemed thoughtful and contemplative, his eyes being generally closed, and his hands folded upon his breast, although he never slept without the assistance of an anodyne. There was something remarkable in his conduct about this period, (which comprises nearly two weeks immediately preceding his death,) particularly when we reflect that Thomas Paine was author of the *Age of Reason*. He would call out, during his paroxysms of distress, without intermission, "O, Lord, help me! God, help me! Jesus Christ, help me! O, Lord, help me!" &c. repeating the same expressions, without the least variation, in a tone of voice that would alarm the house. It was this conduct which induced me to think that he had abandoned his former opinions; and I was more inclined to that belief, when I understood from his nurse (who is a very serious, and I believe, pious woman) that he would occasionally inquire, when he saw her engaged with a book, what she was reading; and being answered, and at the same time asked whether she should read aloud, he assented, and would appear to give particular attention.

On the 6th of June, Dr. Manley, struck by these expressions, which he so frequently repeated, and seeing that he was in great distress of mind, put the following questions to him:—"Mr. Paine, what must we think of your present conduct? Why do you call upon Jesus Christ to help you? Do you believe that he can help you? Do you believe in the divinity of Jesus Christ? Come, now, answer me honestly; I want an answer as from the lips of a dying man, for I verily believe that you will not live twenty-four hours." I waited some time at the end of every question. He did not answer, but ceased to exclaim in the above manner. Again I addressed him:—"Mr. Paine, you have not answered my questions—will you answer them? Allow me to ask again—Do you believe, or let me qualify the question, do you wish to believe that Jesus Christ is the Son of God?" After a pause of some minutes, he answered, "I have no wish to believe on that subject." I then left him, and know not whether he afterwards spoke to any person, on any subject, though he lived, as before observed, till the morning of the 8th.

The following fact seems to attest, still more strongly, his distrust of the infidel principles which he had professed. A gentleman of the neighborhood occasionally furnished him with refreshments from his own table, of which a respectable female of the family was the bearer. She frequently found him engaged in writing; and believes, from what she saw and heard, that, when permitted by his pain, he was mostly so engaged, or in prayer; in the attitude of which she more than once saw him when he thought himself alone. In one of the interviews thus introduced, he inquired whether she had ever read his *Age of Reason;* and on being answered in the affirmative, he desired to know her opinion of that book. She replied that she was but a child when she read it, and that he probably would not like to hear what she had thought of it. On this he said, if she was old enough to read it, she was capable of forming some opinion concerning it; and that from her he expected a candid statement of what that opinion had been. Thus encouraged, she told him that she thought it the most dangerous book that she had ever seen; that the more she read the more she found her mind estranged from all good; and that, from a conviction of its evil tendency, she had burnt it without knowing to whom it belonged. To this Paine replied that he wished all its readers had been as wise as she; and added, "if ever the devil had an agent on earth, I have been one." At another time, when she and the benevolent neighbor before alluded to were with him, one of his former companions came in; but on seeing them went hastily out, drawing the door after him with violence, and saying, "Mr. Paine, you have lived like a man—I hope you will die like one." On this, Paine turning to the elder of his visitors, said, "You see, sir, what miserable comforters I have." Mrs. Bonneville, the unhappy female who had accompanied him from France, lamented to his neighbor her sad case; observing, "For this man I have given up my family and friends, my property and my religion: judge then of my

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distress, when he tells me that the principles he has taught me will not bear me out!"

And here we close the curtain around the death-bed of a man who "being dead yet speaketh" by those pestiferous publications which still pollute our atmosphere, and by the unhappy effects which, in common with the writings of French and German philosophers, they have assisted in producing throughout the civilized world. In one respect Paine seems to have deserved the highest seat in this "bad eminence;" for while most of his infidel predecessors and compeers were directing their weapons against the higher and average classes of intellect, this leader in the campaign of sedition and blasphemy knew how to enlist the populace under his banners. What Addison effected in polite literature, Paine performed in the department of infidel sophistry: he brought it down from the schools of a perverted erudition to the level of the shopboard and the manufactory. He introduced a sort of "universal suffrage" into the ranks of infidelity, by which those who could not reason might rail, and thus vote down, by the invectives of popular clamor, what is venerated by the wise as undoubted revelation from Heaven, and loved by the good as the foundation of all that is virtuous in human conduct, and the only sure guide to temporal and eternal felicity.

Practice and Profession.

MIDDLEBURGH, *June* 16*th*, 1836.

Dear brother Campbell,

THE following letter was written on the 12th April last, and addressed by me to ASA SHINN, Editor of the "*Protestant Methodist*," publishing in Baltimore. I was led to put the questions therein contained to *him* because I considered him a man both of talents and of candor. As he declined publishing my letter, and as the "*Harbinger*" has a general circulation, I thought it due to the cause of truth to request that it might be laid before your readers, and that Mr. Shinn might have a copy of the number containing it laid before him. The questions speak for themselves, and were calculated to awaken among the Protestant Methodists the ancient investigations which drew down upon them the indignation of their episcopal brethren.

May favor and peace be multiplied to you!

With great respect, I am yours, &c.

A. CRIHFIELD.

MIDDLEBURGH, Logan county, O., April 12, 1836.

To Asa Shinn, *Editor of the "Protestant Methodist."*

DEAR SIR,

I have now in my library, and with much pleasure have read, a work entitled "An Essay on the Plan of Salvation." Your reasonings are not only good for the most part, but are many of them unanswerable. Many of your chief *postulata* I have long since believed and defended: the course, however, has with some people depreciated my popularity. But I have learned to count "all things but dregs that I

may win Christ, and be found in him." Possibly you and I may think differently upon the extent to which the admissions in your book will legitimately run; but, sir, I honestly am at a loss to conceive how you can seriously believe all parts of your book, and yet be a "Protestant Methodist." Now, my dear sir, I do not aim to puzzle or perplex you; but will you be so kind, for my sake and for that of your readers, as to insert the following questions in the "Protestant Methodist," and there give them such solutions as you may deem satisfactory, giving as prefatory to the questions the above remarks? Truth has no affinity to falsehood, and cannot suffer from investigation. "Truth was never indebted to a lie." It is error that is always pusillanimous.

Question I.—Is there any more or better authority in the sacred Scriptures for the name "Methodist Church," than there is for the name "Roman Catholic Church?" and did, or did not, Jesus and his Apostles give the very best and a *sufficiency* of names to his congregation? To multiply names other than of divine appointment, is to strengthen heresy.

Ques. II.—Do you not gather from the testimony of history that the corruptions of the Catholic church resulted necessarily from her adoption of another discipline than the "Apostles' doctrine?" To leave the word of God, is to be turned aside to fables.

Ques. III.—Could the Protestant Methodist Church be persuaded to commit itself to that word of truth of the gospel, which formed the book of discipline for the primitive Christians? Do not Protestant Methodists hold as tenaciously to their own peculiar discipline as the Episcopalians do to theirs?

Ques. IV.—If your discipline be made out according to the Scriptures, is it possible for others that differ from yours to be made out according to that book? If so, can you determine the point at which those differences must stop, to avoid the divine displeasure? In other words, How far may human creeds and books of discipline oppose each other before they lose their character as "standards?"

Ques. V.—If the primitive saints, through the knowledge of him that called them to glory and virtue, possessed all things pertaining to life and godliness, how is it that you look upon your discipline as having any living or godly tendency?

Ques. VI.—The very moment a book of discipline is adopted by a church, does not that act predicate itself upon a supposed *insufficiency* in the Holy Scriptures as to the article of government?

A sincere regard for truth has led me into some earnest searches for that divine treasure. I think, too, that I have found the truth, but am willing to be taught still further, and in my turn to teach others also. Indeed I can adopt your own language in relation to yourself, and make it my own in the third person—"If he has fallen into an error in any thing, he will thank heaven or earth for any aid afforded to deliver him from it.—He appeals to all sects in religion, politics, or philosophy—he appeals to public opinion, and to all individuals of the human race, to put the question to their hearts—*Whether a correct knowledge of truth will ever do them any harm?*"

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You will perceive that the above questions aim to strike at once into the midst of things; and I hope you will, in answering them, use that candor for which you have established so good a reputation in the volume I have quoted.

Believe me, my dear sir, to be, with all deference to your superior age, yours respectfully,

A. CRIHFIELD.

A. SHINN.

Inspiration of the Scriptures.

THE proofs for the divine origin of our sacred writings, or, more correctly, for the inspiration of the scriptures, have usually been drawn from two sources—the Bible itself, and those displays of supernatural power by which revelation has been accompanied and confirmed. The latter, which are termed the external evidences, are well calculated to arrest the attention and compel the assent of the infidel; while the internal evidences, furnished by the Bible itself, deepen the convictions and increase the faith of the Christian. These divisions are no doubt sufficiently convenient, though some of the more important proofs would seem to be of a mixed nature—as prophecy, which requires a prediction within the Bible, as much as the testimony of fact or history without. The mutual confirmation furnished by the Bible and the visible universe is of the same character; for though the former bears a separate testimony that God has created all things, yet it is from the correspondencies and analogies which are observed in both, and the congruity which exists between them, that there is derived a most interesting and conclusive evidence that both have proceeded from the same Author.

Among those evidences which are properly called internal, there are some points which I have not seen much noticed, and which, nevertheless, in my opinion, carry no little weight with them. One of these, to which we will at present confine our attention, is *the omission in the Bible of every thing which tends merely to gratify curiosity.*

The passion of curiosity, which may be called the desire of knowledge, is one of the most active and powerful which we possess. It is worthy of remark, indeed, that the Divine Being has implanted in us the most anxious longings for those things which are really the most necessary to our existence, or most conducive to our happiness. Thus a natural inclination leads every one to partake of these necessary things, and the support of life as well as the pursuit of every thing requisite to our well being, instead of being unwelcome tasks imperfectly performed and often neglected, become the most urgent desires, and the most agreeable employments. As, therefore, the acquisition of knowledge is most necessary to fit man for the high purposes of his creation, he has been endowed with an almost unlimited capacity and desire for knowledge. This is a desire which nothing can abate, and which extends itself to every thing real or unreal, fact or fiction.

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Who has not witnessed in the child the eager passion for the tales of the nursery? Or, when the narrator has stopped in the midst of a marvellous story, who has not observed in the infant listener, the agony of ungratified desire? And who is there, indeed, old or young, who has not experienced the delight derived from the acquisition of knowledge, or felt the tortures of disappointed curiosity?

"Witness the sprightly joy when aught unknown
Strikes the quick sense, and wakes each active power
To brisker measures;—witness the neglect
Of all familiar objects, though beheld
With transport once;—the fond attentive gaze
Of young astonishment, the sober zeal
Of age commenting on prodigious things.
For such the bounteous providence of Heaven,
In every breast implanting this desire
Of objects new and strange,—to urge us on
With unremitted labor to pursue
Those sacred stores, that wait the ripening soul,
In Truth's exhaustless bosom.—What need words
To paint its power?—For this the daring youth
Breaks from his weeping mother's anxious arms
In foreign climes to rove,—the pensive sage,
Heedless of sleep, or midnight's harmful damp,
Hangs o'er the sickly taper. * * * *
* * * * * * * * * Hence by night
The village matron, round the blazing hearth,
Suspends the infant audience with her tales,
Breathing astonishment,—of witching rhymes
And evil spirits,—of the death-bed call,
To him who robb'd the widow, and devour'd
The orphan's portion,—of unquiet souls
Ris'n from the grave, to ease the heavy guilt
Of deeds in life conceal'd—of shapes that walk
At dead of night, and clank their chains, and wave
The torch of hell around the murderer's bed.
At every solemn pause, the crowd recoil,
Gazing each other speechless, and conceal'd
With shivering sighs,—till, eager for the event,
Around the beldame, all erect, they hang,
Each trembling heart with grateful terrors quell'd."

The passion of curiosity, like every other strong desire, is liable to transcend its legitimate boundaries and become excessive. An insatiable appetite for the marvellous is an exemplification of this, and also the desire to accumulate vast stores of knowledge and indulge in remote speculations which oppress and bewilder the mind, and can never be turned to any useful end. Utility, indeed, is the purpose for which all the passions and faculties are given; and to indulge them further than this, or employ them merely for the sake of the pleasure which their exercise affords, is to abuse and misapply them. This makes the distinction between virtue and vice; and it is such an inordinate or unlawful indulgence, and consequent misuse of the powers and faculties of human nature, which forms a striking characteristic of the bulk of the human family. Every passion too which

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is thus indulged is thereby increased in strength, and usurps the place and the powers of others, as the cultivated plant widely extends its luxuriant leaves, and monopolizes the nutritious qualities of the soil. Hence such passions, like the miser's love of gold, become as importunate as they are violent and insatiable.

The means now by which impostors have always succeeded in deceiving men, has been by ministering to these extravagant desires, and holding out a bait to some morbid appetite, until the bit was in their mouth and the saddle upon their back. And amongst all the desires, that of knowledge, has been particularly regarded, and more especially by religious impostors. Like the tempter of Eve, they have proffered godlike knowledge, in exchange for obedience, knowing that there are few who will not, like our first parents, forsake the path of duty for the gratification of curiosity.

Thus the Mormonites, in our own day, while they sought to minister to this passion by the old wives' fables of the Book of Mormon, and a pretended revelation of the fortunes of the lost tribes of Israel, the origin of the Indian nations, free-masonry, &c. have labored assiduously to keep up the delusion by claims of miraculous power, and mysterious visions, and the novelty of a splendidly decorated and gorgeous temple.

Thus too the arch imposter Mahomet, while he permitted to his votaries an inordinate indulgence of those passions to which the eastern nations are peculiarly addicted, declares expressly, "We have sent thee the Alcoran *to clear to men the doubts touching religion*, and to guide true believers into the right way," and accordingly proceeds to reveal the secret cause of Satan's expulsion from heaven.—Reader, would you like to know it?—I shall not tell it you—such knowledge might be of use to devils, but it cannot profit man. He also gives a particular account of the Aaraf or Prisons, a place between Hell and Paradise, and the condition of the persons in it; details some of Noah's conversation with the antediluvians; relates the story of the seven sleepers, and furnishes an account not only of the particular torments of the wicked, but the joys of the righteous—the gardens "beautified with date trees and vines, and rivers flowing in the midst"—and the seven heavens with all their glories; not to speak of his journey from Mecca to Jerusalem in a single night—his supposed visit to heaven in company with the angel Gabriel, and mounted on a white Burac, during which he saw all the prophets that preceded him, and the wonders of Paradise—from a revelation of all which, the courteous reader, however curious, will excuse me. Nor is it necessary to speak of the visions of Baron Swedenborg, or the peculiarities of the many deceivers who have sought to gain their purposes by consecrating sensual indulgence, or catering novelties and prodigies for the eagerness of curiosity. It is sufficient for us to know that such traits are characteristic of them all.

But it is not so with the Bible. And it is with me a consideration of no little weight as it regards the proof of the inspiration of the sacred volume, that *it is the only professed revelation of spiritual and*

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eternal things which is free from EVERY THING CALCULATED TO GRATIFY MERELY A VAIN CURIOSITY. In it there is nothing whatever impertinent—nothing unnecessary. It gives us no useless history of devils or of angels—the secret counsels of eternity remain undisclosed—the peculiar condition of departed spirits is not detailed—nor are the inhabitants of the sun, moon, and stars described. It is intended for man during his abode upon this earth. It begins therefore with the creation of the world and ends with its destruction. It is designed to elevate and perfect the character of man. It presents therefore the Divine Being, as manifested in his works of creation and the history of the human family, as the standard of perfection, and the object of supreme regard. Nothing whatever is introduced which has no tendency to inspire confidence, fortitude, and hope, or lead to personal purity and practical benevolence. It neither exposes the folly of the researches of antiquarians and philosophers, nor confirms their truth; and the history of future events is concealed in symbols and enigmas which are only to be understood when these events are accomplished. And finally, even the glories of heaven, the nature, laws, inhabitants, and enjoyments of that eternal world which it presents as the object of hope, are dimly sketched, or veiled in mysterious and allusive pictures.

The reason of this reserve is obvious—that man should neither be diverted from the acquisition of that practical knowledge necessary to his condition, through the indulgence of idle curiosity and vain speculation; nor be induced to neglect his duties by such a development of the future as would wholly engross his mind and his affections. No license is given to inordinate desire; while enough is revealed to enforce duty without the extravagance of zeal, and to excite hope without the frenzy of enthusiasm.

While then we can perceive in the omission of every thing merely tending to gratify curiosity, indubitable evidence of the inspiration of the Scriptures, we can see in the vain attempt to be wise above what is written and to intrude into things which they have not seen, a striking manifestation of the pride, the folly, and the ignorance of men.

In conclusion I may be permitted to illustrate the wisdom of this omission on the part of Heaven in the eloquent language of St. Pierre: —"I remember that, on my return to France in a vessel which had been on a voyage to India, as soon as the sailors had perfectly distinguished the land of their native country, they became, in a great measure, incapable of attending to the duties of the ship. Some looked at it wishfully, without the power of minding any thing else; others dressed themselves in their best clothes, as if they were going that moment to disembark; some talked to themselves, and others wept.

"As we approached, the disorder of their minds increased. As they had been absent several years, there was no end to their admiration of the hills, the foliage of the trees, and even the rocks which skirted the shore, covered with weeds and mosses. The church spires of the villages where they were born, which they distinguished at a distance

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up the country, and which they named one after another, filled them with transports of delight.

"But when the vessel entered the port, and when they saw on the quays their fathers, their mothers, their wives, their children, and their friends, stretching out their arms with tears of joy, and calling them by their names, it was no longer possible to retain a man on board; they all sprung on shore, and it became necessary, according to the custom of the port, to employ another set of mariners to bring the vessel to her mooring.

"What then would be the case, were we indulged with a sensible display of that heavenly country, inhabited by those who are dearest to us, and who are worthy of our most sublime affections? The laborious and vain career of this life would from that moment come to an end. Its duties would be forsaken, and all our powers and feelings would be lost in perpetual rapture. It is wisdom, therefore, that a veil is spread over the glories of futurity. Let us enjoy the hope that the happy land awaits us, and in the meantime let us fulfil with cheerfulness and patience what belongs to our present condition." R. R.

DIVINE INFLUENCE IN CONVERSION.

[*The following extract from a letter of an esteemed correspondent, upon an important subject, will no doubt be interesting to the readers of the Harbinger.*]

MOLLINGTON, CHESTER, ENGLAND, March 25th, 1836.

Greatly esteemed Sir,

I ADDRESSED a letter to you about four months ago, to express the gladness with which I and the friends connected with me, learned that you and a large company in America were of the same mind and judgment with us in following the faith and obedience of the first churches of Christ, without regard to more recent inventions. * * * *

As it regards what is termed "the work of the Holy Spirit in regeneration," or, more definitely, "the necessity of a divine influence to give the word of God its proper effect in the conversion of a sinner," every sect here (however differing in other respects) holds this to be a "fundamental doctrine." For ourselves, I beg to say we are content to regard the Apostles' word as the speaking of the Holy Spirit through them unto sinners,—testifying in them concerning Christ,—taking of Christ's and showing it through them unto us,—and so by them leading us into all truth. We also regard their word as being Jesus' drawing of all men, by the varied persuasions of redeeming love, to come unto and believe in Him to the saving of the soul. We desire no higher distinction than "believers in Him through their word," nor would we have any thing more at heart than, according to our Lord's petition, to be one, in the Father and the Son, with the Apostles and with all who so believe in and follow the Leader and Commander as the first churches did. In order to fill my paper, you

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will perhaps pardon my going on to say, the prevailing notion that "unless the Holy Spirit give effect to the word of God, preaching is labor in vain," is by speakers here invariably supported by the saying, "Paul may plant and Apollos may water; but unless God give the increase, no conversion takes place"—the planting is then explained to be "sowing the word." Now to our minds it does not seem correct to say Paul *planted the seed;* the sower indeed sows the seed, but the planter plants the plants. Also, it appears to us bordering on absurdity to say Paul sowed the word, and Apollos watered with the same word, it being unusual to water sown barley with barley. Comparing Acts xviii. with the Epistles to the Corinthians, the Apostle's meaning appears to us to be—1st. That Paul planted a vineyard—a church at Corinth. He first preached the word there, and many heard and believed it; these, according to the directions of the Great Husbandman, were by Paul the laborer and his companions, baptized, or "planted together in the likeness of Jesus' death;" and, as vines grafted into Christ by faith, they were by Paul "set in order," doubtless with elders and deacons, and were formed into a church—a vineyard of God, instructed fully in the things which he "taught every where in every church. 2d. These Corinthians were converted to the faith and formed into a church two years before Apollos knew the gospel of Christ; yet the popular, the almost universal application (or rather misapplication) of Paul's words, rests wholly upon the mistaken supposition that Apollos was a helping laborer *in their conversion.* The truth is, "he helped them much who *had* believed." (Acts xviii. 27.) Being eloquent, and mighty in the Scriptures, he poured upon the delighted minds of "God's husbandry" at Corinth, a sweetly refreshing stream, which he drew from the inexhaustible wells of salvation; confirming their faith, strengthening their hope, and inflaming and expanding their love. How did Apollos water this vineyard of God, when the gospel by his mouth dropped as the rain, its doctrines distilled as the dew, as the small rain upon the tender herb, and as showers upon the grass!—rendering them like a watered garden, ready to increase, to strike root downward and bear fruit upward! 3d. Continuing the metaphor, the increase must be the fruit—the grapes produced. God's vineyard is his peculiar care; he has promised to water it every moment,—to keep it night and day. The vines, united by faith unto Christ, he considers his own planting. The Corinthian believers, as being the Israel of God, were entitled under the new covenant to every blessing—even to the gift of the Holy Spirit, when asked for in humble faith,—not to enable them to believe—but "AFTER *they believed* they were sealed with the Holy Spirit," and "because *they were* sons, God sent the spirit of his Son into their hearts." They were "enriched *by him* in all utterance and in all knowledge," and "came behind in no gift." The increase—the fruit of the Spirit thus given, was love, joy, peace, &c. It was God who worked in them both to will and to do of his good pleasure. It was He who made them to abound in love and in every good word and work. It was he who gave the increase.———Yours in the love of the Lord Jesus,

JOHN DAVIES.

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Mr. Meredith's Valedictory.

The Editor of the Millennial Harbinger, being at a distance from home, his notice of Mr. Meredith's last article was not received in time for the July number. Both Mr. Meredith's remarks and those of the Editor are now laid before the reader. R. R.

OUR last article, it appears, has effected all that we anticipated, and considerably more. It has been the means of eliciting, extracting, or extorting from Mr. Campbell a precise and correct statement of *the fact*, which has been the occasion of all his quibbles, accusations, and criminations for the last year and upwards. Agreeably to his last version of the affair, we have admitted, clearly and palpably admitted, the *very sin* which he has been all this time laying to our charge! This being the case, we have now only to examine the terms of the said admission, and we shall see our trespass against Mr. C. in all its extent and all its enormity.

The admission or concession or whatever it may be called, to which Mr. Campbell now clings with the desperation of a dying man, is thus expressed in our last number: "But it may be asked here—has not Mr. Campbell ascribed the work of regeneration in some sense to God? We answer—he has. He has made God the author of regeneration in precisely the same sense in which he is the author of all things—the first or moving cause. His words are not to be mistaken. 'All things are of God in the regeneration of man, is our motto, because our Apostle affirmed this as a cardinal truth. He is the author of the facts and of the testimony which declares them; and being the author of these, he is the author of all the effects produced by these facts.' Here then it is plainly stated that God is the author of regeneration—the Creator of the new creation, not because he has any direct or immediate agency in this work; but for the sole reason that he is the author of the facts and the testimony by which the effect is produced. But if we are chargeable with misrepresentation because we did not tell our readers, when speaking of the immediate agency employed in regeneration, that Mr. Campbell allowed God to be the *first* or moving cause, because he is the author of all things, we may, on the same principle, be accused of a similar offence for not saying that Mr. Campbell's Great Grandfather is the Editor of the Millennial Harbinger.

Here it is admitted, *first*, that Mr. Campbell has made God the author of regeneration in precisely the same sense in which he is the author of all things; and, *second*, that he has called God the Creator of the new creation, not because he has any direct or immediate agency in this work; but for the sole reason that he is the author of the facts and testimony by which the effect is produced. In other words, it is admitted that Mr. C. considers God the author of the scriptures; and that, *on this account*, he calls him the author of all the effects which those scriptures produce. That is to say, in plain English, it is admitted that, when treating of the immediate agency employed in regeneration, we did not turn out of our way to tell our readers that Mr. C. was not an atheist nor an infidel!! This then is our offence agreeably to the latest advices. At first we had committed "forgery! O tempora! O mores!"—then we were guilty of "fabrication," "invention," and the like—then we had left out the beginning and the end of our quotations, but had done it innocently—now we have omitted to tell our readers that Mr. C. was no infidel—and this we have done *wilfully*, and, as the lawyers say, with malice aforethought! To tell what form or hue our *outrage* will assume next "moon," would doubtless exceed the powers of Simon Magus, or even the far-famed witch of Endor.

As there are but few topics claiming our attention in the article before us, and as courtesy would seem to demand that we should spin out our remarks as far as may be in reply to the *seven pages*, we may as well amplify a little perhaps on the aforesaid admission. Be it known then to all whom it may concern, that Mr. Campbell, in the passages quoted in his last article—whether by design or accident or otherwise, we presume not to say—had managed to mix up *three propositions*, which have about as much relation to each other as a hammer has to a hand-saw. These propositions were the following: 1. God is the author of the scriptures, or of the facts and testimony which they set forth. 2. These facts, when sustained by this testimony—when brought into contact with the mind of man—when apprehended by the natural mind—do, of themselves, delineate the image of God upon the human soul. 3. Because God is the author of the facts, and because it is sometimes customary to ascribe to the Supreme the natural effects of second causes, the former may be called the author of regeneration—of the natural effects of the facts and testimony. Of these three separate and distinct propositions, there was but *one* which we were disposed to contest. That one was the second in the order above, which we stated with as much precision as words would allow. About the first and last, we had no controversy. These we believed as much as did Mr. Campbell or any one else. We accordingly did not state them, otherwise than as they were stated in the quotations from the Extra, for the very best of reasons—*such statement was unnecessary:* to which might have been added the following: We could never refute a proposition intelligibly, while confounded and encumbered with others which we did not deny;—we could not suppose that Mr. C. was in any danger of being suspected of Atheism or Infidelity; and we were unwilling to convict ourselves of the absurdity of keeping together *three* propositions, when our aim was to discuss but *one*.

The reader can now see the head and front and tail of our offence against Mr. C., agreeably to the last edition. *We dissected him.* We separated three propositions which he, for reasons probably known to himself, probably not, had managed to confound. The proposition which we denied, and the only one in which we had any concern, we stated and refuted. The remaining two, as well as fifty others which doubtless occurred in the Extras, we left undenied, undiscussed, and in form unstated.

This then, it appears, is the precise point of controversy about which Mr. C. has been chafing, foaming, and gnashing his teeth, just as the humor struck him, for the last fifteen months! When discussing a simple proposition, we did not confound it, nor allow him to confound it with *two*

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others, which we never denied, and to which it had no nearer relation than the northern extremity of Greenland to Cape Horn or the Cape of Good Hope!!!

In view of Mr Campbell's whole conduct touching this affair, and especially in view of his last two articles, we are surprised that he is not ashamed of himself. If he has no respect for truth nor for principle, we wonder that he does not respect himself, and at least his scholarship and his common sense. We are indeed surprised that his friends do not interpose, and point out to him the absurdity of his conduct, and try to prevail with him either to admit and defend his positions like a man and a christian, or to give over the contest and retire from the field with the best grace he can.

By way of tapering off—as our friend Campbell seems to have so strong a predilection for what he calls our *assertions*, we will here repeat them again for his own special benefit and gratification. 1. "When these facts are understood, or brought into immediate contact with the mind of man, as a moral seal or archetype, THEY DELINEATE THE IMAGE OF GOD UPON THE HUMAN SOUL." 2. "All the means of grace are, therefore, only the means of impressing this seal upon the heart; *of bringing these moral facts to make their full impression on the soul of man.*" 3. "*The change of heart and of character, which constitute moral regeneration,* IS THE LEGITIMATE IMPRESSION OF THE FACTS, or things which God has wrought" 4. "The facts constitute the moral seal WHICH STAMPS THE IMAGE OF GOD UPON MAN." Whether these be our assertions or Mr. Campbell's assertions, may be determined by reference to the Extra on Regeneration, and also to the last article in the author's late Defence.

As evidence that Mr. Campbell, in his diversified and protracted quibbles about misrepresentation, has done ample justice to his own character, as long since known and allowed by his cotemporaries, we copy the following extract from a report of the Dover Association, published some 2 or 3 years since with the documents of that body. In speaking of Mr. C. and his partisans, says the Report, "It is needless to specify and refute the errors held and taught by them; this has been often done, *and as often have the doctrines quoted from their writings been* DENIED WITH THE DECLARATION THAT THEY HAVE BEEN MISREPRESENTED AND MISUNDERSTOOD. If after more than seven years' investigation, the most pious and intelligent men in the land are unable to understand what they speak and write, it surely is an evidence of some radical defect in the things taught or the mode of teaching them." From this testimonial it is plain that, had not Mr. Campbell endeavored to escape from the defence of his Extras under the plea of MISREPRESENTATION, he would have been plainly inconsistent with himself.

With regard to what Mr. Campbell now believes or what he now affirms—on which he expatiates so largely in the article before us—we have no concern. Our concern is solely with what he has taught in his Extras. To this, and to this alone, our attention must be confined. And to this, we must again say, we shall take the liberty to confine him.

When Mr. Campbell so confidently speaks of our *defences* and our *assertions*, designed, as he says, to exculpate ourselves from his manifold imputations, he makes a slight mistake. The defences and the assertions happen to be all on his own side—as any one may see by appealing to his articles. For some half dozen times or more, according to his own account, he has *disposed* of our numbers involving the question at issue, but has never failed to be dissatisfied with his success. He has accordingly reconsidered the point again, and again, and again, with various alterations, corrections, and emendations, but has invariably made his case worse. We have always met his statements, not by our assertions, as he incorrectly affirms, but by quotations from his own pen. And this we have generally done, not for purposes of defence—for the case, in our view, needed none—but for the sole purpose of exposing the author's predicament. We were tempted to give more time to this matter in our last than we had ever done before, solely by the consideration that he had furnished such ample materials for stopping his own mouth. How far we were then successful, the reader can judge from the style, and temper, and drift, and *argument* of the article now in hand.

Touching by far the larger portion of the author's present article, consisting in good part of such expressions as these,—"a gentleman of much sensibility and many accomplishments"—"good natured and pious mortal"—"gentleman of deep mystic divinity and of transcendent speculative talents"—"his herculean powers of criticism"—"I hope he will pardon my admiration of his peculiar talents"—"I will not be browbeaten by the most accomplished theologian in North or South Carolina"—"preacher Meredith," "philosopher Meredith"—"unfortunately for the philosopher"—"thus perishes Mr. Meredith's second proof," &c. &c. &c.—we repeat—touching these and manifold other expressions in the same style, we shall simply remark, that they denote a vulgar mind, one that is chafed by mortification and defeat, and that fully realizes the desperateness of its own condition. We want no better proof that a man feels that he is worsted, than to see him grit his teeth, make violent assertions, and substitute a flat, affected, pointless irony for argument and proof.

When Mr. C. speaks of our giving up our views defenceless into his hands, we would observe, this language is *his*—not *ours*. If he will state our propositions and our arguments clearly, candidly, and faithfully, as we think we have uniformly done his, we believe they will need no other defence. Of this, if we are to judge by his conduct, Mr. C. is fully aware himself. If, on the other hand, he shall continue to haggle our propositions, to pervert our arguments, and to obscure even our words by interpolations of his own, the responsibility must rest with *him*—not with *us*. In either case, therefore, *we* shall be content. What we have written, we have written, and we are perfectly willing that it should go for what it is worth. If it is error, let it be set aside; but if it be truth, woe to the man who rejects it—still more to him who perverts or misrepresents it.

It will doubtless be recollected that Mr. C. has asserted over and over and over again, that we contended for a regeneration *without the word*. We never thought it worth while to notice this misrepresentation, because we supposed that no reader of common discernment could fail to detect it, and because we were confident that Mr. C., if let alone, would soon expose it himself. Accordingly, in his present article, in remarking on our argument drawn from the case of Lydia, he says, "The point to be proved is, '*the insufficiency of the simple word*' "! not that the word has nothing to do in regeneration—but that the word *alone*, unattended by the Spirit, is insuffi-

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cient for this work. It is indeed exceedingly difficult for a person who permits himself to misrepresent, even in the smallest degree, to proceed far without self-contradiction and self-exposure.

There is one small point to which we would call the reader's attention, for the sole purpose of exposing what we believe ought to be exposed. It will be recollected that, in his last article, Mr. C. proposed to take up our arguments in our third number, in order, and that he concluded his remarks with our *fifth*—relating to the passage, Gal. v. 22. In his present number, he commences with our *seventh* argument—passing over the *sixth* without giving his readers even the slightest intimation that any such argument was in existence. Why this argument has been suppressed, is a question which we think can be answered without the aid of witchcraft. This, be it remembered, is the gentleman who has so much to say about misrepresentation, and about his own "*fair* and *generous* treatment" !!!

As it must now be sufficiently obvious to all that Mr. C. has no idea of even making the attempt to defend his Extras, and as we are both agreed at length as to *the fact* in the alleged case of "forgery," the present controversy must be regarded as having fairly come to a close. On which side lie the truth, the argument, the advantage, and the civility, the readers of the Recorder and of the Harbinger will of course judge for themselves. We shall continue to publish a while longer for Mr. Campbell, but shall give no attention to his articles further than perhaps an occasional remark.

We have now only to render our thanks to our readers for the patience with which they have borne this protracted controversy. If we have permitted them to be long imposed upon by large quantities of "flat and insipid" matter, it must be attributed to a desire to elicit the truth, and to accommodate our cotemporary. For the latter reason we shall continue to publish Mr. Campbell's effusions, if he desires it, unless our subscribers should protest. In that case their voice shall be heard and respected.

A. CAMPBELL'S REPLY TO MR. MEREDITH.

TO the intelligent and honorable disputant or reader, the preceding document, with all the appurtenances thereunto belonging, in the wranglings of this untoward champion of metaphysical orthodoxy, may be safely committed, *sub silentio*, without a single comment. After three months' ruminations and perplexities, it would seem the worthy gentleman (if it be not a mark of "a vulgar mind" so to designate him) has concluded to dismiss the subject from his columns; it having been clearly decided by a large majority of himself, that he has successfully established his *allegata* against my said obnoxious Extra. He has, moreover, by a unanimous vote of all his mental and moral powers, unalterably decreed that it now "*must be* sufficiently obvious to all, that Mr. Campbell has *no idea* of even making an attempt to defend his Extras."—!! This is proof unequivocal of a most conscientious regard to truth, of high respect for public opinion, and of the most refined courtesy to an opponent. This gentleman, *polished* as the *brazen knob* that decorates an iron palisade, in the high dignity of modern chivalry proposes nevertheless "to publish a while longer for Mr. Campbell," but will "give *no attention* to his articles further than *perhaps* an occasional remark." This is all the triumph that truth could gain over such an extraordinary adversary, whose phrenological front, if in the science there be truth, report saith, displays an exuberance of self-esteem and high disdain for every thing that is low and vulgar, after the manner of the bird of Juno, which in its beauty surpasses all the feathered tribe, and in its "goodly wings" challenged the admiration of a Job. (Job xxxix. 13.) We shall not, however, constrain him, by heavy *drafts* on his "while longer," to play off upon the other part of his project of calling for "the *protest*" of his readers. This gentleman has indeed most scientifically planned his retreat. We shall generously permit him to bestow his favors of "a while longer" at the intervals of one "while" for three moons, on some

greater favorite than myself, who may wish to *while it* away with him at his own discretion, upon the peccadillos of his southern readers.

Meanwhile, we shall look over the books and see how the account stands. He has indeed, as he says, '*dissected me*'! He has arranged and fitted up certain propositions, and placed three before his readers; the second only of which three, he says, has been the point at issue. This second proposition is not mine, as I have repeatedly shown—neither in words nor in sense, as explained by Mr. M. It is as genuine as the apochryphal wisdom of Solomon. It cannot be found in any Extra or writing of mine, as I have repeatedly affirmed, and I trust satisfactorily shown. Why, then, this pertinacity on the part of Mr. Meredith?

The event proves the policy. I have been patiently examining and gradually exposing his mode of attack, and in exploring the ground on which he rests that vicious theory which he urges upon the community, and in consequence of which, or rather as a fruit of which, he began to write against me (and upon a subject which he now sees and feels he did not understand,) ignorant of my views—ignorant indeed of what I had written; and, having prematurely committed himself, he finds it too much for his pride to say, 'I have mistaken the whole matter, and imputed to my neighbor views and sentiments which he does not now—which he never did believe nor teach.' Perhaps *I* say too much—perhaps not enough! But in proof that I am not very far from the right conclusion, he quotes something from the patrons of the Dover Decrees to justify his—obtusity, shall I call it? nay, but to prove that we have been almost as badly treated by some of his brethren as by himself We have been misrepresented and misunderstood by some—not, however, "by the most pious and intelligent men in the land," as they very modestly style themselves; for many tens of thousands of this very class are our most devoted fellow-laborers in this great and arduous undertaking.

But I may not yet, *perhaps,* have reached the point of the sting. In prosecuting the question about *moral* renovation, improperly called *regeneration*, the gentleman foresees and feels that his beloved theory of a *regenerated unbeliever*, long ago exposed in the Millennial Harbinger, is in imminent danger; and as this is in his own horizon, the certain *termini* of this discussion, he prudently proclaims that "Mr. Campbell has no idea of even making the attempt," &c. Like Issachar of old, he "couches down between two burdens." True, his father Jacob called him a strong ass; but we only apply him in the one point of couching, not crouching—but squatting down without servility. He has not, therefore, even attempted to reply in defence of a single point assumed, or scripture quoted, in his essays in the Interpreter. I speak from recollection, but the reader had better examine for himself.

I have just now said he couches down between two burdens, but have not yet justified the allusion. In his last essay, or *composition*, he would fain intimate that he contends for a regeneration in all cases with the word. His words are. "It will doubtless be recollected that

Mr. C. has asserted over and over again that we contended for a regeneration *without the word*. We never thought it worth while to notice this *misrepresentation*." Observe then, impartial reader, that Mr. M. *now* calls this a *misrepresentation!* Well, let me ask in my turn, What is this controversy about? I have always contended for regeneration *by the word*. It is a metaphysical, abstract regeneration, without moral means, against which I have uniformly lifted my voice and my pen. And has Mr. M. really given up his theory, or does he only couch between two burdens? Has he now discovered that the controversy is in truth at an end by his assertion of the very point which in part my Extra, and various essays on metaphysical regeneration, were written to establish?

It is, I solemnly declare, a fact that Mr. M. now calls a regeneration *without the word* a misrepresentation of his present views. Then, indeed, I have gained the only point which I primarily had in view; for he set out with the declaration that "regeneration is the PARENT of *faith, repentance*, and *the kindred affections*." My very first essay (vol. vi. page 32.) on Mr. M's theory, was on this very proposition. This I then showed was the only proposition on which we were fairly at issue. As I fortunately have that number now before me, I will quote from it a few sentences to refresh the leaky memory of Mr. Meredith and my other readers:—"The parent is always older than the child, at first independent of the child, and derives no part of his existence from the child. Regeneration, then, being the parent of faith, is older than faith, independent of faith, and derives no part of its existence from faith! Then comes another question—(for troubles seldom come single)—What has the word to do in this case? It must act like a charm, if it act at all: for if it be believed before regeneration, then the child is older than the parent, and this is a lineage that belongs not to the moon nor to our earth. But Mr. M. says that 'regeneration is the product [the child] of the combined action of the Word and the Spirit.' The Word and the Spirit are, then, the parents of regeneration, and regeneration is the parent of faith!! But if the Word and the Spirit should happen to be believed before regeneration, then faith is the parent and regeneration the child! So that to complete Mr. M's theory, neither the Word nor the Spirit ought to be believed, nor can be believed before regeneration; and so it comes to pass that a person enters the kingdom of heaven as a regenerated unbeliever." What a vulgar mind this said piece betrays!—!

Be it repeated once more, that this is the very identical point on which our controversy began, as may be seen by a reference to my No. I. vol. vi. page 32.; and now Mr. M. has discovered that this is a misrepresentation of his views, and that "Mr. C. has no idea of even making the attempt to defend his Extras"! If there be a swamp figurative in all the fields of airy speculation, or in all the regions of religious controversy, Mr. M. is certainly not very far from its centre. But I remember the dying thief was pardoned, and if Mr. M. now calls "regeneration without the word" a misrepresentation of

not been in vain, and concur with him that it is time this branch of the controversy was ended. But I would greatly prefer that he had honestly and manfully conceded the point, and not in this unchristian and ungentlemanly style sought to hide himself from his readers by abusing his benefactor.

He will not henceforth teach that a man is regenerated without any knowledge or faith in the word of the Lord, or that a person may be born into the kingdom of heaven without the knowledge or belief of the gospel. He will teach that the Spirit of God morally renovates the human heart by the belief of the truth, and not without the word. Then, indeed, as I showed in my last essay, he will stand on the ground which I have always occupied in the volumes of the Millennial Harbinger and Christian Baptist.

The controversy, as far as I have been a party to it, has been against a vicious theory, which makes the word of God of non-effect, by asserting that it is of no more use in the regeneration of the adult man, than in the case of the infant of a day old, or the savage in the wilderness. I have no doubt that this was the theory of Mr. M. when he began to write against the Extra. I am now indeed assured that he holds such a statement of his views as a gross misrepresentation. He will henceforth teach that the Bible is essential to moral renovation; that "without the word," believed and understood, no motives, no moral cause, issuing in a change of heart and of life, can be found in all the universe of mind; that indeed without faith it is as impossible to be regenerate in any moral or religious sense, as it is without it "impossible to please God." This, then, being the only point—the true proposition in debate, as I have first and last affirmed—all our readers can now judge how the accounts stand on Mr. M's motion of adjournment *sine die*.

EDITOR.

Falls of Niagara, June 17th, 1836.

From "The Disciple."

THE NINETEENTH ANNIVERSARY OF THE BETHLEHEM ASSOCIATION, AND J. H. SCHROEBEL'S CIRCULAR LETTER.

NO. II.

ADMONERE VOLUIMUS, NON MORDERE;
PRODESSE, NON LEDERE.

Our object is to admonish, not to sting;
Improvement, not a wanton wound to bring;

THERE are many professors under the advice of this Association, for whom we entertain a high esteem, and whose feelings we would not intentionally wound; nor would we wantonly inflict an insult on the mind of the most unworthy of the community. We do feel an anxious concern for the welfare of our quondam brethren, which concern we manifest in our efforts to instruct them in the way of truth, and to call them from wicked practices. Wicked practices! Yes, for we *know* that many church members are remarkably defi-

We earnestly desire J. H. Schroebel to reform and turn to God; to practise candor and to resist the temptations of vanity. The intelligent and pious of his acquaintances cannot fail to discountenance his conduct. It is true, some have affirmed, that he did not borrow his circular from the said Debate, but from an old Baptist author of a hundred years standing. We will give a large premium for the old author. Were the affirmation true, the plagiarism would receive but a small palliation. But unfortunately, Sir William Blackstone, whom Mr. Schroebel quoted from the Debate, did not publish his Commentaries on the Laws of England till 1765, about 60 years ago; and the Penitentiary laws of Kentucky are still more modern. Unfortunately too, for the borrowed illustration, published in our last number, a man *may* in Alabama be sent to "prison" before convicted by a jury and sentenced by a judge. There is now an instance of one in Perry county, awaiting his trial. What the Debate says of a Penitentiary in Kentucky, cannot be affirmed of the prison or jail of Alabama. The circular abounds with phrases, sentiments, and allusions, which demonstrate the author, the time, and the place. The spirit and language of debate are manifest on every page, and no person, at all skilled in dialectics, can fail to discern the oral, extemporaneous disputant through the garb of the deliberate sedate letter writer.

But waiving, for the present, the further consideration of the genuineness of this Circular, we will now show, be the author who he may, that it contains sentiments *subversive* of the Baptist *faith and practice, and identical with those for which we are denounced as heretics.* Reader, attend. Circular, page 30.—We here have the Baptist doctrine of the beginning of Christ's kingdom, viz. "That John was the first administrator of Christian baptism," and that his administration was the actual commencement of the Christian dispensation. But on page 17 he insists on the futurity of the church from the language of Jesus to Peter, (Matt. xvi. 18.) a good while after John was dead. "'I will build my church,' is yet future." If yet future, after John's death, surely he was not *in it* while alive. Again, page 13, the exhibition of the Christian church and the requirements of the new birth in order to enter it, are dated 'on the day of Pentecost,' fifty days after Jesus' resurrection. On page 20, he appeals to Matt. xxviii. 19, 20. as the law of Christian baptism; now John did not derive his baptism from this commission, which was given several years after his death. On page 25, the invocation of the Trinity, by which we suppose he means 'in the name of the Father, Son, and Holy Spirit,' is stated as "absolutely necessary" to the validity of Christian baptism. Alas for John's administration! he never mentioned the doctrine of the Trinity, and invoked not the three names in the apostolic commission! The course which John fulfilled was preparatory to the reign of Heaven; and the preferring of the Christian name, faith, and order, to the Baptist, is one of the items of our offence. Would that Aquila and Priscilla might be heard, and the way of the Lord be learned more perfectly!

Circular, page 33.—Mr. Schroebel has renounced the dogma that the Bible is a mysterious book, or that it admits of double meanings and spiritual interpretation. He goes for the plain, literal, common sense meaning; the Bible is "intended to instruct," is "the most determinate in the whole world," "its credit is absolutely ruined if it admit of double meanings." This is another article of our offence—we prefer the plain to the hidden meaning of Scripture. On page 18—Religion is no longer, among the Bethlehem churches, a spiritual something, got at a particular time, and dwelling in the heart—common to all denominations and all dispensations—to Patriarchs, Jews, and Christians; but the religion of Jesus Christ was something "taught," and was "essentially different from the Jewish religion." Now we have long contended that religion consists in faith and practice, and is not a feeling, a thought, or conceit. To believe Moses and obey his law was the religion of the Jews—to believe Christ and obey the gospel is the Christian religion; and these two are not the same.

With respect to the importance and design of baptism or immersion, we will be explicit, as this is supposed the rock on which we have wrecked. Page 7—

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"that God's commands are *essential* to all who profess to love and obey him; and that he is pleased in that way of obedience which his own wisdom has marked out, and *in no other*." Page 11—"So it it is very evident that circumcision was only a national 'sign,' whereby its subjects could claim the privilege in common with their countrymen, rather than a 'sign' of any *special blessing* promised to its subject. How *different* the *blessing* promised to believers under the New Dispensation. So soon as they obey the command of God they receive 'the answer of a good conscience.'" Pages 23 and 24—He protests against the Pedobaptists' plea of sincerity. St. Paul, King Saul, and Uzziah are brought forward to prove that even misconception and devotional sincerity will not justify a deviation from an express command, or be a security against divine displeasure and punishment. Saul lost his kingdom, and Uzziah lost his life. "Now are we to suppose," says he, "that under the Christian religion, disobedience, innovation, or transgression of even positive institutes, are less criminal, or less liable to the frowns of Heaven than under former ages!" The paragraph following this, is a strange one, and may be original with Mr. Schroebel. "But it is said that baptism is not essential to salvation. To this we are agreed; yet we contend it is essential to duty, and this our friends believe too; but because it is not essential to salvation, should it not be complied with as a duty? Our friends answer, 'Most certainly.' Well, then, we contend that we have no more right to alter or change God's positive commands than Saul had: if we do, we merit *no less punishment;* for God is not mocked." Here is something essential to duty, not essential to salvation; and yet if you do not do it, you will be punished like Saul—i. e. deprived of the kingdom. A poor stretch of charity; not a very favorable doctrine for his Pedobaptist friends after all. Now why not plainly teach the truth? "He that believes and is baptized shall be saved." "Baptism (connected with faith in the blood of Christ and repentance) doth now save us." And let those who *will not* hearken to the law of Christ abide the consequences; and leave those who, we suppose, *cannot* understand and obey the gospel, to the disposal of Him who knows much more than he has revealed to us, and who will do right with all his creatures.

On page 35 we find the following paragraph:—"But it is further contended that baptism was designed to be emblematic of the Spirit's operations. We positively deny this position: so far is it from fact, that baptism refers to the *forgiveness of sin*, which is effected through the Spirit, so that according to such a position, they must have received the emblem and the thing signified by it in one and the same day, as the Gentiles in Cornelius' house. 'Can any Jew forbid baptism to these Gentiles,' although a Gentile was never before baptized. The ground upon which Peter predicates his plea, is, 'they having received the Holy Ghost, just as we Jews did at Pentecost.' Was there ever such an emblem!! The thing signified and the emblem to be connected in one and the same hour." The copyist has lost the force of the original, which reads thus—(Debate, page 343)—"To aid the sprinkling 'mode,' Mr. M. calls forward the 'allusive meaning' of baptism, and makes it out to be an emblem of the baptism of the Holy Spirit. This is passing strange. Must every thing be perverted to favor the darling rite! Now we utterly deny that baptism was at all designed to be emblematic of the Spirit's operations. So far is it from fact, that baptism refers to the forgiveness of sins; and *was administered for this purpose* as already *proved;* and many after having been subjects of the gifts of the Holy Spirit were immersed in water. So that they must have received the emblem and the thing signified by it in one and the same day; perhaps in one and the same hour, as the Gentile congregation in Cornelius house. For as soon as the Holy Ghost fell, or spiritual gifts were poured out upon them, Peter asks, 'Can any man forbid water!' which, in this connexion, is equivalent to 'Can any Jew forbid baptism to these Gentiles!' although a Gentile was never before baptized. The grounds on which he predicates his plea, is, that 'they having received the heavenly gift just as we Jews did at first on Pentecost, are therefore as worthy subjects of baptism as

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were we.' Was there ever such an emblem? The thing signified *precedes* the emblem!! The thing signified and the emblem to be connected in one and the same hour!! It is a perfect anomaly." Had Mr. Schroebel understood this passage, he would not have warped it into his circular. He denies that baptism respects the Spirit's operations; so far from it, it refers or alludes to forgiveness of sins, which *therefore* cannot be any operation of the Spirit; and yet, to save his creed, he contradicts his first position, removes the basis of the whole argument against M'Calla by the phrase, "which is effected through the Spirit:" for surely, if forgiveness is "*effected* through the Spirit" and baptism refers to forgiveness, then baptism is not far from being emblematical of the Spirit's operations. And if pardon of sins precedes baptism, and is an *effect* of the Spirit, then Mr. Schroebel's emblem is like Mr. M'Calla's, and merits the same astonishment. The truth is, the Baptist wanted the argument against the Pedobaptist, but the passage taught the scriptural doctrine of baptism for remission too plain for the faith of his brethren; and hence the awkward amendment.

Circular, page 37—"But baptism is said to be non-essential, and therefore it is altogether immaterial as to the manner in which it is performed. We ask, What is a non-essential? That which we can do very well without. According to this saying, baptism can be dispensed with altogether, and then the express command of Christ would be a perfect nullity."

Again, same page—"It has been asked from the pulpit in our hearing, 'Why throw away the corn, and quarrel about the shucks?'* O, blessed Redeemer! shall thy professed followers esteem thy holy ordinance of baptism as shucks and straw, for men's inventions and traditions? No! we shall maintain that baptism is of importance, and particularly enjoined on every renewed soul, to be performed without delay, and that by immersion."

Once more, page 41—"Baptism is said to be the washing away of sin; in Acts xxii. 16. sin is washed away in baptism in the same sense as Christ's flesh is eaten and his blood drank in the Lord's supper; the sign rightly used, always *leads to* the thing signified. Baptism represents *death to sin*. The leading idea suggested by *death*, seems to be that of a separation from the world. There is no greater line of separation than that which is drawn between the dead and living. And thus baptism is the appointed sign between our depraved and our renewed state. It is not enough that we be dead to the world—we must be alive to God."

Pretty strong '*Campbellism*' for a Baptist preacher! "*The sign rightly used always leads to the thing signified.*" Baptism is a sign of remission or washing away of sin: and therefore when baptism is *rightly used*, always *leads to* forgiveness of sins!! Important line of separation! the world is on one side and the church on the other; the dead on one side, and the living on the other! Expressive and all-important sign, which divides the depraved state from the renewed state!! The sign *leads to* the signification—that is, baptism changes the state or is the action in which we pass out of the depraved state into the renewed state!! It is not enough simply to be dead to the world—we must be buried and rise to a new life, even to be born of the water, and become alive to God. It is not enough to go to the line between Alabama and Tennessee—we must cross over the line dividing the two states, before we can enjoy the immunities of a citizen of Tennessee.

On page 40 he gives Campbell's criticism on the Greek preposition *eis*, 'into:' only he does not mention the Greek, affirming of the English preposition 'into' what Campbell said of *eis*. Now this same preposition occurs three times in the Greek Testament between baptism and remission of sins. If go down, *eis udata*, means 'into the water,' which it does, then be baptized *eis aphesin amartion*, is 'into remission of sins.' The word which Mr. Schroebel rightly contends, conveyed the breath of life 'into' Adam's nostrils, Daniel 'into' the lion's den, millions 'into' the grave, the wicked 'into' hell, and the righteous 'into' heaven, also takes the penitent believer 'into' forgiveness of sins, 'into' a free pardon of all past offences.

* Husks.—*Anglice.*

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It will be remembered that the whole Association to which Mr. Schroebel belongs, have adopted the Circular and the sentiments which it contains; and in doing so, have adopted the teachings of the scriptures, and the writings and sentiments of Alexander Campbell, on the action and design of Christian baptism. We may therefore expect them to date the commencement of the kingdom or church of Christ at Pentecost, and no longer contend for John's name and baptism in preference to the Christian. We will hear them appeal to the miraculous effusion of the Holy Spirit at Cornelius house, as the all-sufficient title of Gentile believers to receive baptism, and not insist on an invisible, unscriptural, ghostly operation, as a prerequisite. We may expect them no longer to fraternize in opposing the truth, with those who "secularise and carnalise" the church, by representing baptism as a useless form, a non-essential, shucks, straw, set aside by any invention attended to in sincerity, but will earnestly contend for the true action and its true meaning; telling all their unimmersed friends and Pedobaptists to "arise and be baptized and wash away their sins, calling on the name of the Lord."—Acts xxii. 16.

EDITORS.

The Providence of God---No. 4.

PROOF.

Μη εκης προ προσωπου του Θεου, Ὁτι ἀγνοια ἠστιν· ἱνα μη οργισθη ο Θεος ἐπι φωνη φωη, και διαφθειρη τα ποιηματα χειρων σου.

SOLOMON—(ver. LXX.)—*Eccles.* v. 6.

Say not before the angel, There is no providence; lest God should be angry at your voice, and destroy the works of your hands.

THE Sadducees, like the Atheists, denied the superintendence of God over the universe. This indeed is implied in what is said of them, Acts xxii. 8.—viz. that "they say there is no resurrection, neither *angel* nor spirit." For the exclusion of angel and spirit, necessarily excluded, among the Jews, the idea of providence, which the word ANGEL with them was frequently employed to express. Thus Abraham says, "God shall send his *angel* before thee to take a wife for Isaac"—that is, God shall superintend and direct you in this matter. And Jacob—"The God who fed me all my life long—the *angel* who redeemed me from all evil, bless the lads"—signifying the protecting, preserving, guiding providence of God which he had experienced during his life. Thus also David—"The *angel* of the Lord encampeth about them that fear him;" and again, "He shall give his *angels* charge concerning thee," &c. We may observe here that this last passage is evidently restricted to ordinary preservation and protection by our Lord's answer to Satan, "Thou shalt not TEMPT the Lord thy God"—that is, by rushing into unnecessary hazards. In Isaiah xxxvii. 36. also, it is said, "the *angel* of the Lord" smote Sennacherib's army. What this "*angel*" was, we learn from 2 Kings, xix. 7.—"Behold I will send a BLAST upon him;" i. e. the *samiel* or *simoom*. Thus too in Psalm lxxviii. 49. the plagues of Pharaoh are called "evil *angels*;" so that it is evident that the Jews were accustomed often to use the term *angel* as expressive of the providential interference of God, and applicable to the natural agency by which

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he accomplished his purposes. Thus Paul quotes the 104th Psalm—"Who makes winds his *angels* [AGENTS] and flames of fire his ministers;" the emphasis here being evidently upon the word *angel* as distinguished from *Son*. Hence too the parting salutation among the Jews—"The *angel* of God keep you company." Tobit. v. 10. Hence also the phrases, "The good *angel* will keep him company." ver 21.; and "Mine *angel* is with you." Baruch vi. 7.

The Sadducees among the Jews, were, in this respect, like the Epicureans among the Greeks, who, as we formerly mentioned, admitted the existence of a God, but denied a providence, supposing that the Deity delighted in calm and undisturbed repose.

> *"Immortali ævo summa cum pace fruatur,*
> *Semota a nostris rebus, sejunctaque longe."*
> From earth remote, of endless life possess'd,
> No human cares disturb his peaceful rest.

Thus speaks Lucretius, who has embodied the tenets of their philosophy in his celebrated poem *De rer. nat.*, which, to use the language of Gillies, "is the boldest monument which the world is ever likely to witness, of learning, genius, and impiety."

It would be unnecessary to attempt to disprove the notion that there is no providence, except by showing it to be congenial with the absurdities of Epicureans, Sadducees, and Atheists, were it not that few properly appreciate the necessary connexion which exists between the belief in a Supreme Being, and in his preservation and government of the world. It is certainly unreasonable to suppose that such a Being, who has created the beautiful universe, adorned it with so many glorious objects, and furnished so many sources of happiness, should nevertheless be wholly unconcerned about his creatures, and indifferent to their welfare. But apart from this consideration, it is as great an absurdity to suppose that the world can preserve and govern itself, as that it could make itself. "For it is not with the being and natures of things," as Sherlock well observes, "as it is with the works of art, which, though they cannot make themselves, yet, when they are made, can subsist without the artist that made them—the workman does not give being to the materials, but only to the form—but whatever receives its being from another, as all creatures do, has nothing to support its being but the cause that made it:" that is, there is nothing created which has a self-subsisting nature, or a necessary and independent existence. This may be regarded as abstruse reasoning. There is no one, however, who will consider the incessant changes which occur in the universe, the constant activity of animated nature, and the systematic arrangements, operations, and motions of all created things, who can for a moment suppose that these do not require an agent as much as creation—and the same agent, since he only who created, knows how to govern and preserve them. To be sure, we do not comprehend how they are sustained, but neither do we comprehend how they were originally created. And certainly it requires as much power, and is as striking a proof of divine agency, to clothe, in the spring of the year, the naked earth with verdure and

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the fields with flowers—to unfold the leafy umbrellas of the grove, or bend the boughs of the orchard and present to the hand the golden fruits of autumn, as to create them at the first. No one can show how an oak can be brought out of an acorn without divine agency, any more than how it could be created out of nothing without such agency. The argument therefore drawn from nature, proves as much for a providence as it does for a Creator; and every consistent Deist must admit the superintendence of God over the universe upon the same principles upon which he infers his existence.

It is not a little strange that any one who believes in revelation should deny the doctrine in question. For the fact that a revelation has been given, apart from any thing contained in that revelation, at once refutes the Epicurean hypothesis, and proves that the Divine Being does interest himself in the affairs of men.

When, however, we examine the scriptures themselves—when we reflect upon the history of the human family, mark the fulfilment of prophecy, and contemplate the judgments, the deliverances, and the innumerable acts of love and condescending mercy experienced by the race of Adam at the hands of the beneficent Creator, no language can be found adequate to express the unmeasured depth of his goodness, and no human power able to enumerate the countless instances of his watchful care and superintendence.

Some arguments, drawn from the scriptures, we will now briefly notice:—

1. In the sacred oracles God has delivered to the human family from the beginning great and precious promises—promises which have been accomplished in every age, which are now in the act of accomplishment, or which are yet to be accomplished; and which involving as they do the fates and fortunes of empires as well as individuals, of cities and the globe itself, necessarily depend entirely upon the divine agency for their fulfilment. Without supposing such an agency in human affairs, such directing, governing, and overruling power over the destinies of the kingdoms and inhabitants of the earth, and the laws and elements of the material universe, no one can explain the accomplishment of these promises and predictions.

2. It is upon this doctrine too, that all prayer is founded. It is the belief that God will *hear*—the confident assurance that he will *grant* the just petitions of his people, by which they are emboldened to approach the throne of favor,—by which even they are entitled to expect the boon—for he that doubts must not suppose "he will receive any thing from the Lord." Without a sincere conviction and lively sense, then, of the divine agency in the preservation and government of the world, prayer, one of the most important and necessary duties and highest privileges of the Christian, becomes nothing but a ceremonious mockery—an absurd theory—and a useless practice.

3. The denial of this doctrine is characteristic of the wicked. Thus David says, "They encourage themselves in an evil matter; they commune of laying snares secretly: they say, Who shall see them?" Ps. lxiv. 5. "He hath said in his heart, God hath forgotten, he hideth

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his face, he will never see it." Ps. x. 11. "Yet they say, The Lord shall not see, neither shall the God of Jacob regard it." Ps. xciv. 7. "Is not this great Babylon," said Nebuchadnezzar, "that I have built for the house of the kingdom, by the might of MY power, and for the honor of MY majesty?" But "while the word was yet in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken: the kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, *until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.*"

4. The superintending care of God is on the other hand, the frequent theme of the righteous under former institutions. Thus Job xxi. 4. "Doth he not see my ways and count all my steps?" And David, Psalm xxxiii. 18, 19. "Behold the eye of the Lord is upon them that fear him—upon them that hope in his mercy: to deliver their soul from death and to keep them alive in famine." Again, Ps. xciv. 8, 9, 10. "Understand, ye brutish among the people; and ye fools, when will ye be wise? He that planted the ear, shall he not hear? And he that formed the eye, shall he not see? He that chastiseth the heathen, shall not he correct? And he that teacheth men knowledge, shall not he know? The Lord knoweth the thoughts of man that they are vanity." From this belief Hezekiah prays: "Incline thine ear, O Lord, and see and hear all the words of Sennacherib, which he hath sent to reproach the living God." And Jeremiah exclaims, "O! Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps."

5. In the New Testament the same doctrine is expresely taught. Paul declares to the Lycaonians, Acts xiv. 17. "He left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." And again, to the Athenians, "In him we live, are moved, and have our being, as certain of your own poets have said, For we are also his offspring." And finally, he "who spoke as never man spoke," thus in his own beautiful and impressive manner, taught his disciples: "Are not two sparrows sold for a penny? yet neither of them falleth to the ground without the will of your Father. Nay, the very hairs of your head are all numbered." Matth. x. 29, 30. No language can more emphatically express the notice and superintendence of God. No man can tell the number of the hairs of his own head—but God has numbered them every one!

It would, however, require me to transcribe much of both Old and New Testament, were all the references and allusions to the divine agency in the preservation and government of the world, to be noticed and enumerated. Enough of evidence has been presented from reason and revelation to place the doctrine beyond dispute, and lead every one, we trust, to say with David, "O! Lord, thou hast searched me and known me. Thou knowest my down-sitting and up-rising: thou understandest my thoughts afar off. Thou compassest my path

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and my lying-down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me—it is too high, I cannot attain unto it. Whither shall I go from thy Spirit, or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I say, surely the darkness shall cover me, even the night shall be light about me—yea, the darkness hideth not from thee, but the night shineth as the day; the darkness and the light to thee are both alike." To Him, therefore, "through whom and by whom and to whom are all things," be glory and dominion for ever and ever. Amen.

R. RICHARDSON.

FALLS OF NIAGARA.

IF, in the human breast, there is any thing which can respond in the way of admiration and religious homage, to the most sublime displays of that Supreme and Omnipotent Intelligence, "who has measured the waters of the ocean in the hollow of his hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance,"—the awfully grand and magnificent objects which crowd upon our senses at the sight of this stupendous cataract of Niagara, must awaken and excite it to the highest enthusiasm. Here, on a scale of the most splendid dimensions, and admirably unique, is an assemblage of the most striking indications of the hand of Omnipotence, operating under the guidance of an infinite understanding, with supreme regard to the best interests of a large portion of his creatures.

But as there are, on the circumference of every circle, three hundred and sixty points, from every one of which a central object will appear in a different attitude to the eye of a beholder; so the whole universe, our own planet, or any part of it, may be contemplated in a great many attitudes, and in reference to various results, by one who is awakened to the wonderful designs and adaptations which are continually and every where opening to the eye of reason and of faith, in all the works and ways of the adorable Author of the universe. We would, indeed, attempt to place the reader of this hasty sketch of the boldest and most gorgeous landscape of the kind in the Old World or the New, on the same point of observation and reflection with ourselves, that he may participate with us the pleasures of this richest of Nature's feasts. In order to this, however, it ought to be added, that we must not only have before our senses, or our understanding, the same objects, and placed in the same position; but we must com-

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pare them with the same cardinal ideas, else we cannot have full communion in all the pleasures which they impart.

Now as the most delightful pleasures which can be enjoyed in the contemplations of nature, are the clear and unequivocal discoveries of the Being and perfections of God; or the traces of the wisdom, power, and benevolence displayed in all the adaptations of things to final causes, it need not be argued that this must be the cardinal idea to which we bring all our discoveries; and, tributary to which, we direct all our observations. Having established this as the point of reference and comparison, then, indeed, whether with the naked eye we survey the beauties of the most splendid landscape; or by a microscope explore the otherwise invisible dimensions of innumerable races of animalculæ; or by the most powerful telescope view the solar systems spread over "the milky way;" we shall see nothing more admirable than symmetrical arrangements and perfect adaptations in reference to final results—or to that cardinal idea to which we compare the whole. Still, however, may be superadded to this, ideas of magnitude, distance, position, and controlling power, which greatly enhance the pleasures of such contemplations; but so far as simple organization or adaptation is concerned, wisdom and benevolence may be equally conspicuous in the meanest insect, as in the order and general laws of the universe.

Be it then observed, that from the point at which we are now placed, we are disposed first to consider the Falls of Niagara in relation to the North-Western Lakes; and these lakes in reference to this New World, before we attempt a particular geographic description of the scenes in the midst of which we now stand. But here the destiny of the New World itself has a prior claim to an earlier notice than even the lakes or the rivers with which it abounds. On this point we can only now say, that the Bible teaches us to regard this New World as an immense estate, which, after the lapse of many centuries, has actually come into the possession of the offspring of Japheth, by virtue of a deed of gift to their father, entered on Record, *Anno Mundi*, 1657, in book A., by Moses the Recorder.* Every thing in this estate is on the most enlarged scale. Immense tracts of land, forests, prairies, hills, plains, mountains, vallies, lakes, rivers, cataracts, &c. &c. intimate that this is the projected inheritance of a new world—an estate for a thousand millions of contemporary men. Hence it superabounds with all the products of land and water—with all the riches of the animal, vegetable, and mineral kingdoms.

This prepares the way to remark, that in order to this end, and, as farther prerequisite, in order to the fertility and salubrity of such an immense territory, among other provisions, that of a sufficient quantity of water, set out in large basons, as well as circulating in numerous and mighty streams, was indispensable. From these basons the sun is able to fill the bottles of heaven, and, in the form of exhalations and vapors, wafted on the wings of the wind, to carry them over the sur-

* Genesis ix. 27. "God shall enlarge Japheth, and he shall dwell in the tents of Shem."

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rounding continent. At the bidding of God's other subordinate agents, they fall in refreshing showers upon the parched fields, and upon the wilderness where there is no man, that both man and beast may be fed and refreshed out of the rich provisions of the store-houses of Heaven.

But as in these large basons of fresh water there are no regular tides, and as motion is as essential to the purity and salubrity of water as it is to human life, it became necessary that they should be placed at different elevations; and still farther to benefit man by the conveniences of navigation and other important advantages, it became expedient to connect them by rivers. Thus we find the river St. Louis, which must be regarded as the commencement of this chain of lakes and rivers, at its source elevated 1200 feet above the sea. In flowing from the west to Lake Superior, a distance of only 155 miles, it descends 551 feet; thus placing Lake Superior, 459 miles long by 109 broad, and 900 feet deep, at an elevation of 649 feet above the sea. This lake, agitated by the continual influx of forty rivers, of more or less descent, is gradually drawn to the Straits of St. Mary, through which, after running 60 miles, and descending 45 feet, its waters are discharged into Lake Huron. Michigan, 300 miles long by 50 wide, and about 900 feet deep, also pours its waters into Huron through the Straits of Mackinack, 40 miles in length. Connected also with Michigan lake is Green Bay, 100 miles long by 20 broad. Lake Huron, 218 miles long by 180 broad, and 900 feet deep, is placed 45 feet below Superior, and also so far below Michigan and Green Bay as to receive their waters. It stands 600 feet above the ocean. All these waters, by a farther descent of 31 feet through the rivers of St. Clair and Detroit, are carried into Lake Erie. This beautiful lake is placed 564 feet, mean height, above the sea. Besides her own supplies from her own rivers, she spreads over her bosom, 290 miles long by 63 broad, and 120 feet deep, all the waters of the upper lakes; which she again discharges by the River Niagara into Lake Ontario, by a descent of 334 feet in the short distance of 35 miles. Lake Ontario, 180 miles long by 31 broad, and 500 feet deep, discharges itself through the river St. Lawrence, 710 miles long, by a descent of 230 feet, into the Atlantic Ocean.

Here, then, is a chain of lakes and rivers more than 2500 miles in length, descending 1200 feet from their highest source into the sea, and containing about half the fresh water of all the terraqueous globe, and by far the largest collection in any one place. The four great lakes above the Falls of Niagara, with the hundreds of rivers which flow into them, cover a surface of 150,000 square miles.

Sitting, as I now do, on the top of a tower in the river Niagara, 45 feet high, immediately above the Falls; having ascended here after standing upon a rock within a few feet of the cataract itself, whence I have just looked down the tremendous precipice; even here it is necessary to the full enjoyment of all the sublimity of this overwhelming scene to reflect that the waters of these four inland seas, with all their tributaries, accumulated over such an immense surface, are, fast

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as they arrive here, pouring over this ledge of rocks, leaping at one bound one hundred and sixty-four feet perpendicular, into a gulf itself 250 feet deep! It is not in language to express the grandeur of this scene, nor to give utterance to the varied emotions which rise in the mind while surveying such grand and appalling displays of divine power. In the sound of these multitudinous waters, and in the sight of the foaming abyss in which they break themselves to pieces and then form in these deep and dark caverns new alliances; by which, in all the wilderness of the most violent disorder, they contend against the massy rocks and adamantine walls which confine them within such narrow bounds: I say, in the midst of such an uproar and war of elements, one feels more disposed to stand and gaze in mute astonishment, than to attempt to give birth to the various conceptions and impressions which struggle within him, in the presence of objects so transcendently magnificent and sublime.

But yet, on recovering a little from the amazement which, on his first approach every person must feel, one seems to wish that all the world stood beside him; that, in all the sympathies of unutterable eloquence, they might agonize together in the contemplation of such a combination of wonders. On feeling that this is unattainable, the next desire is to be able to tell the wondrous story, and to paint it truly and fully to the mental vision of those afar off. But despair immediately presses on, and urges his plea,—that no genius, no descriptive talent, ever yet possessed by mortal, has been equal to the task. We shall not therefore try; but may briefly attempt a rude but accurate sketch of the general dimensions and positions of things geographical, with some brief notices of the surrounding scenery.

From Buffaloe, a flourishing city at the foot of Lake Erie, and within two miles of Black Rock, the outlet of the Erie canal, proceeding a very little to the west of north, we enter the Niagara river, which is here about ¼ of a mile wide, and from 20 to 40 feet deep. The current for some 3 or 4 miles is quite rapid; but as the river spreads out to the breadth of some 8 miles, including its various islands, (one of which called Grand Island, contains more than 17,000 acres,) the current becomes more calm and smooth. About 20 miles from Buffaloe and 2 above the Falls, it is compressed into 2½ miles in width. About ¾ of a mile above the Falls the Rapids commence, which are a continuance of *chutes*, on the Canadian side descending 57 feet, and on the American side 52. The Rapids themselves are beautiful and tremendous beyond description. The river is narrowed to about one mile in width where the "white-crested breakers, dashing and foaming and tossing, from ten to thirty feet above the main current," begin to show themselves. Sailing, as we did, immediately above them, to the mouth of Chippewa Creek in Upper Canada, they appear truly grand and appalling. Here we distinctly see the spray ascending like a towering cloud above the Falls, and hear the monotonous and tremendous roar of the enraged floods, which, by their weight in falling, shake the rocks and circumjacent grounds.

Landing on the Canadian side, south and west of the Falls, we have much the finest general view of the whole cataract. Stopping

at the Pavilion Hotel, a very splendid establishment, and descending a spiral stairway some hundred and fifty feet, one begins to feel the overwhelming majesty of the scene, and to "realize what power, grandeur, immensity, and sublimity mean." On the Canadian side there are several interesting improvements in progress, amongst which is a Museum deserving of patronage. Persons who are desirous of walking under the cataract, or rather between it and the rocks over which the waters of the lakes are precipitated, are here furnished with oil cloth or painted garments; for there are some adventurers who, for the sake of displaying their courage, will penetrate behind the falling floods a hundred and fifty feet; a strong current of air always pressing them against the rocks above, rather than inviting them into the whirlpools below.

Going down the river, which below the Falls, runs off almost at right angles with the current above, we have a very splendid view of the American side of the Falls; which below Goat Island are in front of one standing on the Canadian shore of the river, and at right angles with the principal cataract. From this point the Falls on the Canadian side assume the appearance of a horse shoe, the indenture in the rock being farthest up the river, where the heaviest and deepest current flows. In the central point of the horse shoe the current is about 20 feet deep, and though of a deep green when it first bounds over the projecting summit, it whitens as it descends, till, breaking like a fleece of wool, it becomes white as the mountain snow; and, falling into the foaming whirlpool, by the elasticity of the agitated air the spray rebounds hundreds of feet at a single spring, and again descends in eternal showers, adorned with the most brilliant rainbows, often as the sun shines in a clear and cloudless sky. Thus are kept in perpetual freshness the surrounding forests of the rarest evergreens, which, in all the gorgeous drapery of the vegetable kingdom, decorate every island, precipice, and spot around this poetic region.

Having crossed a short distance above the Rapids, and having stood at the foot of the cataract, one begins to be familiarized with dangers, and is more easily induced to approach certain points which at first sight would have been perfectly unapproachable.—Thus, under the guidance and strength of a single rower, in a small boat, and at a point not more than six rods below the Falls on the American side, we committed ourselves to the enraged stream, and were safely landed on the American shore after a passage of eight minutes. The place at which we ferried the stream was by actual measurement only 76 rods in width. By another spiral stairway we ascended the eastern bank, in perpendicular height about 160 feet. The water at the place of crossing is ascertained to be 250 feet deep. Thus has the rock been rent from top to bottom 400 feet deep, in width more than a quarter of a mile, and in distance to Lewistown about seven miles. Including the space in the midst of the Falls occupied by Goat and Luna Islands, the whole front is about three quarters of a mile; yet the river below seldom exceeds a quarter of a mile in width for several miles down.

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Arriving in the village called "The Falls of Niagara Village," every facility is afforded for gratifying the eye of the curious student of Nature. Here a singularly constructed bridge is most ingeniously thrown over the Rapids, which separate, one would think impassably, the village from the beautiful islands in the river. By the facilities of two or three bridges, a person may visit several islands immediately above and in the Falls, of much interest and beauty. Of these the chief is that most enchanting and beautiful spot unfortunately called "Goat Island," from an incident unworthy of record. This island contains 75 acres, and is for the most part covered with a dense and beautiful forest, variegated with about two hundred different species of trees and shrubs, which were planted here by the hand of Nature's own gardener. To the lovers of poetry and romance, as well as to the philosopher and the christian, this is a most interesting spot. It affords, together with its nearest neighbor, the little speck called "Luna Island," several fine points of observation, on which to stand in solemn awe, and, in devotional admiration of these soul-stirring scenes, to form conceptions of the several parts of the whole of this superlatively grand landscape. A richer, a sweeter intellectual repast to one who has acquired a taste for the beauties and the wonders of nature, cannot be imagined, than that which is furnished on this delightful island, to every one who can read its pages as they are inscribed by the hand of its God and Creator.

But as there are many points from which any central object may be viewed, my companions and myself examined every spot from the rocks that project over the dread abyss to the summit of the tower, and down to the edge of the whirlpools below, in order, if possible, to find that point, in which, as in a focus, concentrate all the surpassing grandeur and magnificence of these scenes. It is difficult to find any one point in which all will concur as the true point of sublimity in this whole display of symmetrical and overwhelming grandeur, much less to find a point at which all these sublime lines will form one focus on the eye of the beholder. In this, however, we all concurred—that, in the general view, while in the boat, about the middle of the river, having the Canadian Falls on our right, and the American before our face, with the milky foam around us, while the sun paints a rainbow across the main cataract, we feel more of the majesty and unspeakable sublimity of all the wonders around us, than from any other point to which our attention was invited.

We cannot speak particularly of the many interesting scenes down the Niagara to Queenston Heights. From the Falls down to Brock's Monument is one continued display of the same bold and majestic scenery. Rapids, whirlpools, singular eddies and currents in the river, together with the lofty perpendicular rocks that sometimes overhang the stream and forbid an approach to its shore, covered with the greatest variety of verdure, from the deep evergreens and ivy-mantled oaks to the humble birch, admirably complete the sequel of the Niagara Falls, and invite the curious of all nations to this wonderful link in the grand chain of American lakes and rivers.

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The place is now crowded with visitants from all parts of the country, and is in the summer months occasionally visited by foreigners from all parts of Europe, as well as America. Amongst the poets that have attempted to celebrate its wonderful attractions, the following lines from Mrs. *Sigourney*, (if I mistake not,) who visited it in 1834, appear to me to possess the greatest merit:—

"Flow on forever in thy glorious robe
Of terror and of beauty! God hath set
His rainbow on thy forehead, and the cloud
Mantled around thy feet. And he doth give
Thy voice of thunder power to speak of him
Eternally; bidding the lip of man
Keep silence, and upon thy rocky altar pour
Incense of awe struck praise!
And who can dare
To lift the insect trump of earthly hope,
Or love or sorrow, mid the peal sublime
Of thy tremendous hymn? E'en Ocean shrinks
Back from thy brotherhood, and his wild waves
Retire abash'd: for he doth sometimes seem
To sleep like a spent laborer, and recall
His wearied billows from their vexing play,
And lull them in a cradle calm;—but thou,
With everlasting, undecaying tide,
Dost rest not night or day.
* * * * * * Each leafy bough
That lifts itself within thy proud domain,
Doth gather greenness from thy living spray,
And tremble at the rantism.* Lo! yon birds
Do venture boldly near, bathing their wing
Amid thy foam and mist. 'Tis meet for them
To touch thy garment's hem, or lightly stir
The snowy leaflets of thy vapor wreath;
Who sport unharm'd upon the fleecy cloud,
And listen at the echoing gate of heaven
Without reproof. But as for us, it seems
Scarce lawful with our broken tones to speak
Familiarly of thee. Methinks, to tint
Thy glorious features with our pencil's point,
Or woo thee to the tablet of a song,
Were profanation.
————Thou dost make the soul
A wondering witness of thy majesty;
And while it rushes with delirious joy
To tread thy vestibule, dost chain its step
And check its rapture with the humbling view
Of its own nothingness; bidding it stand
In the dread presence of th' Invisible,
As if to answer to its God through thee."

EDITOR.

Falls of Niagara, June 18, 1836.

Natural Theology---No. 2.

TO do justice to our readers and to our author, it is necessary that we hear him out on the evidence on which natural theology rests as identical with that on which every true science is founded. Proceeding from where our quotations ended in our June number, he adds—

"Examine now, in land animals, the structure of the larynx, the upper part of which is so contrived as to keep the windpipe closely shut by the valve thrown over its orifice, while the food is passing into the stomach, as it were, over a drawbridge, and, but for that valve, would fall into the lungs. No one can hesitate in ascribing this curious mechanism to the intention that the same

* "*Baptism*" in the copy before me; but certainly it ought to be *rantism*, which means sprinkling—and that is the sense of our poetess.

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opening of the throat and mouth should serve for conveying food to the stomach and air to the lungs, without any interference of the two operations. But that structure would not be sufficient for animals which live in the water, and must therefore, while they breathe at the surface, carry down their food to devour it below. In them accordingly, as in the whale and the porpoise, we find that the valve is not flat, but prominent and somewhat conical, rising towards the back of the nose, and the continuation of the nostril by means of a ring (or *sphincter*) muscle embraces the top of the windpipe so as to complete the communication between the lungs and the blow-hole, while it cuts off all communication between those lungs and the mouth.

Again, if we examine the structure of a porpoise's head, we find its cavities capable of great distention, and such that he can fill them at pleasure with air or with water, according as he would mount, float, or sink. By closing the blow-hole, he shuts out the water; by letting in the water, he can sink; by blowing from the lungs against the cavities, he can force out the water, and fill the hollows with air, in order to rise. No one can doubt that such facts afford direct evidence of an apt contrivance directed towards a specific object, and adopted by some power thoroughly acquainted with the laws of hydrostatics, as well as perfectly skilful in workmanship.

To draw an example from a very different source, let us observe the structure of the Planetary System. There is one particular arrangement which produces a certain effect—namely, the stability of the system,—produces it in a manner peculiarly adapted for perpetual duration, and produces it through the agency of an influence quite universal, pervading all space, and equally regulating the motions of the smallest particles of matter and of its most prodigious masses. This arrangement consists in making the planets move in orbits more or less elliptical, but none differing materially from circles, with the sun near the centre, revolving almost in one plane of motion, and moving in the same direction—those whose eccentricity is the most considerable having the smallest masses, and the larger ones deviating hardly at all from the circular path. The influence of gravitation, which is inseparably connected with all matter as far as we know, extends over the whole of this system; so that all those bodies that move round the sun—twenty-three planets including their satellites, and six or seven comets—are continually acted upon each by two kinds of force,—the original projection which sends them forward, and is accompanied with a similar and probably a coeval rotatory motion in some of them round their axis, and the attraction of each towards every other body, which attraction produces three several effects—consolidating the mass of each, and, in conjunction with the rotatory motion, moulding their forms—retaining each planet in its orbit round the sun, and each satellite in its orbit round the planet—altering or disturbing what would be the motion of each round the sun, if there were no other bodies in the system to attract and disturb. Now it is demonstrated by the strictest process of mathematical reasoning, that the result of the whole of these mutual actions, proceeding from the universal influence of gravitation, must necessarily, in consequence of the peculiar arrangement which has been described of the orbits and masses, and in consequence of the law by which gravitation acts, produce a constant alteration in the orbit of each body, which alteration goes on for thousands of years, very slowly making that orbit bulge, as it were, until it reaches a certain shape, when the alteration begins to take the opposite direction, and for an equal number of years goes on constantly, as it were, flattening the orbit, till it reaches a certain shape, when it stops, and then the bulging again begins; and that this alternate change of bulging and flattening must go on for ever by the same law, without ever exceeding on either side a certain point. All changes in the system are thus periodical, and its perpetual stability is completely secured. It is manifest that such an arrangement, so conducive to such a purpose, and so certainly accomplishing that purpose, could only have been made with the express design of attaining such an end—that some power exists capable of thus producing such wonderful order, so marvellous and

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wholly admirable a harmony, out of such numberless disturbances—and that this power was actuated by the intention of producing this effect.* The reasoning upon this subject, I have observed, is purely mathematical; but the facts respecting the system on which all the reasoning rests are known to us by induction alone: consequently, the grand truth respecting the secular disturbance, or the periodicity of the changes in the system—that discovery which makes the glory of Lagrange and Laplace, and constitutes the triumph of the Integral Calculus, whereof it is the fruit, and of the most patient course of astronomical observation whereon the analysis is grounded—may most justly be classed as a truth both of the Mixed Mathematics and of Natural Theology; for the theologian only adds a single short link to the chain of the physical astronomer's demonstration in order to reach the great Artificer from the phenomena of his system.

But let us examine further this matter. The position which we reach by a strict process of induction, is common to Natural Philosophy and Natural Theology—namely, that a given organ performs a given function, or a given arrangement possesses a certain stability, by its adaptation to mechanical laws. We have said that the process of reasoning is short and easy, by which we arrive at the doctrine more peculiar to Natural Theology—namely, that some power acquainted with and acting upon the knowledge of those laws, fashioned the organ with the intention of having the function performed, or constructed the system so that it might endure. Is not this last process as much one of strict induction as the other? It is plainly only a generalization of many particular facts; a reasoning from things known to things unknown; an inference of a new or unknown relation from other relations formerly observed and known. If, to take Dr. Paley's example, we pass over a common and strike the foot against a stone, we do not stop to ask who placed it there; but if we find that our foot has struck on a watch, we at once conclude that some mechanic made it, and that some one dropt it on the ground. Why do we draw this inference? Because all our former experience had told us that such machinery is the result of human skill and labor, and that it no where grows wild about, or is found in the earth. When we see that a certain effect, namely, distinct vision, is performed by an achromatic instrument, the eye, why do we infer that some one must have made it? Because we no where and at no time have had any experience of any one thing fashioning itself, and indeed cannot form to ourselves any distinct idea of what such a process as self-creation means; and further, because when we ourselves would produce a similar result, we have recourse to like means. Again, when we perceive the adaptation of natural objects and operations to a perceived end, and from thence infer design in the maker of these objects and superintender of these operations, why do we draw this conclusion? Because we know by experience that if we ourselves desired to accomplish a similar purpose, we should do so by the like adaptation; we know by experience that this is design in us, and that our proceedings are the result of such design; we know that if some of our works were seen by others, who neither were aware of our having made them, nor of the intention with which we made them, they would be right should they, from seeing and examining them, both infer that we had made them, and conjecture why we had made them. The same reasoning, by the help of experience, from what we know to what we cannot know, is manifestly the foundation of the inference, that the members of the body were fashioned for certain uses by a maker acquainted with their operations, and willing that those uses should be served.

Let us consider a branch of science which, if not wholly of modern introduction, has received of late years such vast additions that it may really be said to have its rise in our own times—I allude to the sublime speculations in Osteology prosecuted by Cuvier, Buckland, and others, in its connexion with Zoological and Geological researches.

* Earum autem perennes cursus atque perpetui cum admirabili incredibilique constantia, declarant in his vim et mentem esse divinam, ut hæc ipsa qui non sentiat deorum vim habere, is nihil omnino sensurus esse videatur. *Cicero De Nat. Deo.* II. 21.

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A comparative anatomist, of profound learning and marvellous sagacity, has presented to him what to common eyes would seem a piece of half decayed bone, found in a wild, in a forest, or in a cave. By accurately examining its shape, particularly the form of its extremity or extremities (if both ends happen to be entire,) by close inspection of the texture of its surface, and by admeasurement of its proportions, he can with certainty discover the general form of the animal to which it belonged, its size as well as its shape, the economy of its viscera, and its general habits. Sometimes the investigation in such cases proceeds upon chains of reasoning where all the links are seen and understood; where the connexion of the parts found with other parts and with habitudes is perceived, and the reason understood,—as that the animal had a trunk because the neck was short compared with its height; or that it ruminated because its teeth were imperfect for complete mastication. But, frequently, the inquiry is as certain in its results, although some links of the chain are concealed from our view, and the conclusion wears a more empirical aspect—as gathering that the animal ruminated from observing the print of a cloven hoof, or that he had horns from his wanting certain teeth, or that he wanted the collar bone from his having cloven hoofs. Limited experience having already shown such connexions as facts, more extended experience will assuredly one day enable us to comprehend the reason of the connexion.

The discoveries already made in this branch of science are truly wonderful, and they proceed upon the strictest rules of induction. It is shown that animals formerly existed on the globe, being unknown varieties of *species* still known; and it also appears that *species* existed, and even *genera*, wholly unknown for the last five thousand years. These peopled the earth, as it was, not before the general deluge, but before some convulsion long prior to that event had overwhelmed the countries then dry, and raised others from the bottom of the sea. In these curious inquiries, we are conversant not merely with the world before the flood, but with a world which, before the flood, was covered with water, and which, in far earlier ages, had been the habitation of birds, and beasts, and reptiles. We are carried, as it were, several worlds back, and we reach a period when all was water, and slime, and mud, and the waste, without either man or plants, gave resting place to enormous beasts like lions and elephants and river horses, while the water was tenanted by lizards, the size of a whale, sixty or seventy feet long, and by others with huge eyes having shields of solid bone to protect them, and glaring from a neck ten feet in length, and the air was darkened by flying reptiles covered with scales, opening the jaws of the crocodile, and expanding wings, armed at the tips with the claws of the leopard.

No less strange, and yet no less proceeding from induction, are the discoveries made respecting the former state of the earth; the manner in which those animals, whether known or unknown tribes, occupied it; and the period when, or, at least, the way in which they ceased to exist. Professor Buckland has demonstrated the identity with the hyena's of the animal's habits that cracked the bones which fill some of the caves, in order to come at the marrow; but he has also satisfactorily shown that it inhabited the neighborhood, and must have been suddenly exterminated *by* drowning. His researches have been conducted by experiments with living animals, as well as by observation upon the fossil remains.*

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* The researches both of Cuvier and Buckland, far from impugning the testimony to the great fact of a deluge borne by the Mosaic writings, rather fortify it; and bring additional proofs of the fallacy which, for some time, had led philosophers to ascribe a very high antiquity to the world we now live in.

The extraordinary sagacity of Cuvier is, perhaps, in no instance more shown, nor the singular nature of the science better illustrated, than in the correction which it enabled him to give the speculation of President Jefferson upon the *Megalonyx*—an animal which the President, from the size of a bone discovered, supposed to have existed, four times the size of an ox, and with the form and habits of the lion. Cuvier has irrefragably shown, by an acute and learned induction, that the animal was a sloth, living entirely upon vegetable food, but of enormous size, like a rhinoceros, and whose paws could tear up huge trees.

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That this branch of scientific inquiry is singularly attractive all will allow. Nor will any one dispute that its cultivation demands great knowledge and skill. But this is not our chief purpose in referring to it. There can be as little doubt that the investigation, in the strictest sense of the term, forms a branch of physical science, and that this branch sprang legitimately from the grand root of the whole,—induction; in a word, that the process of reasoning employed to investigate—the kind of evidence used to demonstrate its truths, is the modern analysis or induction taught by Bacon and practised by Newton. Now wherein, with reference to its nature and foundations, does it vary from the inquiries and illustrations of Natural Theology? When from examining a few bones, or it may be a single fragment of a bone, we infer that, in the wilds where we found it, there lived and ranged, some thousands of years ago, an animal wholly different from any we ever saw, and from any of which any account, any tradition, written or oral, has reached us, nay, from any that ever was seen by any person, of whose existence we ever heard, we assuredly are led to this remote conclusion, by a strict and rigorous process of reasoning; but, as certainly, we come through that process to the knowledge and belief of things unseen, both of us and of all men—things respecting which we have not, and cannot have, a single particle of evidence, either by sense or by testimony. Yet we harbor no doubt of the fact; we go farther, and not only implicitly believe the existence of this creature, for which we are forced to invent a name, but clothe it with attributes, till, reasoning step by step, we come at so accurate a notion of its form and habits, that we can represent the one, and describe the other, with unerring accuracy; picturing to ourselves how it looked, what it fed on, and how it continued its kind.

Now, the question is this: What perceivable difference is there between the kind of investigations we have just been considering, and those of Natural Theology—except, indeed, that the latter are far more sublime in themselves, and incomparably more interesting to us? Where is the logical precision of the arrangement, which would draw a broad line of demarcation between the two speculations, giving to the one the name and the rank of a science, and refusing it to the other, and affirming that the one rested upon induction, but not the other? We have, it is true, no experience directly of that Great Being's existence in whom we believe as our Creator; nor have we the testimony of any man relating such experience of his own. But so, neither we, nor any witnesses in any age, have ever seen those works of that Being, the lost animals that once peopled the earth; and yet the lights of inductive science have conducted us to a full knowledge of their nature, as well as a perfect belief in their existence. Without any evidence from our senses, or from the testimony of eye witnesses, we believe in the existence and qualities of those animals, because we infer by the induction of facts that they once lived, and were endowed with a certain nature. This is called a doctrine of inductive philosophy. Is it less a doctrine of the same philosophy, that the eye could not have been made without a knowledge of optics, and as it could not make itself, and as no human artist, though possessed of the knowledge, has the skill and power to fashion it by his handiwork, that there must exist some being of knowledge, skill, and power superior to our own, and sufficient to create it?"

Lord Brougham, in the next section of his work, justly enough takes exceptions against Ray on "the Wonders of Creation," Derham upon "Astro-theology and Physico-theology," and Dr. Paley, who borrows his plan and much of the substance of his "Natural Theology" from Derham; because these "pass over in silence by far the most singular work of divine wisdom and power—the mind itself;" and argue not from it, as they have from material nature, any proof of natural theology. He presumes that the reason of this singular omission was, that none of these eminent writers felt the same cer-

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tainty of the mind's existence independent of matter, as of the existence of material nature; and therefore could not argue from it, as from external objects, the being and perfections of God. He observes, "They thought of it and of matter very differently. They gave *its* structure and *its* habits and *its* operations no place in their inquiries; their contemplations never rested upon it with any steadiness, and indeed scarcely ever even glanced upon it at all."

One of the peculiarities of our author's plan and book is, his assumption and proof of the proposition—"*that the evidence for the existence of mind is to the full as complete as that upon which we believe in the existence of matter.*" "Indeed," continues he, "it is more certain and more irrefragable."

This he proves from "the consciousness of existence"—"the perpetual sense that we are thinking"—and "that we are performing the operation quite independently of all material objects."

"It is certain—proved, indeed, to demonstration—that many of the perceptions of matter which we derive through the senses are deceitful, and seem to indicate that which has no reality at all. Some inferences which we draw respecting it are confounded with direct sensation or perception—for example, the idea of motion; other ideas, as those of hardness and solidity, are equally the result of reasoning, and often mislead. Thus, we never doubt, on the the testimony of our senses, that the parts of matter touch—that different bodies come in contact with one another, and with our organs of sense; and yet nothing is more certain than that there still is some distance between the bodies which we think we perceive to touch. Indeed, it is barely possible that all the sensations and perceptions which we have of the material world may be only ideas in our own minds: it is barely possible, therefore, that matter should have no existence. But that mind—that the sentient principle—that the thing or the being which we call "*I*" and "*we*," and which thinks, feels, reasons—should have no existence, is a contradiction in terms. Of the two existences, then, that of the mind as independent of matter is more certain than that of matter apart from mind. In a subsequent branch of this discourse, we shall have occasion to treat again of this question, when the constitution of the soul with reference to its future existence becomes the subject of discussion. At present we have only to keep steadily in view the undoubted fact, that mind is quite as much an integral part of the universe as matter."

From the structure of the mind, our author proceeds, in the inductive style, in collecting evidences of the most skilful contrivance; and certainly this subject in his hands is as prolific of evidences as strong, if not as numerous, as those accumulated from external nature. His illustrations and demonstrations of the existence of mind independent of matter, we must lay over till next month.

EDITOR.

LITERARY INSTITUTIONS—*NO. II.*

NOTHING having been received from any quarter touching the project of a Christian College, as offered in the May number, we proceed to state a few thoughts on the subject.

Since the commencement of our pleadings with this generation in favor of a return to ancient and original christianity, we have regard-

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ed and faithfully represented both scholastic theology and theological schools, as occupying a very high and conspicuous place in the work of corrupting, humanizing, and degrading the christian institution; and directly, positively, and powerfully contributing to the alienating and dividing the professors of the gospel, to the fomenting of discords, to the building up of the walls of division between antagonist sects; and as powerful obstacles in the way of acquiring a rational, scriptural, and sanctifying knowledge of christianity. Nor have we from twenty-five years' reflection and observation found any good reason to form a better opinion of them; and therefore have no apology to offer for any thing we have said or written on the theological schools, or the theology of those schools which are now the principal engines of keeping up and extending the withering influences of rival sectarianism all over the world.

But a question has arisen, and is now urged upon our consideration, Whether literature itself, schools, and colleges are not necessarily hostile to the genius of primitive christianity; or if in the hands and under the direction of christians, whether they might not become positively and directly detrimental to the cause of the Bible, and ultimate in a clerical institution, as repugnant to the genius of christianity as the systems against which we have remonstrated for many years.

To the discussion of these questions, and to our duties in reference to the crisis in which we are now placed, we must bestow a suitable attention. As to the first question—'*Whether literature itself, schools, and colleges are necessarily hostile to the genius of primitive christianity*'—I presume that nothing more is necessary than to clearly, emphatically, and unequivocally answer—*No.* Christianity fears not the light of science, properly so called; nor can she be presented to the human understanding without learning. Bibles, without the art of reading them, or the literature necessary to the easy intelligence of them, would (could they be got into print without learning) be of little use to the cause of the gospel. We need not spend time in arguing or in illustrating a point which, when explicitly stated, is almost self-evident; and the contrary of which is so absurd, that we cannot imagine a community so ignorant as ever to make the discussion of it necessary.

But the second query may require a remark or two. Schools for common literature, and high schools and colleges for the higher branches of literature and science, are essential to the furtherance of all the useful arts and business of life—essential to a civilised society—essential to the general happiness and prosperity of any nation, as the testimony, observation, and experience of all nations assert; yet it is sometimes gravely asked, *Whether these said institutions, called Schools and Colleges, are safe for the interests of christianity in the hands of her friends or her enemies!* It would, indeed, seem a work of supererogation to laboriously, logically, and scripturally set about proving that schools of literature of all sorts, high and low, are safer in the hands of infidels or sectarians, than in the hands

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and under the direction of christians. This would be to stultify christians, or to make them less worthy of public trust and confidence, more unfaithful stewards, a more dangerous class of citizens than any other. I trust it does already appear that there can be no good reason offered against christians being the patrons of literature, being the patrons of schools and colleges, and having them under their direction and control. Unless some person dissent from these views and offer some reasons in evidence why christians ought to be debarred from the control of seminaries of learning, I shall consider the farther notice of these questions unnecessary, and the point sufficiently clear that christians may lawfully institute schools of literature and patronize them.

We, indeed, as a people devoted to the Bible cause, and to the Bible alone—for christian faith, and manners, and discipline, have derived much advantage from literature and science, from schools and colleges. We have seen this cause, by the facilities afforded us through these means, in a few years spread its influences over the whole country, and bring under the yoke of Christ many thousands, who, but for these aids, would never have heard or understood the primitive faith and worship. Of all people in the world we ought then to be, according to our means, the greatest patrons of schools and colleges.

If I mistake not, we once suggested an idea of this sort—that, as for our putting ourselves to the trouble and expense of getting up one or more colleges simply for the sake of having the exclusive control of them, it did not appear worthy of any great effort; inasmuch as we should, as the cause we plead flourished, obtain a proportionate share of all the scholars and graduates of the different schools in the country. Experience, I presume it will be granted, has fully sustained that anticipation somewhere expressed in the Christian Baptist. We have not only obtained a full share of all the educated portion of the community—lawyers, doctors, preachers, students, professors of languages and sciences—but we have in several schools an influence equal, or nearly equal, to our numbers in proportion to some other societies who have been at much more expense than we.*

But there are brethren, and a goodly number of them, who think that we ought to build up male and female seminaries, primary

* In addition to some facts of this sort known to many of our brethren, of which it is not prudent or comely to boast, it might be stated, *specially with a reference to the interests of the South-West*, that immediately before leaving home we had the pleasure to learn that our learned and highly recommended brother *James Shannon*, late professor of languages in one of the Georgia colleges, has been elected President of the University of Louisiana, at Jackson, 12 miles from the Mississippi, one of the best endowed colleges in the South-West. Having myself seen his testimonials from so many sources, and so highly respectable, I feel every assurance that his elevation to that presidency will be a decided advantage to the cause of literature in the Valley of the Mississippi; and do hope that not only the disciples in the lower country, but all persons of liberal views, who desire to give their sons a thorough education, will send them to that institution, and put them under the care of a gentleman, a scholar, and a christian, who is devoted to the elevation of literature in the Valley of the Mississippi, and whose lofty and dignified independence of mind is evinced by the fact, that, since his acceptance of the presidency of that institution, he has had such moral courage and veneration for the ancient religion of the Book, that he has constituted a church of *five* members, and with them commenced to keep the ordinances as they were delivered to us from the eye and ear witnesses of the *Word*. If such persons are not worthy of the confidence of the community, then is no person to be trusted. May his success be equal to his talents and his wishes!

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schools and colleges, over and above our contributions in the way of sending scholars to other institutions; and that for such reasons as the following:—

1. Because they have conscientious difficulties and insuperable objections to sending their sons and daughters to Infidel, to Catholic, and to such Protestant schools as are within their reach. They wish to give their sons and daughters a *liberal* education, in the proper sense of that word; and cannot find a school so organized as not to be liable to various serious objections.

2. Besides the objections of a religious or moral nature, they do not like to have their children pursue the course of instruction generally pursued and patronized in such schools and colleges as now generally exist.

3. They moreover think that the disciples of Christ, in patronizing Infidel, Catholic, and Sectarian schools, throw away a very large portion of that influence which they ought to exert in behalf of humanity—of a rational, moral, and more useful order of things.

By some, one—by others, all these and other objections are advanced against inaction on this question and disrespect to the suggestions already offered on this very interesting theme.

Be it observed, then, that these objections cover more ground than legitimately comes within our claims. I presume it will be universally conceded that wherever brethren can get up a male or female school, under teachers and an economy of their own, there is much to recommend and authorize the measure. But the question before us is, Whether the Christians should endeavor to erect one or more public schools for the education of young men, that will not be liable to any one of the objections above stated. That there are in the above objections considerations of great moment and of very grave meaning, I doubt not; and that it is practicable to obviate all these objections, is not doubted: but the question is, Would it be *right* for our brethren —would it be in accordance with their own principles—with right reason and sacred scripture, to attempt to set up and sustain such an institution?

This question, notwithstanding its plainness and importance, we feel reluctant to answer, so long as there is in the mind of a single reader the surmise that such an institution is a species of theological school, or at all assimilated to a thing of that sort. And yet we know not how to set about the discarding of such a surmise: for to us it appears as well grounded to affirm that Paul was a professor of scholastic theology in a theological school, because he disputed for a long time in the school of one Tyrannus, as to regard such a school as we have before us in the light of a theological institution. If, however, an infant school—a common school, can be managed without making them schools for preachers or theological schools, then I presume it will be admitted that if these higher schools have no more to do with making preachers than with making kings, judges, magistrates, presidents, or schoolmasters, then are they not in the least of a theological character. This, then, may be affirmed, that a grammar school, or a

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scientific or classical school, can exist without becoming a theological school, because in the hands of christian supervision and christian teachers; then, indeed, may such a school exist as that sought, without one single feature of a theological school. Other questions will, however, be discussed—such as, Whether, admitting the force of the above objections, and the reasoning in proof that such a school is *possible*,—is such an institution now *expedient?* And if expedient, is it practicable? On the subject of *expediency* we have not time to say any thing at present. We wish the above premises and considerations to be examined with attention before we preceed farther.

I have, indeed, been much and long in favor of every church having a school for its own youth; and having the bishop of the church, or some other person by the church selected, to educate its children: for much is lost to the cause of human happiness and salvation in the present system of training children in infidel, sectarian, and immoral institutions. But of all this, more at length hereafter.

I am sorry to observe, or seem to observe, a disposition on the part of some brethren to decide the merits of a question on the first hearing of it; and still more, to observe the course that others take on a question which happens not to suit their talents and circumstances. For example: I have noticed some preachers decrying warm preaching, because they could not preach warmly; others, reprobating argumentative preaching, because they could not preach argumentatively; some condemning proselyting preachers, because they had no gift themselves for proselyting any person. It requires but little penetration to witness a little something of this sort of spirit in brethren, otherwise valuable members of society.

EDITOR.

Progress of Reform.

EXTRACTS FROM LETTERS.

CICERO, Onondaga county, N. Y. June 24, 1836.

AFFAIRS in this state are not as encouraging as I could wish. Not that Truth has, upon fair trial, failed to produce an effect; but the difficulty is a want of public speakers. There are only two who are devoted entirely to the cause, and one of these is encumbered with the editing of a paper. By the indefatigable and united efforts of several individuals, a small *remnant*, consisting of twenty-two congregations and about ten hundred members, has been raised up in the midst of a population of one and a half millions of souls, who are exhibiting, in a good degree, the apostolic faith and practice. If every one of these thousand saints were an Elijah, the whole state would fall in two years. "One shall chase a thousand, and two shall put ten thousand to flight." I have immersed seven since I came into this state.

A. S. HAYDEN.

BETHEL, Clermont county, O. June 7, 1836.

A four days' meeting was held by the brethren and friends of the reformation, including the fourth Lord's day in May, 1836. On that occasion two were immersed for the remission of sins. The chief speakers were brethren J. T. Johnston, Lancaster, and Ricketts, all from Kentucky; who ably taught

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the gospel untrammelled by sectarian views. Such was their power through the Lord, as to enable them to speak to the heart and understanding of every unprejudiced man. The word of the Lord is sure, and it will prevail over the vain systems and rubbish of frail man.

J. BATTSON.

SPRINGFIELD, Green county, Mo. May 21, 1836.

Some five weeks ago I removed from Howard county in this state, and became a resident of this little village, with my family. The day before I left Howard I taught in the meeting house near brother J. Prewitt's, when two were immersed for the remission of sins by brother Prewitt, and three more made the confession required by the gospel, and were to be immersed Lord's day following.

Last evening a gentleman rode up into our little village and inquired for me; and when he found me, he informed me that he wished to have a night's chat with me. I found him an intelligent disciple, who had moved from Tennessee, near forty miles south-west of this; but not a public teacher, though he had taught his family and friends to rely upon the Bible for directions how to serve God acceptably. The consequences resulting therefrom were, that his wife and two daughters, and several neighbors, had become firm believers and reformed their lives, and he was desirous that I should go down and baptize them.

JOEL E. HADEN.

CHARLESTOWN, Ia. May 27, 1836.

The good cause is progressing in this section of country. Brother Littell has immersed seven or eight in the neighborhood of this place. Brother Brown and myself visited New Washington last Tuesday and Wednesday. We immersed four, and two more confessed, who were not immersed.

M. COLE.

ESSEX COUNTY, Va. June 2, 1836.

I have been on a tour of 17 days in Matthews, York, and James' City counties. In all I preached 12 discourses, and 10 confessed the Lord in the "good old way." I was happy in the company at York, and the co-operation of Brother Dangerfield, and Father T. M. Henley. We had well attended and very happy meetings.

Your brother in the Lord,

JAS. HENSHALL.

CRITTENDEN, Grant county, Ky. June 2, 1836.

Brother Roberts has just informed me that on his last week's tour to Gallatin and Owen counties, he immersed 24 persons, organized a church of 20 members in Ghent, Gallatin county, and set it in order; and also put out a subscription for building a meeting-house, which was liberally subscribed to.

FELIX B. WEBB.

WEST LIBERTY, Morgan county, Ky. May 23, 1836.

In this obscure section of our state the sceptre of King Immanuel has been held out to the people, and hundreds are bowing thereto. About four years ago brother Archibald Steward, from the county of Montgomery or Estill, I think, came to an association held in this county in 1832 or '33; and on the Lord's day, or on Monday, through much difficulty and reluctance by the clergy, he obtained leave to speak to the people.

With no learning but that of the scriptures—with no earthly distinction, save that of a true, loyal, and faithful disciple of Jesus—amidst the murmurings, the whisperings of disapprobation, and restlessness of the called ones and their little satellites, he succeeded in destroying the confidence of seven or eight of the Babylonish captives. They formed themselves into a congre-

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gation and commenced their march for the land of their King, guided by his banner and governed by his law.

The beauty, the order and simplicity of their movement, attracted the observation of all classes, and at the same time drew down upon them the united opposition of the different sects around them. The Demetrian cry was raised; the craft was in danger; and, as strange as it may seem, the different craftsmen, who on other occasions could scarcely live in the same neighborhood, were seen fighting in the same ranks, endeavoring to exterminate this little band, who would not shout the plaudits of their Diana—their darling creed. But fearless of consequences, with their King at their head, they moved forward, gaining recruits and confidence, until at the present time they count in this county four congregations and about three hundred members.

DANL. P. MOSELY.

SHELBY COUNTY, Ky. May 30, 1830.

We are endeavoring to progress in divine light and knowledge at Clear Creek Academy. We meet weekly for the commemorating of the sufferings of our victorious Chief. I have visited a good many congregations in various parts of Kentucky, and am compelled to say I can find none that surpasses our little congregation (not quite three years old) in progressing in the knowledge of the Christian Scriptures. Our practice has been to devote a considerable portion of our time to the reading of these Divine Oracles when met together. We number upwards of fifty, and occasionally have additions by confession and immersion. We have immersed seven in the last seven weeks. But the main thing is to become well panoplied with the Christian armor ourselves, and then we shall be able more successfully to attack the strong fortresses of Satan, and to captivate the affections of mankind and bring them into subjection to the government of the Son of God.

SAMUEL ERWIN.

HANCOCK COUNTY, O. May 27, 1836.

I rejoice to inform you that our little church has increased since January nine in number, making the whole at present twenty-five; but the greatest consolation to myself and all who are the followers of Christ, is, that we all appear to stand firm in the faith of the gospel, and willing to contend for the same. We have not as yet been under the necessity of calling a brother or sister to account for a breach of the law of our Master Jesus Christ since we took up our march for Zion in this place, and we desire the prayers of all who love our Lord and Master, that we progress in well doing, adding to our faith virtue, knowledge, temperance, brotherly kindness, &c. that we may be assured we are neither barren nor unfruitful.

I am informed by a brother, living about 12 miles east of me, in this county, that there is a congregation of disciples of Jesus Christ at Kenton, Hardin county, about 20 miles south of this place, of about 15 or 16 members, mostly new converts.

We expect to hold a two or three days' meeting in about three weeks, in the north part of Allen county, Ohio.

H. L. DALLY.

FORT BLOUNT, Jackson county, Ten. June 8, 1836.

There is a congregation of disciples at Bagdad, about six miles distant from this place, who meet weekly to worship the Lord. We occasionally have accessions, and would have more than we do if the people generally were better informed upon the subject of the reformation. Any of the teaching brethren passing through this country, would be gladly received by the brethren at Bagdad.

O. D. WILLIAMS.

HALIFAX, Nova Scotia, March 4, 1836.

The church here to which I am united, are now happily living and worshipping in the unity of the spirit and in the bond of peace. The Bible, perse-

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veringly adopted as our teacher, has wonderfully brought disciples the most settled, bigoted, and opposed to one another in human systems and opinions, to speak the same things now, and to be of the same judgment. We find it indeed profitable to read the Scriptures in course, to teach us and to fill us with arguments to enforce upon all their truths, both doctrinal and practical. We lately were more fully set in order by the prayerful and formal setting apart of three of our number who had previously presided and been proved, to the elder's office. Light is spreading apace owing to the extravagance of some charges of heresy for what *what we do not say*, and misrepresentation as to what we do say. A hearing is gradually obtaining on this head; and, with a hearing, truth is gradually developed in one and another instance. We persevere with a conscience in these things void of offence, convinced that adherence to God's word and ordinances is God's way.

LEWIS JOHNSTON.

MISSISSIPPI, Marshall County, May 10, 1836.

Brother Campbell—I have been living in the Chickasaw Cession a year since February last, and know but little that is doing in the world out of the bounds of our immediate neighborhood—having heard no proclaimers of the ancient gospel—seen but few papers or periodicals of any kind. The all-absorbing question here is, 'How am I to obtain the greatest quantity of land?' Very few appear willing to wait, relying on the promise of future inheritance, or to render obedience to Him who has said, "My kingdom is not of this world."

Not long since I attended a call of some of the brethren at Holly's Springs, now the county seat of Marshall county, where a church was constituted of upwards of twenty members, who there and then agreed to meet every Lord's day for the purpose of reading the Word, prayer, praise, breaking the loaf, &c. I have since learned they continue steadfast. I think it highly probable that this is the first church constituted in the bound of the purchase.

As usual, great exertions are made by the different sects to gain foothold; and almost the first effort is to warn the people against the hideous monster "*Campbellism*"—the next is to raise a storm and direct the frightened souls to some method of obtaining religion not sanctioned in the Scriptures. I am astonished at the ignorance of the most learned—the best read of their teachers. What exertions do they use—what labored zeal to prevent their hearers' inquiries from resting upon salvation by works; while, at the same time, they are building up a system of salvation *by works*—under the idea of salvation alone *by grace*.

To me it appears plain that God has, in the person of his Son, provided all things necessary for the salvation of man—nothing too much—nothing deficient. To believe the report, and to receive it as now presented, is all that is requisite. Their immediate submission to the authority of the Messiah as evidence of genuine faith, brings the full assurance of pardon and acceptance with God. I have been charmed with Matth. xi. 28—30. "Come unto me," &c. How often has it been the cry of the inquiring soul, 'Lord, I would come, but I know not how; I have followed all the directions of my spiritual guides—but, alas! all my endeavors are vain—all have proved abortive.' The Lord may reply, 'You are seeking rest in an unauthorized way;' "Take my yoke upon you," first, then—"learn of me"—rest to your soul will necessarily result. If this is "Campbellism," I exult in it.

If I had youth on my side and ability, I should rejoice to be the bearer of the glad tidings to my dying fellow-men. I am old—my days are nearly numbered; but I do rejoice that the day is not far distant when the light that now shines above our horizon shall arise in mid-day splendor, consume the man of sin, and deliver from his charm the bewildered votaries.

May the God of Jacob, brother Campbell, be your stay and support! Remember us at the King's throne.

Yours in Christian Hope,

JAMES N. BROWN.

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From the "Primitive Christian."

WORD AND SPIRIT.

Beloved brother Shepard—The first volume of "The Primitive Christian" reached me by the last mail, and I hasten to acknowledge the favor. You will please accept my thanks for the same. I am now in the possession of the first fruits of your labor in the cause of our Lord, and hope that you may be enabled to labor more abundantly in his vineyard, that you may be accounted a good and faithful servant at his return.

You ask me to reply immediately, and in my reply to say whether my spirit accompanied my former communication or not; and if it did; whether it returned to me immediately; or whether it still remains with, or in my word. To which I reply, that my word which went to you by the mail, operated upon you, and influenced you to send your periodical to me; therefore I conclude that it was not destitute of spirit, else it would have been "*a dead letter;*" and if dead, could not have influenced you. And as it regards the return of that portion of my spirit which I put forth in my letter, I can only say that I have never recalled it; therefore I suppose that it still accompanies my word, and will continue so to do as long as my word continues to exist.

But I must relate to you a difficulty which I presented to a popular writer in "The Western Christian Advocate" recently. He in that Journal had taken a passing notice of me, in which he spoke of me as being "*thoroughly Campbellized.*" I wrote to him that I had never seen Mr. Campbell, and that he had never laid his hands upon me; therefore, if I had been *Campbellized*, it must have been effected by *Mr. Campbell's written word;* and if so, I asked him to show me a good reason, if he could, why the *written word* of Jesus Christ was insufficient to *Christianize* its readers. Or I wished him to state whether he supposed that Mr. Campbell had operated upon me by *his spirit*, abstract from his word, and by this abstract operation *Campbellized* me. I think it will take this zealous advocate of *Methodism* the remainder of his life to extricate himself from this dilemma. But I have very little hope that he will be brought to the acknowledgment of the truth by it, although others seeing the difficulty in which he has placed himself by saying I was *thoroughly Campbellized*, will be led to acknowledge the *sufficiency of the Scriptures to Christianize* men and women who will read and obey the *written word* of God.

In haste I subscribe myself your affectionate brother in the faith once delivered to the saints.

M. WINANS.

JAMESTOWN, Ohio, *May 5*, 1836.

ECCLESIASTIC MILL.

The following extract from a letter in the "Christian Palladium," *from* J. N. Walter, *dated January 30th*, 1836, *furnishes a Methodistic illustration of Methodistic government, and an application which, if not* Methodistical, *is* methodical *and* natural *at least. The writer, after describing the various churches in the city of New York called after the Apostles, as* St. John's, St. Paul's, *&c. and speaking of the marble figure of St. Paul in front of the latter as aptly representing him "walking out of the church with his books under his arm, as if disgusted with the proceedings inside;" which reflection, together with sundry others, he has evidently borrowed without leave from the Editor of the Millennial Harbinger, as may be seen by a reference to the piece headed* "Turning out the Apostles," *on page* 17, *vol.* 3., *proceeds as follows:—*

"Our attention was next arrested by the Methodist churches. They are plain, neat buildings, very suitable for worship, and the only inscription they have is, "THE METHODIST EPISCOPAL CHURCH." I said to my friend, 'There is more *aristocracy* to be found in those plain buildings, than in all the Protestant churches that we have passed to-day.' 'O no; you are certainly mistaken.' I asked him if he had ever come in contact with their Episcopal Majesty? He said, 'No.' 'Then you know nothing about them.'

"But to illustrate my views of their government, I will relate a circumstance that happened in Ohio a few years ago. The Rev. George Brown was stationed in a very thriving village, where there was a large Methodist church. He was very popular in his church, and a man of fine talents. He united with the Methodists very young, as the church of his father and mother, with a firm belief their government was the best in the world; and never had any doubts on this subject till the close of the second year of his station. A quarterly meeting being appointed, the presiding elder and a number of circuit preachers were in attendance. On Sunday evening the presiding elder, Mr. Brown, and other ministers were invited to tarry with a Doctor in the village,

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They readily accepted the invitation, and accordingly went, and spent the evening very agreeably. On Sabbath morning, while at breakfast, the presiding Elder addressed the Doctor, as he was always angling to catch *big fish*, and the Doctor being of that class, said, 'You ought to join our church; your lady belongs, and you ought to go with her.' 'Sir,' said the Doctor, 'I like your preaching and your doctrine, but I never shall join your church.' 'Why not?' said the Elder. 'Because I do not like your *government*.' 'Astonishing,' said the Elder, 'that you do not like our government, when, sir, it is the best in the world. I will give you an understanding of our government—and for the sake of illustration, I will present to your view *a double geared mill*. You know in those mills there are large wheels, and smaller ones, all moving for the good of the whole. Just so in our government. We have a large outside wheel, that moves with great precision and regularity; this we call the *Bishop wheel*. There is another inside of that which moves with great precision; this we call the *Presiding Elder wheel*. And there is another which moves with the same precision, which we call the *Itinerant wheel*. Lastly, there is another that we call the *Local Preacher* or *Class Leader wheel*. Now, sir, all these move with great regularity and precision, and something similar to Ezekiel's vision—a wheel within a wheel. How do you like it, sir?' Mr. Brown said he knew the Doctor to be one of those deep-thinking, penetrating, philosophic geniuses, and was waiting to hear his answer, as they had calculated to catch him at that meeting. The Doctor turned his eye upon the Elder, with one of his keen sarcastic looks, and said—'And all these wheels to *grind the people!!*' A great silence. The Elder was confounded. The Doctor perceived their confusion; but proceeded and said,—'Sir, your government is not as good as the *British Laws!*' Another *thundering* sentence. But he proceeded to show—'In England there were three departments—*Monarchy*, *Aristocracy*, and *Democracy*. The King has vested in him the principle of monarchy; consequently people are ruled as things, and not as men. And there are the Lords or Peers, who have vested in them, as the nobility, the principles of aristocracy, where the will and interest of the people are never consulted. But there is the House of Commons, where the people are represented and have a voice. You have the two former, but not the latter. You meet in your General and Annual Conferences and enact laws, where the people are never consulted, and where they have no voice in the matter. Then your *functionaries* are compelled to enforce them on the people, under the penalty of being excluded from the church, &c. Therefore, I shall never be a *Methodist*.' Mr Brown concluded the Doctor saved considerable by his reply to the Presiding Elder, as they did not eat any more after the great wheels began to move. They all concluded the Doctor was a very impertinent fellow for talking so to the Presiding Elder, as you know they love to be called Rabbi, and looked upon as the second *wheel*. They all soon repaired to *love feast*. Mr. Brown said he took a seat in a corner, and while the brethren were singing and praising God, he could hear nothing but '*All these wheels to grind the people!*' and 'our government not as good as the *British laws!*' and, verily, he thought it was the truth. He immediately threw off the yoke of Episcopal despotism, and in a short time was a free man."

THE CHRISTIAN REFORMER.

It seems to be the idea of many of our brethren, Editors and others, that the circulation of our periodicals is to be confined principally among ourselves; and hence they express their fears "for the *fortunes* of so many periodicals." "The reading time and the reading means of all the brethren," says one, "together with all the duties relative, I am doubtful are not sufficient for the demands on them in the labors of the press." Now, whatever may be the design of the papers of our other editorial brethren, it never was ours, that the "Christian Reformer" should be confined principally or exclusively in its circulation to our brethren. It is among *others* that we hope, wish, and expect to do most good; for it is there that it is most needed. To this we have ever had an eye, and shall continually look, while our own church affairs will not be neglected. We would say, then, to our brethren and friends who are disposed to exert themselves for us, to extend the circulation of our paper as far and widely as they can among the sectarian and non-professing world, as well as among themselves. By this we shall not interfere with our other papers, nor they with us. The subscribers whom we want, are those who will *read* and who will *pay* and are *punctual* in their remittances. This is the class who are mostly benefited and beneficial—not those who read without paying, and pay without reading. The first are of no benefit to the publisher, and the publisher of no benefit to the second. We know from what others have done for us, and from what we have done ourselves, what the brethren generally can do for us, if they will but exert themselves. Our paper being so far but an *experiment*, if not well and adequately sustained, will not be continued beyond the present year. It is with the hopes of a good circulation that we continue our labors. It remains principally with our brethren whether it shall exist longer than a twelvemonth. Let our friends be up and doing what they can for us, in time. To see what can be done for *us*, let our brethren only see what is done and doing for sectarian periodicals. Let this stimulate them to action, and afford them examples to pattern after in exertion. We cannot say that any one number is a specimen of what our paper shall be. We shall labor continually to improve ourselves and to improve it, by all the means in our power. We are desirous that it should obtain a general circulation among our *preachers* and *teachers* in every part of the country; and we propose, therefore, should it be much or generally taken by them, to devote much space and attention to the subjects of *preaching* and *teaching*.

The *back numbers* of the Reformer can be supplied to new subscribers as long as the edition lasts, stitched and covered. Do not let a contrary expectation prevent them from sending their names to us throughout the year. *Bishops* or *Elders* of congregations, and *Evangelists* and *Preachers* of good character and standing among the brethren, are authorized and requested to act as agents for us in procuring subscribers and making remittances. It will be saving trouble and expense in postage, to both parties, to make remittances for subscribers when their names are sent. Our paper is $2.00 within 6 months from subscribing, or $2.50 after. ☞Our editorial brethren will please give this an insertion in their respective periodicals.—*Christ. Reformer.*

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THE

MILLENNIAL HARBINGER.

Number IX.—*Volume* VII.

A. CAMPBELL, EDITOR.

Bethany, Va. September, 1836.

The Providence of God---No. 5.

PRESERVATION.

O Lord! thou preservest man and beast.—DAVID.

BY preservation is meant the constant supply of the necessary wants of all animated creatures, and the sustaining their being and their powers and faculties, together with the natural or fixed order and constitution of the universe. As the main-spring of a watch constantly yet silently supplies to the wheels that power which enables them to fulfil the purposes or perform the motions for which they were fitted by art, so it is by the continued agency of the Creator that all things are sustained in their appointed courses, and enabled to accomplish those actions or operations upon which the well-being, and even the existence of the universe depend. The preservation of the world is to be distinguished from the government of it, as we have already stated; and this distinction, as Sherlock has ably shown, is of much importance. For, as to sustain the natural faculties and powers of all creatures, is merely to continue that constitution or being with which they were at first created, it follows that the sins of wicked men are in no wise chargeable upon God, even though his power preserve the action of the very faculties which they misuse. It becomes the Creator to preserve the natures and faculties of the beings he has formed, and if they misuse these powers he can no more be blamed for this than for creating them at first with such powers. Hence all the objections offered upon the score of God's sustaining wicked men in life and being fall to the ground. The mere preservation of their natural powers does not imply the exertion of any influence, or the suggestion of any motive to induce them to employ those faculties in an unlawful manner, or for a wicked purpose. And it is evident that the withholding any power in every instance in which it was about to be abused, would entirely change the constitution of things—make men mere puppets, and often frustrate the purposes of God both in delivering the

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righteous and punishing the wicked in this world. That God does *occasionally* thus withhold his blessings and interfere with men in many ways, is certain. But this we will consider under the head of *government*, as it is quite a different branch of the subject, and entirely distinct from that constant and uninterrupted agency by which the natural constitution of things is sustained and perpetuated.

This agency is not less certain, because it is insensibly and silently exerted. The motions of the earth and of the heavenly bodies are constant, but imperceptible. The grateful dews of heaven descend invisibly, and are perhaps noticed only in the bloom they leave upon the meadows. Thus the invisible agency of the Divine Being is perceived and demonstrated in its effects; as the human spirit, though unseen, is known by the actions which it performs; and the Creator thus sustains the universe, as the human heart supplies life to the frame by its unwearied action by night and by day, when we are awake or asleep, in motion, or at rest, though we may be wholly unconscious and insensible of its beating.

That the power of God is exerted in sustaining and preserving the world equally as in its creation, is expressly asserted by the apostle Peter. "By the word of God," says he, "the heavens were of old, and the earth subsisting from the water and by water, by which the world that then was, being deluged with water perished. But the present heavens and the earth, by the *same word* are *treasured up*, being *kept* for fire to a day of judgment, and destruction of ungodly men." The same phraseology is here used to express the Divine agency in preserving the world, as in creating it. The worlds were made by the "word of God"—they are "treasured up" and "kept" by "the same word."

It is too upon the preserving care of God and his goodness in supplying the wants of his creatures that the ancient saints have delighted to dwell. "By terrible things in righteousness," says David, "wilt thou answer us, O God of our salvation; who art the confidence of all the ends of the earth, and of them that are afar off upon the sea: which by his strength setteth fast the mountains; being girded with power: which stilleth the noise of the sea, the noise of their waves, and the tumult of the people. They also that dwell in the uttermost parts are afraid of thy tokens; thou makest the outgoings of the morning and evening to rejoice. Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided for it. Thou waterest the ridges thereof abundantly; thou settest the furrows thereof; thou makest it soft with showers; thou blessest the springing thereof; thou crownest the year with thy goodness; and thy paths drop fatness. They drop upon the pastures of the wilderness; and the little hills rejoice on every side. The pastures are clothed with flocks: the vallies also are covered over with corn: they shout for joy, they also sing." And again in the 104th Psalm:—"Bless the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honor and majesty: who coverest thyself with light as

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with a garment; who stretchest out the heavens like a curtain; who layeth the beams of his chambers in the waters; who maketh the clouds his chariot; who walketh upon the wings of the wind; who maketh his angels spirits; his ministers a flaming fire; who laid the foundations of the earth, that it should not be removed for ever. Thou coveredst it with the deep as with a garment: the waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hasted away. They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them. Thou hast set a bound that they may not pass over, that they turn not again to cover the earth. He sendeth the springs into the valleys, which run among the hills. They give drink to every beast of the field: the wild asses quench their thirst. By them shall the fowls of heaven have their habitation, which sing among the branches. He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works. He causeth the grass to grow for the cattle, and herb for the service of man, that he may bring forth food out of the earth; and wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart. The trees of the Lord are full of sap: the cedars of Lebanon which he hath planted; where the birds make their nests: as for the stork, the fir-trees are her house. The high hills are a refuge for the wild goats, and the rocks for the conies. He appointed the moon for seasons: the sun knoweth his going down. Thou makest darkness, and it is night, wherein all the beasts of the forest do creep forth. The young lions roar after their prey, and seek their meat from God. The sun ariseth, they gather themselves together, and lay them down in their dens. Man goeth forth unto his work, and to his labor, until the evening. O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches; so is this great and and wide sea, wherein are things creeping innumerable, both small and great beasts. There go the ships; there is that leviathan, whom thou hast made to play therein. These wait all upon thee, that thou mayest give them their meat in due season. That thou givest them, they gather: thou openest thine hand, they are filled with good. Thou hidest thy face, they are troubled; thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created; and thou renewest the face of the earth. The glory of the Lord shall endure for ever: the Lord shall rejoice in his works."

The same doctrine, as we have already shown, is taught under the New Institution. How striking and beautiful are the sayings of our Lord in his sermon on the mount! "I charge you, be not anxious about your life, what you shall eat or what you shall drink; nor about your body, what you shall wear. Is not life a greater gift than food, and the body than raiment? Observe the fowls of heaven. They neither sow nor reap. They have no storehouse; but your heavenly Father feeds them. Are not you much more valuable than they? Besides, which of you can by his anxiety prolong his life one hour? And why are you anxious about raiment? Mark the lilies of the field.

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How do they grow? They toil not: they spin not. Yet I affirm that even Solomon in all his glory was not equally adorned with one of these. If, then, God so array the herbage, which to-day is in the field, and to-morrow will be cast into the oven, will he not much more array you, O you distrustful! Therefore say not anxiously, (as the heathens do,) What shall we eat; or what shall we drink; or with what shall we be clothed? For your heavenly Father knows that you need all these things. But seek first the kingdom of God and the righteousness required by him; and all these things shall be superadded to you." It was he also who taught his disciples to address to the Father the petition, "Give us this day our daily bread."

It were much to be desired that Christians manifested in our day that confidence in the superintending care of God which so well becomes their profession. It must be very evident to the most casual observer, that in this, as well as in almost every thing else, they have sadly apostatized from ancient Christianity. Nothing is more certain indeed, than that in this respect they are now far excelled—(I am ashamed to write it)—even by the ignorant Turks! These indeed have a strong dependence upon providence. We are told that while Burchardt was on the road to Mecca, where provisions are often scarce, he contrived very dexterously to put some bread which had been left into his sleeve. Upon this a Turk said to him, "Now I have discovered you! You are a Christian dog, and because you did not trust providence for a single day, you have stolen the bread."

There is nothing more conducive to the happiness as well as the safety of the Christian, than to encourage himself in a constant dependence upon God, "who giveth us all things richly to enjoy;" and nothing more honorable to him or consonant with his profession than to abound in thanksgivings to God "at all times for all things." Nor is there on the other hand any thing more incompatible or inconsistent with his character than unthankfulness and ingratitude. We cannot, however, better close our reflections upon this subject than by the following

"WORD FROM OLD HUMPHREY ON UNREASONABLENESS.

"Surely man is the most unreasonable of all God's creatures. Feed the birds of the air, or the beasts of the field, and they will be satisfied; but the more that is given to man, the more he requires.

"If he have riches, he will hug his bags of gold, and carry out his plans to increase them. If he have estates, he will join house to house, field to field, and vineyard to vineyard: give him a country, or a kingdom, and he will crave for more.

"When we rise in the morning, we expect to pass through the day prosperously. If we lie down to rest at night, we expect to enjoy refreshing slumber. If we propose a journey, we expect to perform it unmolested and uninjured.

"If we pass through one birth-day, we expect to arrive at another in good health; to eat and to drink, to ride and to walk, to wake and to sleep, in peace; without considering that these things cannot take

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place unless God, of his infinite mercy, keep us from a thousand temptations, and deliver us from ten thousand dangers.

"So continually are we partaking of God's blessings, that we look on them as things of course; the seed we sow must, in our apprehension, spring up abundantly; our tables must be provided for, and the mercies of yesterday must be supplied to-day, and those of this year continued to us through the next. How seldom do we offer up the prayer, 'Give us this day our daily bread,' with a full consciousness of our entire dependence on our heavenly Father for our earthly supplies; and how frequently do we feel more gratitude to our fellow-worms for a passing act of kindness, than to the Lord of life and glory, for his permanent and unmerited mercies. We bow and cringe to a fellow-sinner, to obtain at his hands the empty baubles of an hour; while the love of the Redeemer of the world, the means of favor, and the hope of eternal glory, are sought for with indifference.

"Let us look more on our common mercies as the gifts of God. Let our health and our strength, our days and our nights, our bits and our drops, and our meanest comforts, be regarded as being bestowed by a heavenly benefactor, and bear in mind our own unworthiness, that we may be more reasonable in our desires, and more grateful when they are attained."

R. RICHARDSON.

WAS PAUL BAPTIZED STANDING UP?

SO do some of the opposers of immersion contend. Old Doctor Cleland, of Kentucky, some years ago wrote a long and elaborate criticism on Acts xxii. 16. to prove that the Greek word *anastas*, as used there by Luke, meant *standing* instead of *rising;* and that Paul was baptized *standing up!* But the Doctor did not happen to have some other passages in the New Testament before his eye. Paul has told us himself how he was baptized, in his Epistle to the Romans: "Know ye not," says he, "that so many of *us*" [including himself with the Romans] "as were baptized into Jesus Christ were baptized into his death? Therefore, WE" [including himself with them again] "are BURIED with him BY *baptism* into his death; that LIKE as Christ was *raised* up from the *dead*, even so *we* also should walk in newness of life. For if WE" [still including himself] "have been planted together in the LIKENESS of his *death*, WE shall be also in the LIKENESS of his *resurrection*."

But this Protean spirit of Pedobaptism, like the eel, its apt emblem, half fish and half serpent, is continually seeking to slip from us by its contortions and convolutions, and to elude our grasp! We are very gravely told that Paul in Romans and Colossians had not the least allusion to *water* baptism!—but that he was speaking of the baptism of the Holy Spirit, although he had not mentioned the Holy Spirit once in the connexion. But we have as much right (if assertion is to

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be the order of the day) to insist that it was water, as others the Holy Spirit.

In fact, however, we have all the *authority* to say so, and they none, as we shall show. All admit that we have at this day the baptism mentioned by Paul in Romans and Colossians. Now if we can prove that he in Romans and Colossians alludes to *water* baptism, our point is gained, and that of our opponents lost. To do this, it is only necessary to show what the baptism of the Holy Spirit is. Our Saviour told his disciples a short time previous to his ascension, that "John truly baptized with water; but ye shall be baptized with the Holy Spirit, not many days hence." This took place on the day of Pentecost, when the disciples had the gift of tongues, &c. conferred upon them by the Holy Spirit. If, then, the baptism of the Holy Spirit consisted in these gifts, then we have no baptism of the Holy Spirit *now*, unless it can be shown that we have these gifts. And that these formed the baptism of the Spirit we can show from the positive testimony of Scripture. Luke, in narrating the commencement of the reign of God among the Gentiles, when Peter opened the kingdom of Heaven to them at the house of Cornelius, says, "And they of the circumcision" [the Jews] "which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the *gift* of the Holy Spirit: for they *heard them speak with tongues* and magnify God." And Peter says himself, as recorded by Luke, in reference to this, "And as I began to speak, the Holy Spirit *fell on them as on us at the beginning*," [*Pentecost.*] "*Then* remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Spirit." This settles the point.

But more yet: Those who contend for the baptism of the Holy Spirit *now*, admit that we yet have water baptism. They contend, therefore, for *two* baptisms. Now they most positively contradict Paul, who says there is "*one* baptism." If it is that of the Holy Spirit, it cannot be water; and if water, it cannot be the Holy Spirit. They or Paul must be wrong.

How ingenious the Pedobaptists are! When they want to prove that pouring is baptism, they go to the *pouring* act of the Holy Spirit on Pentecost; and when they want to get round the argument for immersion, they have us *immersed* in the Spirit with the Romans and Colossians! But they gain nothing; for it is *immersion* at last, argue as they may—in the Spirit or in water! But baptism means an overwhelming as well as submersion. Very well: they must be entirely overwhelmed by water so as to be thoroughly wetted. And when it comes to this, I imagine the individual would as readily be "*buried* with [Christ] IN *baptism*."

CLINOS.

NOTE.—*We take the liberty to add to the remarks of* Clinos *a few words upon another Pedobaptist interpretation of Paul's figure—"Buried with Christ in baptism," &c.*

It is urged also by the Pedobaptists, (for a bad cause has many subterfuges,) that baptism is compared to a burial and resurrection, not

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because of the action of baptism itself, but because a death to sin *and a rising again* from sin *to a new life is implied in this ordinance. They consider it* figurative *of a death to sin, and a giving up to God to "walk in newness of life." But, the expressions,* "dying to sin," "putting off the body of the sins of the flesh," *and* "rising to holiness," *are* also *figurative in their estimation, and indeed in the estimation of all who deny that remission of sins is* really *granted in baptism. They make, therefore, "buried with Christ in baptism, wherein also ye are risen with him," &c.* figurative of that which is itself a figure. *In other words, they make baptism* the figure of a figure! *We ourselves agree that baptism is figurative. But we say it is the figure of* THE THING ITSELF—*of the* reality—*of the* literal *burial and resurrection of Christ, and of a* real *death to sin—an* actual *forgiveness, and a* literal *rising to a holy life. There can be in correctness no such thing in nature, religion, or language, as a figure* of a figure—*a comparison* of a comparison *at all related to the true subject of illustration. Such a* figure *is in truth a* literal *absurdity,—and just such a one is baptism considered as emblematic of a death, a resurrection, and a forgiveness which are themselves figurative and without any real existence. The opposers of immersion and of remission of sins, then, instead of a* real argument *to sustain their views, have only* the figure of a figure.

Again:—When symbolic comparisons are themselves the subject, and are treated of abstractly from their correlates, they are styled shadows. *Paul therefore calls the law "a shadow of good things to come." This is an apt illustration. For a figure bears the same relation to that which is literal, that a shadow does to a substance. Now as the shadow appertains to the substance, so the figure must always be referred to the true subject of comparison—and as a shadow cannot make a shadow, so there can be no figure of a figure. But our opponents in making baptism the figure of a figure, do actually make it the* shadow of a shadow. *Therefore, upon their own plan, they have not so much as* a shadow itself *of proof, but only* the shadow of a shadow!

But further:—Pedobaptists almost universally regard sprinkling *as baptism. Now there is no* analogy, comparison, *or* resemblance *whatever between this and a* burial *and* resurrection *either* FIGURATIVE *or* LITERAL. The idea of such resemblance can exist only in the IMAGINATION. *Consequently they who advocate* sprinkling *upon such ground, have for proof not even* the shadow of a shadow, but only the imagination of the shadow of a shadow! *To discern so fine a gossamer—a quintessence so ethereal as this, requires a microscope sufficiently powerful to magnify a* DROP of water to the size of the RIVER JORDAN—*to show* infant *baptism in the Holy Scriptures, and things that* are not, *as though they were.*

Taking advantage of this illustration, some who consider baptism of no importance *at all, will perhaps be disposed to say to us—'Well; we are not disposed to contend about shadows. We are content that you should enjoy the* shadow, *if we have the* substance.' *To these we would reply:* There can be no substance without a shadow. *It is the* shadow

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which 'proves the substance true.' *If you therefore will show us your substance* without *the shadow, we will show you our substance* by *the shadow. Or, if you will show us* the substance without the shadow, *we will engage to show that you are* entirely in the dark!

R. R.

From the Southern Baptist.

HOW READEST THOU?

THIS was the reply made by the Saviour to one who came tempting him, in answer to the question he proposed concerning the things to be done to inherit eternal life. The reply is of the utmost importance in things pertaining to life and to duty. We remark, concerning it, that it excludes every invention, totally precludes every speculation, and confines one to the *written* word. Our Master did not ask the lawyer his *views*, but immediately referred him to what was recorded in the Scriptures—How *readest* thou? It would be a matter unaccountable, did not the Scripture solve the mystery, that Christians, often forgetting and forsaking what they read, adhere tenaciously to what they *think*, until their departure leads to error and difficulty, and then they retrace their steps. All the difficulties in churches, among individuals, and Christian communities, originate here. We knew a little community of Christians thrown into the greatest disorder and the most painful confusion by two of their members *thinking* what they should do in a little breach between them, and forsaking what they *read*. The word said, "If thy brother tresspass against thee, go and tell *him* his fault between him and thee *alone*." But it was *thought* (as the world thinks) that the *tresspasser* should go to the injured one, and as that was not done the injured man *thought* he must tell his *brethren*. Thus the whole community became affected, and there was much folly and sin wrought in Israel in consequence thereof, until the tresspasser and the injured one met and *then* called in other brethren. We know a society of Christians who bring reproach upon the name they bear by retaining among them many who should be to them as heathen men on account of their immoralities, because they *think* by introducing discipline they will *injure* the church. We know a whole Christian republic completely agitated upon an ordinance of the gospel because many *think* what they *read* concerning it is *immaterial*. God has informed men by his written will what he would have them do, and yet men obstinately *think*, and pursue their *thoughts* to the great disorder of his moral government. When shall we confine ourselves to the limits prescribed by the Saviour, to what we *read?*

We would remark, in favor of this course, that what is written is penned by infinite wisdom, dictated by infinite goodness, and proper for observance. The *rectitude* of its moral precepts is unquestionable; and, though few are general, apply to all the possible variety of cases of evil and good which may occur. For this variety is only a modification of general principles, or degrees of the same principles. Then, God has made a revelation for our moral conduct under all circumstances. Again, he has left us ordinances embodying particular truths, which ordinances are only valuable* so far as the *truths* they contain are kept in view. Thus, baptism is only valuable so far as the resurrection is concerned, (thus the Apostle, 1 Cor. xv. 29.) Thus, the supper is valuable only as the mind is directed to the body and blood of Christ. Now, the whole duty of man being thus laid down, a refusal to give implicit confidence and obedience is "fighting against God," and the sure road to error in practice at least. Christians of all denominations, quit your inventions—your *notions.*

* "*Only valuable*"—*that is, as commemorative institutions.*—R.

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Reject the simple practice of looking at expediency and rejecting a plain rule. You know not what *is* expedient, for you cannot see the tendency of things "in the long run." God does. Do what he commands, and you secure expediency; more than all, you secure *right*. Hereafter let this question be proposed in *every* act of duty, How do I *read*?

QUERY.

MR. CAMPBELL,

Very dear Sir—The subject of Creeds is before me. I do doubt the utility of them. Still some doubts prevail—some difficulties to remove. If we adopt no formula or creed but the New Testament, how shall we escape the Unitarian, Universalist, &c.? These sects *profess* to be governed by the Sacred Oracles?

A FRIEND.

REPLY.

Sir—In the absence of brother Campbell, I beg leave to offer to your consideration a few thoughts upon the subject presented in your note.

The question which you propound is one of such importance, that, although it has been often answered, it deserves to be answered as often as it is asked. It is important because it involves another question which lies at the foundation of all religious knowledge, viz. Are the Scriptures really "the *only* rule of faith and practice"? or, in other words, Is the Christian religion *actually* and *explicitly* taught in the Scriptures?

There is nothing more plain than this, that all creeds and confessions and religious formularies are founded upon the supposition that the Christian religion is not taught in the Scriptures *with sufficient accuracy and distinctness*—that as it is presented in the Book it is *hard to understand*, and *liable to be misinterpreted*. This is the true question in debate. This is in truth and in reality the supposition of all who advocate creeds and confessions. I am aware that some of them will deny this, and that they do even declare in their creeds that the "Bible is the *only rule*," &c. but they are betrayed by the reason they assign for publishing their creeds—'that we may *let the world know* what we believe.' For if they really believed that the Bible taught their faith with *sufficient accuracy* and *distinctness*, and in language as easily understood and as *unsusceptible of misconstruction*, to say the least, as their own, why not refer the world at once to the Bible for their faith? In trying, then, to 'show the world what they *do* believe' by their creeds, they do really show one thing at least, viz. what they *do not* believe; that is, they show that they do not believe *their own saying*, that the 'Bible is the only rule' and sufficiently explicit. Now people who do not believe *themselves* ought not to be believed *by others*.

Your difficulties arise from the same supposition. You ask, 'How shall we escape the Unitarian, Universalist, &c. who *profess* to be governed by the Sacred Oracles?' I would ask, Are they *really* governed by them? You will reply, 'This is the question to be decided.' And how is it to be decided? By an appeal to the Bible? 'No,' you will say, 'for how shall we escape them with the Bible alone?' A creed or confession then is supposed necessary to supply

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that distinctness and accuracy in which the Bible is presumed to be deficient. But how is the correctness of the creed itself to be decided? It will be answered, 'By an appeal to the Bible.' But why appeal to the Bible if it do not teach the truth in terms so distinct and definite as not to be misconstrued! Why measure by a standard which is supposed itself to require admeasurement! Such an appeal at once decides the question respecting the inutility of human creeds and formularies, and the sufficiency of the Holy Scriptures.

In order to approach your difficulties a little more closely, permit me to observe that the phrases, 'take the Scriptures for our guide,' 'governed by the Sacred Oracles,' &c. are seldom properly appreciated or understood. It is one thing to profess—and quite another to practise. Now it is very evident that no one can be governed by the Scriptures unless he understand them. And we boldly affirm that unless these writings are subjected to the established rules of language and the laws of the commonwealth of letters, it is impossible that they can ever be understood or obeyed. Allow me to call your attention particularly to this point. It is the principle upon which the reformation from corrupt Christianity is founded. We say that if the Scriptures are subjected to the same established rules of interpretation according to which *all other* books and writings are understood, that the true meaning of them can be distinctly and definitely ascertained, and that the true meaning is the only meaning. We utterly deny that different meanings may legitimately be drawn from the Scriptures. They have but one meaning, and this can be ascertained with more ease and certainty than that of any creed in Christendom.

The sects *pretend* to be *governed* by the Bible, but they make the Bible *serve* them. They *profess* to take the Scriptures for their *guide*, but they make their own systems and opinions *lead* the way and compel the Scriptures to *follow* them. The means by which the clergy wrest the Scriptures from their true and natural signification, and thereby deceive the unwary, and sustain themselves and the sects to which they belong, are various. They persuade men to receive *first* a peculiar set of opinions, and then examine the Scriptures with regard to them. In this way men look at the Scriptures through their systems, and imagine they see things in the Scriptures which really exist only in the medium through which they look. They are like the astronomer, who, upon looking at the sun through his telescope, saw upon his disk a living creature of an extraordinary appearance, and calling in his neighbors to admire the prodigy, proceeded to speculate upon the peculiar nature and immense magnitude of this new species of salamander, and to indulge in the glowing anticipations of the honors which awaited the sublime discovery. One of his friends, however, more curious than the rest, upon looking into the telescope happened to discover that the wonder was occasioned by a little fly which had got in between the glasses of the instrument! Again: they employ *obscure language* and introduce barbarous and *unscriptural words* which (since words are the signs of ideas) necessarily introduce *unscriptural ideas* into the minds of their followers.

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Or, they use *scriptural words* in a *novel* and *peculiar* sense, at variance with that indicated by the context, and wholly foreign to the intention of the writers who employ them. Thus they misuse the words *Sabbath, baptism, church, bishop, presbytery, conference*, &c. and indeed most, if not all the important words in the New Testament; so that men do not receive even from scriptural words the ideas which in the Scriptures they are plainly and evidently, and according to all the rules of grammar, intended to convey. And of a piece with their whole scheme is their universal practice of taking single texts and scraps of Scripture out of their connexion, and applying them to their own purposes and in support of their own dogmas—treating the Bible as if it were merely a book of *proverbs*, and perverting the words of the Living God—of the Lord of Hosts our God.

Analogous to this too is their plan of leaving out of the verses which they quote any clause which does not suit them; as when they quote "He that believeth shall be saved," instead of "He that believeth and *is baptized* shall be saved." It was in this way Satan quoted the Psalms when he tempted the Saviour. "It is written," said he, "he shall give his angels charge over thee to keep thee, and in their hands they shall bear thee up," &c.: whereas it reads, "For he shall give his angels charge over thee *to keep thee in all thy ways*," &c. Ps. xci. 11. Now we should be sorry to institute a comparison between the Tempter and those who profess to be the Saviour's friends; but such a coincidence as this, in the manner of quoting and applying sacred writ, cannot fail to strike the mind with force; and show both the great sinfulness of handling the Scriptures so deceitfully, and the great length to which the influence of human opinions and false rules of interpretation will often lead those who claim a 'Divine right' to teach what they do not comprehend. Yet we are willing to award them sincerity in this matter, and to grant with all freedom that though ignorant of the truth, they are *most sincerely* ignorant.

But it is unnecessary to detail their devices, which have been already so often exposed—their assumption of an exclusive right to interpret the Scriptures—their assertion that these are not intended for the comprehension of ordinary men—their pretensions to a 'Divine call'—their imposing ceremonies and their pomposity and show.—Suffice it to say, that it is by such means and by such false rules of interpretation that they are enabled to retain their influence and perpetuate their dominion over the minds and consciences of men. This is the net in which they entangle their victims.

But, my dear sir, let a clergyman be stripped of these things,—compel him to come to the Scriptures without reference to any *previously adopted system*—to use *plain* language—*scriptural* language—to employ *scriptural words* in a *scriptural way*—to abandon *texts* and take *contexts*—to *quote correctly*—and give up his pretended *right to explain the Scriptures*, and let the *Scriptures explain him*, and then there is nothing at all to fear—he is then *like a spider without a web*—his venom and his claws are *useless*.

We can then, sir, "escape the Unitarian, Universalist, &c." whether clergyman or layman, just as we can escape all errorists and all

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errors, by inquiring "What hath the Lord spoken? and what hath the Lord answered?" 'For the testimonies of the Lord are sure, making wise the simple—they are just and righteous altogether. His commandment is exceeding broad—his precepts are the meditation of the righteous—His words are sweet to their taste; yea, sweeter than honey to their mouth—The Lord will tread down all them that err from his statutes: for their deceit is falsehood. He has commanded us to keep his precepts diligently—Blessed therefore are the undefiled in the way who walk in the law of the Lord—Blessed are they that keep his testimonies, and that seek him with the whole heart.'

R. R.

THE CORNER STONE.

WHEN the old church of the German Reformed congregation in Race near Fourth street, Philadelphia, was removing recently, much interest was evinced to know the contents of the corner stone, hoping that some curious relic of a buried age, or memento of departed years, might be exhumed. When, lo! what was brought forth but a dilapidated copy of the Heidelberg Catechism, and nothing else! Much disappointment ensued. On the stone was graven—

"*Founded* 1739.
"*Enlarged* 1772."

To which was added, "*Rebuilt* 1836, and replaced."

Saturday Courier;

REMARKS.

THE people it seems were greatly disappointed that the corner stone should have brought forth nothing but a dilapidated catechism. Now it might be a question whether they should not rather have applauded the honesty of the builders of said reformed church in making so candid a confession of the true foundation of their whole ecclesiastical establishment. The figure should always be made to correspond with the thing illustrated, and they, therefore, as the church literal is built upon such a catechism or creed, with great propriety made it the foundation of the church figurative.

How different, however, is the foundation of the church of Christ! Founded not upon human opinions, but upon a truth announced from heaven by the Father himself, it stands upon "a rock" and the "gates of Hades shall not prevail against it." All human institutions, opinions, and speculations shall wax old, become "dilapidated," and vanish away, together with those with whom they have originated. While that "tried Stone" which is rejected by such builders, shall become and forever remain the head of the corner—and a stone of stumbling and a rock of offence to those who stumble through disobedience to the word of the Lord which lives and abides forever! R.

Materialism---No. I.

IT is not enough that we have real grounds of difference between us and our fellow-professors, but to some of our brethren it appears a matter of the deepest solicitude to swell the amount of difference by the addition of innumerable speculations diverse from the speculations of the sects. To their optics it appears not sufficient that we are compelled to differ from many professors upon the scriptural meaning and value of the words *faith, repentance, regeneration, baptism, gospel, Lord's day, Lord's supper, church,* and *church order,* besides some other words and phrases of practical influence and tendency found in the New Institution; but it seems to be their meat and

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drink indeed, to wage a war of extermination against each and every opinion, notion, and theory now existing in those unfortunate sects, which, to them, appear to be worthy of the highest execrations. Ambitious of new honors and of polemic laurels, they are for fighting the good fight of opinions over and over again, and cannot rest, night or day, while there is a popular opinion unscathed in all the Protestant sects of degenerate christendom. They have commenced their career and campaign on the following (to them) indisputable axiomata:—

1. Popular theology is radically, essentially, and in all its parts—in every item of faith and opinion, wrong, and only wrong, and that continually.

2. Popularity of character or opinion is, of all the marks of the beast, the only sure and infallible one.

To which they have appended these two infallible corrollaries:—

1. Whatever is popular in theology must be abjured and exterminated by any one professing to be a christian.

2. The contrary of each and every popular opinion is, on that account, naturally, necessarily, and eternally true.

When these sect-militant sons of unpopular theology appear in the field, they stand in a solemn attitude of heroic defiance; and with a triumphant air hold up on the point of their metaphysical swords the ghosts of mighty chiefs untimely slain—

"Whose bones unburied on the shore,
Devouring dogs and hungry vultures tore;"

whose romantic visions and air-built theories fall prostrate at their feet beneath their truly valiant thrusts. Covered with fresh laurels, won in those regions where Egyptian mummies forever sleep, and insatiate as the infallible archer Death, they shout for new victories.

A matter of unfeigned regret to me it is, as all my readers may easily believe, that I am compelled to say, that our brother *Thomas*, of the Apostolic *Advocate*, appears to have been for some time past taking lessons in the aforesaid school, and is about commencing, if he have not already commenced, a crusade wholly forbidden on the premises of apostolic teachings.

Much as I love and esteem him for many virtues, I love my Lord and the Apostles' doctrine more; and, therefore, while I am compelled to dissent from his present course with all my heart, and while I do sincerely grieve that he has turned aside to dogmatize on various sectarian themes; and that, too, in a style as unbecoming as his reasonings are crude and his premises frail, I do beseech him and my readers generally to regard it as a task forced upon me contrary to all my wishes; but undertaken with a resolution to discharge my duty faithfully to my Lord, his cause, and people, and to my brother Thomas, let the consequences be what they may. All persons of discrimination may have observed that I have in a very mincing and palliatory style spoken of the aberrations of this brother—presenting hints, rather than seriously and gravely arguing any question, in hopes that a word might suffice to intimate to him the path of duty,

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and induce him to stick to his *Apostolic Advocate* and leave his own untaught speculations and those of others to sleep in that tomb to which the present reformation has been slowly but certainly consigning them. It was only in a conversation a few weeks since, at Mr. Thomas Goodal's, that a word was spoken in keeping with his course, and for that I am now styled "an opponent."

My gentleness, or rather tameness, in noticing these aberrations, as I now learn, has in some few instances been misinterpreted and wholly misconstrued. I am told that my reluctance to appear in the attitude of an opponent, and in full vigor to oppugn these dogmata, has, in some instances, induced the belief that there is some peculiar strength in the Doctor's theories; and thus instead of inducing him to return to the path he has abandoned, I am rather aiding and abetting the promulgation of a new modification of old errors; and permitting, without a thorough opposition, an indelible reproach on the cause of the Apostles' doctrine as plead by us. For, after all the display of our brother against these execrable sects and their dogmas, it cannot be disguised, as the sequel will fully evince, that he is only republishing the tenets of some of those very sects and sectaries against whom he dogmatizes in such unsparing terms.

I know how difficult it is, perhaps it is impossible, to oppose a brother publicly and in *print*, without alienating his feelings, or those of some of his admirers, intimates, or personal friends. A feeling of this sort prevented me on several occasions from attending to various assertions, far back in the writings of the Doctor, in which he unceremoniously contradicted some of my own sayings, as well as those of some of my brethren, greatly his superiors in age, experience, and standing with all the community. My permitting these to pass without notice was not, I assure the reader, with any impression that the Doctor understood what he affirmed; or impaired the strength or evidence of the propositions which he so rudely, and no doubt conscientiously assailed. Excusing the Doctor and admiring his independence, although issuing in error, because "love hides a multitude of sins," and fearing an occasion of even the appearance of discord, I suffered these offences against truth and decorum to pass unobserved, determined not so much as to ruffle the hitherto smooth current of our good feelings by a single allusion to those rash and crude assertions, permitting them to expire without a groan.

Compelled then, as I now am, to lift up my voice against these injurious and untenable speculations—injurious whether true or false, because upon things unwritten and untaught by the Great Teacher and his Apostles, I trust our brother Thomas, as well as all our brethren, will duly appreciate the motives which actuated me: and as he has forced upon me the task of animadversion, so reluctantly undertaken, that he will, with all good temper and feelings, permit me faithfully to discuss his views and manners as an advocate of the Apostles' doctrine, so far as he has made them public property, and allow me fully to expose whatever I may think censurable in matter or manner relevant to his standing as a public advocate of the ancient faith.

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For the sake of giving all emphasis to his course and to this examination of his speculations, we shall enumerate, as we proceed, the doctrines which he wishes and labors to add to the present reformation:—

Doctrine I.—*A New Theory of Man.*

Some months since, as introductory to some 34 new theories, the Doctor propounded some 34 metaphysical questions. Of these thirty-four, some ten or a dozen, but especially the first five, are subservient to the following dogmata concerning man:—

Man is a mere animal, differing from *lower* animals only in his susceptibilities; and even in his first estate, before the Fall, was merely like any other creature susceptible of mortality or immortality—a creature wholly composed of flesh, blood, and bones; or, to speak philosophically, composed of a body, i. e. *flesh and bones;* of a soul, i. e. *blood;* and of a spirit, i. e. *breath*—destitute of any thing worthy of being called an "immortal soul."

Of the consequences which the Doctor labors to deduce from this "untheological" view of primitive man, the following is of paramount importance:—

First.—*All infants, ideots, Pagans, and modern Jews, being destitute of immortal souls, or of every thing not earthly; being in body, soul, and spirit composed of feculent and gross matter, die for ever: and shall, therefore, never be raised from the dead to life—never be judged, justified, or condemned, but forever remain unconscious dust.*

That we may satisfactorily dispose of these new doctrines, we shall keep to one doctrine at a time, and shall therefore in due form examine the preceding dogmata. But that the above view of man, and the first consequence deduced from it, are now ascribed to this reformation where the Advocate is read and no other paper, I have most satisfactorily ascertained; and that it is used both by Canadians and Americans as a new argument against the ancient gospel and order of things, are facts not to be disputed, as I learn on my present tour in New York. Of how much service such a new doctrine lashed to the car of reformation may be in expediting its progress throughout the land, I may safely leave my reader, without note or comment, to decide. It is superlatively, in my judgment, therefore, a "foolish question."

But as I wish our brother Thomas may redeem himself to the cause, to say nothing of redeeming the cause, I shall regard the above doctrine as only an *inference* which myself and others have drawn from his questions and remarks, and thus leave it for him to repudiate the doctrine or espouse it, as in his conscience and understanding he may decide. We shall then attend to his comments on the *soul* and *spirit* of man, leading, as we presume, to the above doctrine; because if, to our great satisfaction, he should repudiate the doctrine he must certainly repudiate the premises and reasonings from which we and others infer his sheer materialism. His views of man we infer are as follows:—

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1st. As to the *body* of man, that is the least mortal thing about him, because the least corruptible. Flesh and bones may live forever; yes, says the Doctor, "Flesh and blood cannot enter into heaven, but flesh and bones may." p. 243. vol. 2.

2d. The *soul* of man is much more mortal than his flesh and bones, or his body. His soul fills those organs or channels called the heart, the arteries, and the veins. The *blood*, affirms the Doctor, constitutes the soul of man. Hence we hear him repeatedly substitute and exchange the one for the other—"blood or soul," "soul or blood" of man.

3d. The *spirit*, moreover, is still more corruptible and mortal than the soul or the body; for the spirit is the *breath*, and every one knows that the breath is sooner dissolved and decomposed than the blood itself. Now, according to the new doctrine, the positive, comparative, and superlative of mortality are as follows:—The body is mortal, the soul is more mortal, the spirit is most mortal, and these three combined constitute the whole of man. Such is the Neologism of the new theory of man, as displayed in the 10th number, volume 2, of the Apostolic Advocate. So we *infer*.

But the uninitiated will perhaps inquire, 'Which of the Twelve Apostles first preached this doctrine? Where shall we find the proof of this exhilarating view of mankind, especially as detailed in *Consequence* No. 1?' The Doctor quotes no Apostle nor Prophet in proof. He cannot even find it by implication in their words. Because as he teaches—unfortunately—"The Holy Spirit has *adopted* the common lingo of the world, not because the ideas signified are correct, but because unless he were to inspire them with an entirely new and divine language, it is the only way judged fit [but how ill judged!] to communicate to them things unknown concerning the present and future *state* of being called the world or age to come." p. 219. The common and erroneous lingo of the world adopted by the Spirit on this subject prevents the Doctor from proving it directly. His method, therefore, is—

First, he finds by actual examination of Ainsworth's Latin Dictionary, that the word SPIRIT has *nineteen* meanings. Amongst these are "*human mind*" and "*breathing*." Not one of the nineteen just suits his theory; but by cutting off one syllable from *breathing* he adopts it on his own authority as the true representative of the "common lingo," SPIRIT. Ainsworth giving him half the true meaning, he proceeds to theorize as follows:—

"It requires body, blood, and breath to make a whole or living man. *Breath* abstractly from body and blood is not man; *blood* abstractly from body and breath is not man; neither is *body* abstractly from blood and breath, man. When we speak of these we say, The body *of a* man, the blood *of a* man, the breath *of a* man; but when we find them all three combined, we speak of the individual so composed as *a man*." After this splendid view of man, our author cautions his reader again:—"You will remember that Scripture is not given to teach language; but is so ordered as to take the language of men as

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it finds it, and in that language, and by the common and for the most part erroneous ideas of men, to convey to men illustratively things unknown to them before."

In the second place, orthodox theology, which is always wrong, selects one meaning; and, therefore, as near as possible he selects the contrary; which, because it is nearly opposite, must be almost, if not altogether, the true definition.

In the third place, his education, our author says, admirably qualified him to make these discoveries. Mine unfortunately happened to be in the land where men believe in ghosts and incorporeal spirits; and, misguided by these notions and the common lingo of those haunted lands, it was reserved to one educated amongst bottles, and physic, and skeletons, to understand the common lingo of the New Testament.

Having now all his proof of the new theory of the compound Man, it would seem necessary to ask the Doctor to explain chemically and philosophically how *breath* can be a third part of man. Is the air inhaled a third part of man? Will the Doctor explain why the water drank, &c. might not also be a *fourth* part of man? Again, might we not as philosophically speak of the earth, or fire, or water of a man, as the air or breath of a man! and all these combined in certain ratios as constituting man! These are mysteries which require the skill of one learned in physics to unfold.

There are two things, however, much in favor of the new theory. It is easily understood. Men can now, without the Word of God, "separate between the soul and spirit;" they can understand breath and blood, flesh and bones, and thus become wise in the science of man. Besides, as men do not love suspense, and as they cannot learn much about spirit in the theological sense, it will greatly relieve them of all incertitude on the subject. For these two reasons it may yet be the popular doctrine.

But in again examining this piece of new philosophy on page 220, I find that in order to explain the phrase "the spirits of just men made perfect," our author has to abandon the *breathing* and adopt the figurative; and then *spirit* means "*moral dispositions*." "Well, then," affirms our brother "by the spirits of just men made perfect, I understand temporal moral dispositions of just men known as perfect in the development of perfect moral actions." There is no theological straining or mystifying in all this; but the common lingo of good physical science!

Must I now set about in good earnest to disprove this theory; or does not the above account of it refute it thoroughly! I shall, however, give my reasons why I reject this whole sectarianism, whether preached by Dr. Thomas or Dr. Priestly.

My education to the contrary notwithstanding, in my comparative boyish days I had moulded out just such a theory. My theory was, the destruction of all infants, ideots, pagans, at death—the resurrection of the christians and saints of all ages, with those who rejected the various overtures of mercy, called the wicked. These are all put to

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the second death, and with more or less endurance of pain, are, according to their works, punished in the manner of their second death, and finally they are all annihilated with the devil and his angels; and then death and hell are finally destroyed. Heaven and happiness alone survive.

Of course my theory was of easy intelligence, for I made it; but then I could never believe it: not because it was incomprehensible, but because it was incredible. It wanted testimony. It was a mere reverie—a waking dream—a ramble of imagination—an excursion of fancy. It gave me no trouble, and I never troubled any person with it. It lived for a few days—it died and returned to its ancestors, and there it has slept for years. "When I became a man I put away childish things."

But to return to the Doctor's theory, if it yet live. All that is necessary to demolish the first and main pillar is to examine whether the word *spirit* in the New Institution mean *only* breath, and moral disposition. A few demonstrations that it does not, is all that we have room for:—

Matth. xxvi. 41.—The breath, or moral disposition, is willing; but the flesh, or evil disposition, is weak! Jesus says—"The *spirit* indeed is willing, but the *flesh* is weak." "Unclean spirit," a phrase of frequent occurrence—unclean breath, unclean moral disposition! "Father, into thy hands I commit my spirit." Luke xxiii. 46.—my moral disposition, and my breath!! "A spirit," or breath, "has not flesh and bones"—Moral dispositions have not flesh and bones as you see me have. Luke xxiv. 39. "For the Sadducees say there is *no* resurrection, neither angel nor"—breath, nor moral disposition; but the Pharisees confess the resurrection, angels, and spirits. Verily in this "I am a Pharisee." The Spirit of God bears witness with our breath, or moral dispositions—nay, but "with our spirit that we are children of God." Rom. viii. 16. My breath prays, my moral disposition prays—No, says Paul, "my *spirit* prays." 1 Cor. xii. 14. I have not given one of a hundred of the proofs which the Bible offers that the PNEUMA or spirit of man, and the material which is found in dissecting rooms and chemical laboratories or in the figures of rhetoric, are two things as distinct as Gibraltar and Paradise—more different than heaven's pavement, called "the milky way," and the dismal swamps of both the Carolinas.

If, then, the foundation of the new theory be thus frail, what shall we say of the whole clay tenement? I trust I shall yet be able to deliver our zealous champion for opinions from the labyrinths of a theory as repugnant to reason and human experience as it is to the express oracles of Prophets and Apostles. I hope also he will not defend himself by again censuring "the common lingo" of the New Testament, because it so often and so forcibly inculcates that there is something more in man than body, blood, and air.

I reserve for the "Family Circle," at our old friend Goodal's, the adjustment of some matters touching these lucubrations, and the new history with which we have been honored of the translation of Moses

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to heaven. I am sorry to learn that sundry persons have discontinued the Apostolic Advocate on the ground that brother Thomas disagrees with me on these subjects. This is a most unworthy reason, unworthy of an advocate or professor of the old faith. Others say that the Doctor wishes to get up a party on re-baptism and the new theory of human nature, and that he is preparing a psalmody free from allusions to spirits, and the heaven of spirits, and all those things concerning a spiritual system, with which our psalms, hymns, and spiritual songs abound. This I imagine is altogether a conceit. I have no fears of this sort. Let me beseech the brethren to bear with our brother, and to hear him as they have begun to hear him. I exceedingly regret what they call his obstinacy; he calls it firmness, conscientiousness; and I have no doubt of his devotion to the truth. I do wish to save our good brother from foolish speculations, while I certainly intend, if the Lord will, to wipe off from the escutcheons of the reformation the sectarianisms with which he is now seeking to oppress it. But in attempting this, let us bear in mind what is due to a brother, who, with all his speculations, obeys from the heart that mould of doctrine delivered to us by the Apostles. Of his sincerity and of his fraternal affections towards all the brethren, and of his personal attachments to myself, I have no doubt. And while I painfully, but *faithfully* perform the task he has imposed upon me, I need not again assure him nor the brethren, that I do it in all christian affection towards him, and towards them; and therefore I claim for him, as for myself, a candid and impartial hearing. Let all remember we have a character to sustain, of more value than many dogmas, and that proscription is no ingredient of the cause which we plead.

EDITOR.

LETTERS TO "*A REFORMED CLERGYMAN.*"—No. I.

RESPECTED SIR,

I HAVE thought that if a *mere clergyman* were entitled to the epithet "REVEREND," a *Reformed Clergyman*, (a rare bird you know,) would be well worthy of the title RIGHT REVEREND. As the premises, however, may be doubted, I have not felt authorized to insist upon the conclusion, but take the liberty to address you as above, supposing it will be at least not less, if not much more, agreeable to you to be *respected* in sincerity, than to be *revered* in form.

My purpose in addressing you is to present for your consideration a few thoughts on prophecy. But in the first place, sir, I have to acknowledge myself greatly indebted to your remarks upon the prophecies, which you have communicated to the public through the medium of the Harbinger. And that you may understand how I have profited by your labors, permit me briefly to state my case.

You must know, sir, that the earliest impressions made upon my mind in relation to prophecy, were, that it was not only exceedingly

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mysterious and difficult of comprehension, but that it was *intended* to be so. Where I first got this notion—

And how I caught it,—found it, or came by it,—
What stuff 'twas made of,—whereof it was born,—

are matters of no great importance. It may be said, to be sure, that as I was then among the sects where there are mysteries in such plenty, I could very easily obtain it. But, be this as it may, I do not conceive that I ought to think any the less of the notion on that account, for I have often thought that we ourselves would be the better of a few more mysteries, and that how some folks become so wise all of a sudden, is quite as *great* a mystery as any which the sects believe.

To proceed, however: this notion, thus early acquired, grew with my growth, and finally became quite a favorite. There is, you know, something about mystery itself which is very delightful. A great mystery, like some intense and awful darkness—as that of Egypt—a darkness which can be felt, excites that sense of danger and those emotions of fear, which, as Burke has shown, constitute the elements of the sublime, and distinguish it from the beautiful. Hence it is we read so often of "sublime mysteries." But apart from the pleasure to be derived from mystery, it becomes on many occasions a great convenience and often a means of safety. When, for instance, one of the literati of the dark ages was requested to translate a passage in a Greek author, how much easier it was for him to pronounce the oracle, "GRÆCUM EST!—NON POTEST LEGI NEC INTELLIGI." And what a great convenience it is to our modern Divines who are not so highly favored as was a certain Presbyterian knight of whom it is written that

"Whatever sceptic could inquire for,
For every why he had a wherefore;"

since when interrogated respecting the gospel of Christ, they can save themselves the trouble of trying to explain what they do not understand, by exclaiming with the most mysterious solemnity, "Great is the mystery of godliness!" Mystery, indeed, is to such like a secret coat of mail to an ancient warrior,—as a deep and rocky cavern to the fugitive—as a fog to a schooner pursued by a man of war—or as the turbid water to the cuttle-fish in jeopardy of being swallowed whole by its voracious enemy.

Mystery, nevertheless, although like darkness so useful and indeed necessary upon occasion,—(for it would not do to have always daylight,) is like every thing else attended with disadvantages. A man may lose his way at night and get into bad company you know, and fall into a ditch—and Mystery too is the title written upon the frontlet of Babylon "the mother of abominations, the habitation of demons, the hold of every unclean spirit, and the cage of every unclean and hateful bird." Some persons accordingly, who, from these considerations and from looking upon one side of the picture, had taken up a mortal aversion to mystery, began to urge upon me that there should be no mysteries whatever in religion. This doctrine seemed to me at first

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very singular, but after a fair examination, I was compelled to embrace it in a certain degree—viz. as far as the gospel of salvation and moral or religious duties are concerned; for I discovered that these were indeed simple and plain—addressed to all—adapted to all, and intended to be understood by all. I therefore cordially received the doctrine thus far, but never relinquished my favorite notion that the prophecies were mysterious, until, unfortunately for me, an acquaintance who is fond of a joke, persuaded me by precept and example to inhale an ethereal spirit or species of exhilarating gas, invented by one Dr. Smith—you know there are many of the name.

As you, my dear sir, have perhaps never 'tried this spirit,' you can hardly tell what it is like, and indeed I can hardly describe the singular effects which it produces. It occasions at first a giddiness of the head, which is immediately succeeded by a high sense of superior knowledge, and a disposition to be as dogmatic as the "Caliban of literature" himself. These are accompanied by an enthusiastic zeal for interpreting the prophecies; and those who have held on to the bag a good while, rage like the ancient Pythoness, when, seated upon her tripod, she inhaled the inspiring vapor which issued from the unfathomed cave or "bottomless pit" at Delphi. There is, however, this important difference between the Pythoness and the person who receives the gas invented by Smith—that the former *gave dark predictions*, and the latter *makes the darkest predictions plain*. It is indeed surprising how plain every thing becomes—the experimenter becomes wonderfully endowed with the faculty of second-sight, particularly if he be a Scotchman, for they you know have something of that gift by nature, and nothing is too difficult for him—nothing too remote either as to time or place. And such is the singular effect of the excitement produced that a person is really carried quite out of himself, and can not only *see* every thing which is in futurity, but is actually by the strength of imagination carried into the midst of the scenes themselves, and compelled to be an actor in them.

It was this, sir, which turned out so unfortunate with me. For after I had been delighted to see the Jews return in triumph to their ancient and beloved land—rebuild the temple—rear again the lofty towers of Jerusalem, and restore all the splendors of the Mosaic ritual—after I had feasted my imagination with the increasing wealth and honors of God's chosen people—after I seen the gathering together of the Mahometans under Gog (who by the bye I found out to be the Grand Turk) for the purpose of despoiling them of their riches—after the capture of Jerusalem—the rifling of the houses, and the captivity of half the inhabitants had passed in review before me—after I had in defiance of facts and all the laws of nature and of optics, found myself endowed with ability to distinguish at an elevation of 90 degrees above the earth, the Son of Man coming at this eventful moment, in the clouds of heaven with all his angels—(for it became very evident that the Saviour would be at this elevation in order that those living near the poles might see him, and you may judge what acuteness of vision must be communicated to distinguish the Saviour and the angels

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at so great a distance as 90 degrees or more than 5000 miles, when naturally we can hardly see a man a mile off, and when even the sun which you know is more than a million of times bigger than the whole earth, can scarcely be seen above the horizon in Greenland, and does not even at the equator appear larger than a bag-full of Smith's gas)—after I had felt the violent earthquake, and had witnessed the dividing of the Mount of Olives—the resurrection of the dead saints, and the change of the living ones—after being caught up with them to the clouds, with the expectation of being there just "one natural day," that the revolution of the earth upon its axis might give all the inhabitants an opportunity of seeing the Saviour—and with the promise that the Millennium would then forthwith commence with the personal reign of the Messiah upon the earth—I say, after all this, judge of my surprise and disappointment to find myself thus suspended in a cloud and compelled to remain there month after month—waiting for a rational theory of the Millennial reign! and this too without so much as a Jacob's ladder to get down by!

"Suspense," says Bolingbroke, "is the only insupportable misfortune in life"—and I certainly felt disposed to agree with him. And now, sir, it is to you I am indebted for my deliverance from so perilous a situation. For it was your remarks upon the prophecies which dissolved the charm, sobered the fervency of my imagination, and like the cold bath in the case of the enchanted monarch, restored me at once to reason and to terra-firma. And your views have not only done this, but have renewed again in all its former strength my old conviction that the prophecies are extremely mysterious, and that they are likely to remain so. I feel therefore the comfort of the æronaut who has just got safe down from an excursion in his balloon, or the traveller who having just returned from a voyage to Jerusalem, has sat down once more by his own hearth and in his own arm-chair, with the friends of his youth. I can now look back, and place a proper estimate upon the wisdom of those who set out to make every thing plain by "literal sayings" and simple "propositions;" and after all leave the whole matter in a *cloud*, the very emblem and essence of mystery. For my part, I am now more than ever convinced that prophecy is a difficult subject—that "shadows, clouds, and darkness rest upon it," and I am disposed to declare this at once in all candor; and since we must have clouds, I prefer henceforth to look at them from the earth rather than to make a part of them myself. I think indeed that nothing is so well calculated to weaken the hope of Christians, and render the prophecies useless to them and contemptible to their enemies, as visionary speculations upon their meaning, and vain attempts to detail from them the history of the future.

I will endeavor, therefore, to present to your consideration my reasons for thinking the prophecies mysterious; but as my sheet is full, I beg leave for the present to remain

Yours in all mystery,

D. A.

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CONVERSATIONS

IN FATHER GOODAL'S FAMILY CIRCLE,

ON A VISIT TO PAYNESVILLE AT THE HOUSE OF MR. PAYNE.

Mr. Payne.—I feel highly gratified that the company have at length met around my own fire-side: for having enjoyed the hospitality of others, I always rejoice when occasion offers to reciprocate their kindness and attention. I promise myself much happiness upon this occasion in witnessing the joy and gratification of my friendly visitants.

Mrs. Reed.—I thank you, Mr. Payne, make yourself perfectly easy as to my comfort; for I never felt more at home; or more agreeably situated than at present.

Mr. Wickliffe.—As Mr. Payne seems to be engaged just now, I will, with the permission of Father Goodal, look a little more into the author I see here whose views formed the subject of a late conversation at Mr. Thomas Goodal's.

Father Goodal.—With all my heart: for, on reflection, I feel as if we have not done him full justice. At the conversation alluded to by Mr. Wickliffe, in consequence, perhaps, of the manner in which he was introduced to our notice, I formed an opinion very unfavorable to his piety and christian character; and grieved that one professing to be a christian preacher should have spoken, in allusion to the angel that carried the honored Lazarus to Abraham's bosom, as in the passage quoted, I too hastily said, 'Shut up the book.'

Mr. Payne.—I thank you for this apology, Father Goodal; for that incident was so contrary to your usual course that I could not explain it satisfactorily to myself or others; I can now easily explain how one so sensitive on the subject of christian decorum, should, on hearing such a passage, after such an introduction as I myself gave my friend, have been precipitated to utter such an expression.

Mr. Wickliffe.—I confess that I do not feel much disposed to countenance an author, christian professor, or christian preacher though he be, who so scornfully and with at least such apparent levity speaks, much more writes, of things so sacred in the estimation of the wisest and best men on earth, more especially too, when he has so little reason, and far less Scripture, to oppose to some of those tenets which he would laugh to scorn. Were I to stand in a Mahometan mosque, a Pagan pagoda, or did I witness the most abominable idolatries of the grossest superstition on earth, I would not feel myself authorized to treat their views so disdainfully, so scornfully, and with such an unfeeling air, (if I desired to reclaim them,) as does your author the opinions and tenets of persons much his superiors in age, learning, character, and general attainments.

Mr. Payne.—Our author is unquestionably most sincere, however imprudent he may be; and certainly he speaks sometimes as a person not only of good sense, but of good feeling; and let me add, that since our last interview, I have looked a little more attentively into this volume, and am still embarrassed to dispose of some of his facts and reasonings.

Mr. Wickliffe.—Very sincere he may be; but that you would not urge in evidence of his opinions! Conscientious and sincere I may grant he is, without in the least admitting his opinions to be true.

Father Goodal.—As I do not wish to proscribe any person without knowing who he is, or what he has done, might I request some of our friends to give me a brief account of this author and the object of his book?

Mr. Reed.—I would nominate Mr. Payne, who is best acquainted with the gentleman and his works.

Mr. Payne.—You have, Mr. Reed, within a few days read his book called "THE APOSTOLIC ADVOCATE;" and having the whole contents in your mind, you can, much better than I, inform our friends of his views.

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Mr. Reed.—As Mr. Payne is so much engaged in making his guests happy, and not because I am better acquainted than himself with our author, I shall answer any interrogatories on the subjects of that book, so far as I can do the author or the company justice. And first, I would state that this book, as its title would indicate, is designed to advocate the Apostles' doctrine alone. The author believes that all the Protestant, as well as the Greek and Roman sects, are far from the Apostles' doctrine; and his object is to bring them all back, or as many as he can, of all parties, to the original gospel and order of things. He therefore advocates the Apostles' doctrine and commandments alone.

Father Goodal.—A good object, truly—an end worthy the best heads and the best hearts on earth; for, indeed, we are all more or less out of the way: But how comes it to pass that he has so much to do with ghosts, spirits, infants, ideots, Pagans, Jews, and all their opinions about the living and the dead.

Mr. Reed.—After he had got through with the Apostles' doctrine and commandments, he thought it expedient to expose what he supposes the errors of the sects, and his own brethren, in their philosophy of souls, spirits, and bodies—on the intermediate state, and on the future destinies of infants, ideots, Chinese, Japanese, Eastern and Western Indians, &c. &c.

Father Goodal.—And all these under the notion of restoring the Apostles' doctrine!!

Mr. Reed.—Yes, I presume, as he has avowed no other intention.

Father Goodal.—He must expect to live a thousand years and to write a thousand volumes, if he gives this latitude to the Apostles' doctrine, and expects to re-establish it in the world by exposing all the erroneous opinions about mind and matter, found in each and every sect on earth!

Mr. Reed.—He is a very young man. Not four years since he became a christian; but having been for several years a student of men's bodies, he was well prepared to understand their souls; and, of course, can easily rectify all the opinions of the ancients and moderns upon both body and soul. Besides, he has never been indoctrinated into modern nor ancient theology; and is therefore free from all prejudice, and on this account much more competent than any other person to enlighten the public on all such matters.

Father Goodal.—Freedom from prejudice, and ignorance of ancient and modern theology, are, in my judgment, very negative qualifications for a reformer of all the opinions of the world!! There is certainly something very singular in the organization of this gentleman. You greatly increase my curiosity to know more about him. What does he think of all the Protestant parties now existing.

Mr. Reed.—He has given a very clear and summary *expose* of his views of all those professors in a few words, which, if I can find, I shall read you. Please furnish me with the "Apostolic Advocate," Mr. Payne.

[Mr. Reed, after some time, finds the passage. It is quite to the point.]

Page 220. Our author has just been speaking of that beautiful passage in the Hebrews, chap. xii. 22, 23, 24. descriptive of christian privileges—"You are come to Mount Zion," &c. With all this beautiful imagery in his eye, our author accosts the sects:—"If," says he, "I were to connect myself with a community of unpardoned sinners, I should have come to Mount *Diabolus* and to the city of the *Devil*—the spiritual Babylon; and to myriads of *clerical messengers*—to the general assembly and congregation of *Satan*, who are enrolled in the *records of perdition;* and to the spirits of *unjust persons* made most egregiously *imperfect*, &c. "Such," adds he, "*in fact* is the obverse (the other side of the coin) of Hebs. xii. 22—24. and the *true character* [not state] of the *sectarian* world."

From this beautiful parody you may infer the gentleman's views of all the people and parties in Protestant Christendom.

Father Goodal.—This cannot be his views of all the sects! You have not quoted these words in their proper connexion!

Mr. Reed.—I assuredly have: for before he closes this description he says, that those called by many "just Methodists, just Presbyterians, just Idgenes-

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omnes, &c. all of them constituting [ironically] 'our *dear Pedobaptist brethren*' whom God is said to have received! But truth, politeness and charity to the contrary notwithstanding, compels me to maintain that they, one and all, belong to the SYNAGOGUE of SATAN, *described as aforesaid.*"

Father Goodal.—Well, I will wonder no more!! But do, Mr. Reed, tell me who the *Idgenussomnes* are. That is a new sect, of which I never before heard.

Mr. Reed.—I think this must be a typographical mistake. It ought to have been printed *Id omne genus;* and means "all that herd." To which he adds, "and so forth."

Mr. Payne.—I think the Baptists are excepted out of Mount Diabolus and the Synagogue of Satan; for although our friend is not fully specific, yet he seems only to mean "our dear Pedobaptist friends."

Father Goodal.—But apart from the meaning of all these hard and bitter (for surely they are neither soft nor sweet) sayings, what could our friend mean to effect by such a representation.

Mr. Payne.—He wishes to unburthen his conscience and witness a good confession. Truth, he says, compels him.

Father Goodal.—Truth! Truth! Truth compels him! If he had said conscience, or sincerity, or his own opinions compelled him to make such a declaration, I could understand and believe him without any difficulty. But if I know any thing about Truth, she never compelled him to utter such words. Nay, indeed, Truth says, "In meekness instruct them that oppose themselves"—"show all meekness to all men"—"the servant of the Lord must be gentle to all men—patient." If Truth had compelled him she would compel all her friends to tell every man, not of their own views and opinions, that he is a member of the Synagogue of Satan; and like Elymas the sorcerer, a "child of the Devil and an enemy of all righteousness." No man ever became a blessing to society in any age or country who approached mankind in such a style, or with such a spirit. So my experience *compels* me to avow. One weeping Jeremiah would do more good as a reformer than ten thousand such cynics. O Lord! save us from all extremes! Before you close the volume, let me ask, Is that an isolated passage or the general spirit and character of the work?

Mr. Reed.—Truth, or the love of it, compels me to say, that this is very generally the spirit and character of the second volume. As for the first, I have not read it with sufficient care to affirm its character. In the same article from which I have made these extracts, we have other sayings perhaps, to some, more unmeaning and offensive, when applied to the myriads of saints in all ages who believe in spirits, the offspring of "THE FATHER OF SPIRITS," or to any of their views touching a spiritual system: such as, "the heavenly region of ghosts"—the ancients "infused a ghost into the cavernous sinuses of the body, where they kept it a prisoner until liberated by that veritable kidnapper Death"—"a real tradition of the devil"—"clerical proof is no proof at all"—"city of disembodied human ghosts"—"Ha! ha! my dear friend! what a papistical conceit you have fallen upon!—What a scrambling there will be amongst the ghosts to get out of hell, purgatory, and heaven to look after their old mortalities! What a whooping of friends! What a squalling of sprinkled babes! What a gabbling of old wives and priests!!"

Father Goodal.—Enough! Enough! And is this the apostolic way of advocating apostolic truth?

Mr. Payne.—But, Mr. Goodal, our friend you must know is greatly opposed to infant baptism, and he regards this as a sovereign argument against it. All infants dying perish for ever; temporal death is all that is to befall them; it is to them an eternal extinction of life; therefore infant baptism is consummate folly!

Father Goodal.—I am much deceived in my knowledge of human nature, if this book will restore the apostolic doctrine, or lead many souls to Christ. I wish every man God speed who preaches truth in the spirit of truth; but I do not understand this sort of a holy spirit, and shall not be further inquisitive concerning this author.

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Mr. Wickliffe.—How does our author dispose of the case of Moses?

Mr. Reed.—By asserting without proof, and contrary to the express testimony of Scripture, that Moses neither died nor was buried, but was in some manner *translated* to heaven!

Mr. Wickliffe.—On what authority is this asserted?

Mr. Reed.—On his own responsibility, and that of Josephus. He "makes it clear that the case of Moses was that of a translation, and not an ordinary death."

Mr. Wickliffe.—He will then make it clear to my mind that his theory is dearer to him than the testimony of God: for he that purposely calls the account of Moses' death "*dubious* language," and endeavors to make of dubious authority the last chapter of Deuteronomy, for the sake of a theory or notion, displays to me at least a greater love for his theory than for the honor of the divine testimony.

Mr. Payne.—I desire you, gentlemen, if you can, to show that Moses died and was buried; and if you do that clearly to my mind, I care nothing about any ingenious reasonings or assertions from Josephus or the Apostolic Advocate. Prove it in fair, clear, and unambiguous language.

Mr. Reed.—Will Mr. Wickliffe produce his proofs?

Mr. Wickliffe.—Deut. xxxiv. 5. "So Moses the servant of the Lord *died* there in the land of Moab, according to the word of the Lord." Where now is the ambiguity! Josephus admits there is no ambiguity—that it is said "in the holy books that he *died*, which was done out of fear, lest they should venture to say, that, because of his extraordinary virtue, *he went to God.*" In plain English, Josephus says the historian *lied* through fear when he said Moses died. The Doctor quotes Josephus, and says the language is *dubious!!* The witnesses do not then agree between themselves.

Mr. Payne.—Is it also said that he was buried?

Mr. Wickliffe.—Explicitly, in the next verse—"And he *buried* him in a valley in the land of Moab, over against Bethpeor." According to Josephus this also is a falsehood told by some person, the Doctor knows not by whom, through fear: but according to our author it is "*dubious* language," to be interpreted by a saying in Jude!!

Mr. Payne.—But did not Satan fight for the body of Moses?

Mr. Wickliffe.—Yes, as the Rabbins say, and they are as learned and as trustworthy as Josephus. Satan wished the Jews to have the body of Moses that they might idolize it, or rear a temple over it to the god Moses, which would thus have impaired greatly the credibility of their own religion—a hypothesis more plausible than that of Josephus, and one which offers no insult to the writer of this chapter, nor imputation to the style of the Holy Scriptures. If, in the "common lingo of the Scriptures," *dead and buried* means *translated*, there is an end to all certainty, and to all the principles of the reformation.

Mr. Reed.—But if the Apostolic Advocate is to be credited, Aaron was also translated; for in the 32d chapter, written not by Ezra, but by Moses himself, the Lord says—"Moses, get thee up into this mountain, and *die* in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in Mount Hor, and was gathered to his people." As it was with Moses, so it was with Aaron, then! A short argument, but a sure refutation of the glosses of our author. Moses and Aaron were both translated—that is, if dying and being buried in the same manner, means translation!!

Father Goodal.—Yes, and yet there remain other proofs as conclusive as these. Deut. xxxi. 14, 16. "Behold," says God to Moses, "the days approach that *thou must die*"——and "behold thou shalt *sleep with thy fathers*"! Then all his fathers too are translated!! Josephus, however, will cut the Gordian knot by saying Moses himself lied through fear!

Mrs. Reed.—To this I would add a consideration which strikes me with some force: Moses' death was then no chastisement. This comment makes the Lord say, 'Moses, because you glorified me not at the waters of strife, I will translate you to heaven, and not allow you to cross the Jordan'!!

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Mr. Payne.—I have so much faith in the candor of my author that he will give up this point, and with it the theory which it overthrows. If he does not, I shall say I am mistaken in my man.

Father Goodal.—I fear it: for when persons become reckless of the honor of the testimony, and will hazard such conjectures for such trifles, and amuse their generation with air-built inoperative speculations, I am not so sure that they can see the error of their way and feel the force of reason and of truth.

Mr. Wickliffe.—I think all his reasonings on other points of the theory of the human system, and of the intermediate state, which he has imbibed, just as defenceless as the translation of Moses. But unless he gives up this point, I would never reason with him on another; for this alone subverts his theory: and if he will resist this, he will resist any fact or proof which you can allege.

Mr. Reed.—We shall judge nothing before the time. EDITOR.

NOTES ON A TOUR TO THE NORTH-EAST—*No. III.*

[CONTINUED FROM PAGE 341.]

THE citizens of Cleaveland having displayed a commendable interest in the investigation of the claims and pretensions of the Christian religion, and the Presbyterian meeting-house having been very courteously opened for the accommodation of those who wished to hear, we felt very solicitous to afford every facility for a familiar discussion of the great question, and therefore tendered to the assembly present an opportunity of putting forward whom they pleased—of selecting their best teacher of infidelity to interrogate us, or to propound whatever objections they had to offer against Jesus Christ and his gospel. Mr. *Kelley* having volunteered in the cause, we were not sure that he had the confidence of the brotherhood: if he had their commission, we had no objections to hear him still farther; but of this we desired some assurance, lest it might be afterwards said that his sceptical brethren had no confidence in him. However, we agreed to hear him for another hour, until they had taken some order on the subject.

I think it was stated in my last (yet in this I may be mistaken, as I have not a copy of that number before me) that brother *Matthew Clapp* fully obviated the objections alleged by Mr. Kelley on the forenoon of Monday, in a discourse of the same length in the afternoon. A severe cold and hoarseness constrained me to take little part in the discussion of that day. I was, indeed, much relieved by brother Clapp, who has fully proved his ability to sustain the Christian cause against any spirit which the infidels of that section can bring into the field.

It was at this crisis that Dr. *Underhill* came forward with his well-known zeal against the Bible; and, desirous of an opportunity to be heard against the gospel and in favor of no religion, he proposed taking upon himself the responsibility of defending Scepticism and of assailing Christianity. He affirmed that the sceptics had no association in Cleaveland—that they all stood upon their individual merits; but that he knew he had their confidence so fully that they would not choose any other person in case he failed to do them justice, or to sustain their views; and that so far as he knew their wishes, he had

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their consent on that occasion to appear for them. No one dissenting, the Doctor's claim to be the oracle of the Cleaveland sceptics, was, as a matter of course, admitted.

On the intimation of no association or organization among the infidels of Cleaveland, I expressed a degree of surprise, having learned that while they were the dominant sect in that village, some two or three years ago, they had passed a decree that no Christian preacher should hold a protracted meeting within its precincts. I supposed such an ordinance to be proof of organization and of concerted action amongst infidels against Christianity. I also gave this fact as a good reason for a special visit from one set for the defence of the gospel, resolved upon at the instant of my hearing of this movement against not only our religion, but against our political institutions—against that liberty of speech and of conscience which is the boast of Americans.

Mr. Kelley admitted the fact of the decree, and of some sort of meeting on the occasion; but justified the measure on the same ground of necessity and expediency, which, in cholera times, authorized cordons, quarantines, and various precautions to defend the people from the scourge of that pestilence. He alleged for his part, that, regarding Mr. *Finney's* system of protracted meetings, as having a tendency to make fanatics and madmen, (as in numerous instances men in attendance upon his ministrations had been deprived of their reason,) he thought it as right to adopt some measures to save the citizens from the scourge of fanaticism, as from the cholera. He, however, admitted that there was not at that time, nor since, a regularly organized corps of sceptics in Cleaveland.

After these explanations, which are full of admonition to the American family, on the tendency of infidelity; and after some farther remarks on the objections of Mr. Kelley, we assented to hear Doctor Underhill on the morrow. It was forthwith stipulated to speak alternately for half an hour, and to confine ourselves to some two or three strong points, leaving it optional with the parties to prepare such propositions and present them the next day as might best secure that object; and from these propositions to make a selection.

Not proposing nor intending a regular debate, I thought it unnecessary to make any selection, more especially as the sceptics desired to appear in the character of objectors; and as I had already offered numerous points in my previous discourses, I resolved to leave the choice of some two or three points of discussion to the opposition. I therefore waited for the Doctor's decision.

On Tuesday morning, at the hour appointed, the parties appeared on the ground, and having agreed that brother *Adamson Bentley*, who had presided on the preceding day, should continue to occupy the chair, I proceeded to review, by special agreement, certain points in Mr. Kelley's speech on Monday forenoon, to which brother Clapp had replied on the preceding afternoon. This was necessary for Mr. Kelley's own sake, who had not heard brother Clapp, having been called into Court immediately after he had finished his own speech.

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These remarks being ended, Dr. Underhill commenced his operations in a general introductory, from which it appeared to be his intention to fight with the weapons of Mr. *Taylor* of England, the most celebrated for blasphemy of all the Atheists of this day.

The Doctor, indeed, wished to give a sort of philosophical air to his objections against the Bible, and for some time seemed intent on making an assault upon Moses' account of the creation, as not being in accordance with the Newtonian philosophy. One of the chief points on which his predecessor and himself rallied their powers, was the creation of the earth three days before the sun, and matters consequential thereupon. On which point and all its correlates we showed, if not to the entire satisfaction of these gentlemen, at least to their entire willingness to give up that chapter of their philosophy, that it was more in accordance with that very philosophy than any theory which they could propose. That, after the manner of the Pope, who opposed the Copernican system and plead for the Ptolemaic theory, because he supposed the former incompatible with Moses and the latter in exact harmony, these gentlemen erred in supposing their theory more accordant with nature than that of Moses: for as the Ptolemaic theory was contrary to the Mosaic account and the Copernican in perfect harmony with it, so the infidel theory was contrary to nature and to Moses, while the Mosaic narrative was not only consistent with itself, but also in the best keeping with the supreme laws of nature and Sir Isaac Newton throughout.

A *day* is that period in which the earth revolves upon its own axis; which motion is wholly independent of the sun; and, therefore, could have been as well performed before, as after its creation: and, indeed, it is more natural—that is, more direct and easy in our conceptions, that centrifugal or projectile force which produces rotatory motion on an axis, should have preceded the centripetal. It was indeed most rational to send the earth to a given distance from a certain centre, before any power at that centre acted upon it, than to have, on the infidel hypothesis, first created the centre and the law of attraction, and then to have, in opposition to such law, forced the earth to a certain distance from the attracting point called the centre. By this and other illustrations it became evident to all, and, I think, to the Doctor himself, that his theory, if indeed he had any, was greatly more at fault than the history of Moses, and more irreconcileable with all true science than any thing affirmed by the Jewish lawgiver.

As for the illumination of the earth before the sun for three days, it was observed that *aor*, translated light or fire, or the electric fluid, the first born of darkness, was at first not necessarily derived from the sun: hence Moses himself calls the sun a *light-bearer;* and as no scientific fact can be alleged against the historic fact, of the least power to invalidate it, it is exceedingly unphilosophic to oppose, without such facts, a statement which, as far as can be demonstrated from all the discoveries both in geology, chemistry, and natural philosophy, is in full conformity with all true science. No mean proof of this is found in the fact, that not only the most celebrated geologists, but Newton

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himself the father of philosophy, and Sir Humphrey Davy, the prince of chemists, were firm believers in the divine mission of Moses and his history of the creation of our earth.

In addition to all this it was stated that all the ancient traditions now extant, such as those of the ancient Egyptians, the Anglo-Saxons, the Persians, the Otaheiteans, the Phenicians, &c. all corroborated the Mosaic history—of these a few were read—as also the confessions of Hesiod, Aristotle, Orpheus, Sanchoniathon, Ovid, Diodorus Siculus, &c. &c. It is due to the candor of our friend, the Doctor, to state, that he acknowledged as far as this subject was prosecuted that there was nothing incompatible with true science—while in his peculiar manner of doing this, he would imply that in some other unnamed matters he might at some future period make some discovery of imperfection in Moses!

As the Doctor had drawn out no special propositions declarative of his objections, he resolved to attack one of my propositions advanced in a previous speech—viz. '*No man can say that he* BELIEVES *the gospel to be false.*' His attempt was to show that he could *believe* it to be false. This gave me little to do except to examine the evidence of his faith in the falsehood of the gospel history. We expounded the truth universally admitted, that—*no testimony, no faith*; and that there was no contemporaneous contradictory testimony against any gospel fact, and consequently there could be no such faith as the Doctor alleged. On the contrary he argued that men could believe on *circumstantial* evidence, without any testimony; and went on to assert what important results in society depended upon circumstantial evidence. We granted all this; but reminded him and the audience that his betaking himself to this species of evidence was in a great measure giving up the point: for as he could not say that he *knew* the gospel to be false—and could only *believe* it false, not on testimony, but on some circumstances, at best, perhaps, of doubtful disputation; it became him to be very modest in his opposition to the Bible, as he now in fact admitted he could bring up neither knowledge nor testimony against it; but the ambiguity of some circumstances, which, in the strongest possible array, could logically no more than authorize him to say, he *doubted* whether it were true. The Doctor, however, best knew his own mind, and what he could and could not do; and having chosen his course, we responded to his circumstantial evidence for the afternoon of Tuesday and during the whole of Wednesday.

It would be rather more laborious than edifying if we could write off all that was said, during some eight or ten half hour speeches, on such topics as the following:—

1. Christianity is not essential to virtue and happiness, for many persons were both virtuous and happy without it. 2. The plagues of Egypt. 3. The unintelligibility of revelation. 4. Testimony for the Golden Bible better than the testimony for the Christian Gospel. 5. That Christianity was opposed to literature and science. 6. That it was inimical to liberty and free discussion. 7. That miracles were unreasonable. 8. That the Egyptians, Quakers, and Mormons

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did all pretend to miracles, and could show as many as the Christians. 9. That Mormons could give better evidence of miracles than Christians, for they could swear in open court to those which were wrought by Joe Smith. 10. Doctrine of the atonement. 11. Doctrine of the Trinity. 12. Many contradictions in the Old Testament. 13. Parts of it ought not to be read. 14. Only one copy of the Law extant in the days of Josiah, and none found during the Babylonish Captivity. 15. There were but six witnesses of the resurrection in all the writings that have come down to us in the New Testament—all the rest is hearsay evidence. 16. It does not appear that even all these were martyrs. 17. Testimony only credible when supported by analogy. Such were the circumstantial evidences which authorized Dr. Underhill to believe that Christianity is false. On all these points we spoke at considerable length during these two days.

As the Doctor seemed to delight in the opportunity of saying every thing he could against the Bible in a meeting-house, and in the presence of many religious people, he gave himself but little trouble about defending his allegata: for, instead of forming an issue on any of these points when they were exploded or exposed, or simply assaulted, he still went a-head like a General, who, relying on the number and strength of his forces, never halts to take care of the sick and wounded, nor even to bury the dead.

Some gentlemen present wished to have some rules confining the Dr. to some point or points adopted, and to give to a tribunal or board of moderators a superintending and controlling power to keep the parties to some point. But the Doctor manifested no very great relish for such an arrangement; and as it was proposed that I should, in the evening of that day, deliver a continued and unbroken argument on the subject of miracles before the citizens in general, (many being engaged in Court that could not attend during the day,) I consented to continue as we had begun, and to give to the Doctor the opportunity of speaking as many minutes after said discourse was ended as I should occupy in making out *one* full argument on that subject. To this we only added that two or three Moderators should preside instead of one. Brother Bentley being called home, and brother Hawley of Cleaveland having also presided for a time—on motion of Doctor Underhill, brother Fanning of Tennessee, and ——— ———, were appointed, with liberty to choose a third if necessary; and on any question of order, these, or any two of them, were to decide.

When the time for delivering the discourse arrived, a very large, and certainly a highly respectable audience filled the very beautiful and spacious edifice of the Presbyterian church. We had purposely reserved for this discourse a full development of the use of miracles, and of their precise weight and value in the establishment of the mission of Moses and of Christ; and with the most profound attention we were heard for one hour and twenty-five minutes on this single point. Our method was, as introductory:—

1. To define a miracle in the Biblical import, and to contrast it with the loose and vague notions of sceptics on this subject.

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2. To show that objections to miracles in evidence of a supernatural communication were perfectly groundless. For, 1st. That contrary to the dogmas of Hume and other infidels, they were perfectly reasonable and credible. And, 2d. That no system of nature, that no exposition of the phenomena of society as now existing, could be exhibited by the sceptics themselves without admitting those very miraculous changes and interpositions against which they cavilled.

Then, in discussing and demonstrating the use and value of miracles as detailed in the New Testament, we divided them into two classes:—

1. Displays of supernatural physical power in attestation of the mission of some person proclaiming supernatural propositions.

2. Displays of supernatural mental, or intellectual power, in attestation of the mission of persons proclaiming supernatural or spiritual truths.

The first class were for the contemporaries—*seen* by them—*believed* by us—and were originally addressed to the external senses.

The second class were for posterity; some of them for us who now live: *seen* by us, *believed* by the ancients, and are also addressed to our senses—when our minds are properly directed towards them. Thus there is much more of equality in the grounds of faith as respects the ancients and the moderns than is usually apprehended. The resurrection of Lazarus, for example, was *seen* by the contemporaries, and *believed* by the second generation. But the destruction of the Temple was only foretold to the contemporaries, believed by them, and seen by the second generation. And so of hundreds of the second class of miracles, which, designed for posterity, are so arranged as to be occurring in every generation. For example again: The Jews are foretold as returning to their own land before the end of the present century: this is believed—not yet seen. When seen, it will be a miracle—a supernatural display of intellectual power, to those then living, as full, as definite as the healing of a disease by a word. Having shown that the power of knowing and divulging the secrets of the human heart, and the foretelling the future, are as clearly superhuman and supernatural as the removing of a mountain, the quelling of a storm, or the raising of the dead by a word, we proceeded to show that not the *uttering*, but the *accomplishment* of prophecy, was always a miracle; and that, therefore, as many miracles of the second class could be counted as there were clear, and unambiguous, and independent prophecies fulfilled, or to be fulfilled.

Having fully explained our definitions and our premises, we went on to *show two miracles* to the congregation, positive proofs of the mission of the Jewish Prophets and Christian Apostles, which we were happy afterwards to learn were regarded as indubitable by the best judges of evidence and proof in that city, and certainly my opponent never seriously attempted to refute this argument nor the examples adduced.

[redacted]y argument was closed we called upon the Dr. to proceed, [redacted]od forward to his post; but he had scarcely begun, and had

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not spoken more than a few minutes, when the congregation, almost to a man, evinced a disposition to adjourn. Finding them unwilling to listen, the Doctor deemed it prudent, the evening being far advanced, to adjourn till the morning.

But few attending the next morning, it was some time before the Doctor commenced his one hour and twenty-five minutes speech. His effort was much more rhetorical than logical; for whether, confounded by our former reasonings, by Mr. Thomas Paine, or Mr. Taylor, I presume not to say; but so it was, he could not find how or wherein to assail the only positive argument I offered during the discussion—that of the preceding evening. My course had hitherto been to show that his circumstantial evidence proved nothing at all against the gospel, and that neither Mr. Kelley nor himself had one good reason to allege against the Bible. But I thought it due to the community and to myself, especially to my Master, not only to answer all the objections offered, and to show that ten thousand such hypothetical arguments against facts; and that a million of circumstances, without some point or proposition, could prove nothing; but also to offer one argument, *and but one*, till that were disposed of, in proof of our hope of immortality. I repeat, whether the argument of the preceding evening, or whether Mr. Taylor or Mr. Paine perplexed the Doctor, I cannot say; but so it is, he never once glanced at the point or reasonings of this argument.

So far as this topic was alluded to (and it was the burthen of the greater portion of Thursday's discussion) the Doctor dwelt on two points:—First, that some hundred things were foretold concerning the Jews, and that it was not strange that one or two of them were now seen in that people. Then, after expatiating on that point, and attempting to show that some one or two items in these predictions never had come to pass yet, he went on to show how it was very natural, and no way extraordinary, that the Jews should exist a separate and peculiar people for so long a time, having such peculiar customs.

I am not sure that I succeeded in divorcing the Doctor from these delusions of Paine and Taylor; but so it was, that Mr. Kelley, who asked the favor of another half hour after dinner to relieve his mind, (which was granted him) did not choose to renew that subject. The point indeed was made plain to all, that the argument was not that in predicting a hundred items of a people's history, and most of them extraordinary, there was a miracle in some two or three of them coming to pass; for that this was no way marvellous: but although the Doctor was still assaulting that position of his own, mine was—that *all* these extraordinary things did come to pass; and that the miracle was, not that two, three, or ten, but that they *all* precisely and truly met with a literal and full completion. I illustrated by asking, Could one hundred archers, in some dark night, draw their bows at a venture, and, at the distance of 1500 yards, drive their arrows through the same central point of a target by accident? I asked whether such a coincidence could be accidental, or whether it ought to be

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plained by assuming, contrary to the allegation, that one of two of them only pierced the centre!

Instead of considering this, the real jet of the argument, our worthy reasoner proceeds to show how easily these predictions could be verified in the Jewish people; not perceiving that the question was not *how* so many things might be accomplished in them, but that how they *were* all foretold and actually accomplished after the interval of more than thousands of years, was the proper subject of examination. Thus it so happened that my argument was never assaulted in fact, and therefore it became as unnecessary as it was inexpedient to introduce another.

After hearing some other reiterations from Taylor, and some explanations from Mr. Kelley, and some very flattering compliments from my friend Underhill, with the greatest urbanity and good nature we came to a close—I recapitulating the whole, and showing that now, as after so long and so patient a session we had heard these leaders of the sceptics of Cleaveland display, if not all they had, certainly the best and the strongest allegations they had to offer, it could not be difficult to see the nakedness of the land of infidelity, the poverty of its soil, when such an assiduous cultivator as my opponent had raised so poor a crop after the toils of so many moons. We contrasted the bearings, the prospects, and the ultimate termination of the two hopes—that of immortality, and that of eternal sleep; the present pleasures of religion with the pains of scepticism; and after a word of friendly exhortation to my antagonists, I bade them adieu.

It gives me pleasure to bear witness that both Mr. Kelley and Dr. Underhill conducted themselves very courteously throughout the whole discussion, and that we parted with at least as good feelings and as much benevolence as we met; and may I add, that I feel very confident that both these gentlemen think better of the Christian religion as found in the New Testament than before we met.

Thus, after enjoying, with many others, the very kind hospitalities of our benevolent brother Hawley and his amiable family for several days, and various demonstrations of respect and good will from citizens of all parties, we retired in the evening of that day to our good but afflicted brother Wightman's in the country; and after spending a pleasant evening with himself and family, on the next morning we embarked on Lake Erie for the state of New York.

EDITOR.

POMPEY, *N. Y.*, July 12, 1836.

REFORMATION—*NO. XII.*

THE LORD'S DAY.

TIME and eternity are the Lord's. The Heir of the universe, his is an unbounded dominion, and an everlasting title. Still, for the best of reasons, one day above all others, is rightly called *the Lord's*. That is the day on which, as on a monument more durable than brass, is inscribed his name.

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The division of time into days, months, and years, is natural; the farther division of time into hours, minutes, and seconds is artificial; but the division of time into *weeks* is supernatural and divine. Sun, moon, and stars have decreed the first; men have sanctioned the second; but God ordained the third. It is as old as time, and was as universal as the human race. Still it obtains in every land and in every tongue in which the name of Abraham's God is known.

It is a mystery which no man but a Christian can explain. The Deist, the Atheist, or the Antitheist could as easily unfold the arcana of ages yet unborn, as give a reason good and relevant for this most ancient and universal mode of counting time by weeks. Its history is briefly this: "In six days God made the heavens and the earth and all that in them is, and rested on the seventh; wherefore the Lord blessed the seventh day and hallowed it." By a reservation, and for a reason as old as Adam, the seventh day was God's—"And God did rest the seventh day from all his works." The weeks of Father Noah and of the immortal Moses are, then, a standing monument of the truth of the first fact in the annals of time, which stands inscribed in the first period of the oldest book that lives in any nation or in any tongue—"*In the beginning God created the heavens and the earth.*"

In promulging the law of the Two Tables, Moses, by the instruction of his Master, intimates that the Sabbath was not a new, but an old institution at the time of the *exodus* from Egypt. It is described as an old acquaintance—"*Remember* the Sabbath day to keep it holy." It is older than sacrifice, and, like it, not instituted by a law positive and express still extant, but intimated only on the page of man's eventful history, and sustained in after times on the ground of a divine origin by all the great, wise, and good fathers of mankind.

But there is a work still more worthy of remembrance than even the creation of the world; for without the redemption which we have through the mediation of the Lord Messiah, the universe were lost to us for ever. The consummation of that glorious interposition is, to say the least, as worthy of a weekly celebration as was the completion of the mundane system. The hosannas of ransomed millions should rise higher than the shouts of angels. And if at every pause in creation's work the morning stars sang symphonious and "all the sons of God shouted for joy," at every recurrence of the day of Christ's triumph the church should tell the wondrous story and raise her hallelujahs to the skies.

The Messiah's second birth being the beginning of a new creation, as well deserves the grateful commemoration of a redeemed people as did the end of the old creation from any portion of the heirs of the Adamic inheritance. It was the *first* day of the week and the beginning of a new series; and, therefore, being the day of Messiah's first triumph, it was fitly styled *the Lord's day*, by the last of the Holy Twelve. From that day's triumph he obtained the title of the "FIRST BORN from the dead." Paul intimates that on that day were verified the words of the Father, as written by David in the 2d Psalm—"Thou art my Son; *this day* I have begotten thee."

But we have solemnly declared our faith in that event, and our regard for Jesus as the RESURRECTION and the LIFE, [illegible] have promised homage to all his institutions. We therefore regard the [illegible]day of the week to the Lord. In one word, we denominate the first day [illegible]e week *the Lord's day*. Then the question arises, which we desire to have solemnly answered, *Do we observe that day to the Lord?* To call it 'the Lord's day,' and then appropriate it to our own business or amusement, would be to rob the Lord with acknowledgment and confession of judgment against ourselves. If it be peculiarly his in any sense, in that sense we should devote it to him.

We have already seen that it is the day of his triumph over both death and the grave, and on this day all who hope to triumph over death and the grave by him, gratefully and joyfully commemorate his triumph both for his sake and their own. It was therefore anciently celebrated by assemblies, by feasts, by songs, by speeches, by thanksgivings, by donations. To this all ancient ecclesiastic history bears witness. From the Acts of Apostles and from their Epis-

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tles, we clearly learn than the first Christians consecrated this day to the Lord in all their communities by assembling in one place, by breaking and partaking of the monumental loaf and cup, by songs of praise and hymns triumphant, by public speeches, exhortations, and addresses of every sort, by prayers for one another and for all mankind, and by donations for the poor, the ignorant, or the afflicted. It was therefore a day of pure, holy, and celestial joy—a day of social bliss—a day of grateful commemorations—of training children, servants, and all under Christian influence for a better world—and of showing forth the excellencies of Him who has called us out of darkness to his marvellous light. Thus to regard the day in the sense of the Apostles and primitive saints, was to regard it to the Lord; and not thus to regard it, is not to observe it to the Lord.

Those professors of the Christian faith and manners, who lounge about home—who forsake the assembling themselves together—who refuse the monumental loaf and cup—who seek for recreation in the company of aliens—who attend to the affairs of state, of trade, of agriculture, of general business—from whose lips ascend not the hymns of Zion, and from whose hearts rises not to heaven the incense of social praise and thanksgiving—whose hands withhold donations from the poor, the ignorant, and the afflicted—of all such it must be confessed that they rob the Lord of the glory due to his name, and consecrate not to him the day which he calls by his own name.

Those "ministers of religion," who pervert these social joys by converting the day into a day of sermons and harangues, without the social institutions; who enjoin silence upon all, that they alone may be heard; and who have no higher conception of the Lord's day than as a mitigated and unpenal Sabbath, designed for rest and making sermons, with a psalm and a prayer, called "the public worship of God" or Christian "divine service," have yet to learn the New Testament religion, however skilled they may be in mystic and scholastic divinity.

Those Christians too, who, while on the way to the Lord's institutions, or returning from the house of song and prayer on "the day of breaking bread," converse on the affairs of state, the times, the crops, the business or the pleasures of time and sense, show that their conversation is not in heaven; that their hearts are not sacred to the Lord; that they "mind the things of the flesh;" that the Lord's day is not their supreme delight, nor the hope of heaven their greatest bliss; and consequently need to reform and set their affections on things above rather than on the things of earth and time.

Those too, whose children and domestics are permitted to wander in the streets and lanes of vice and immorality, or stroll through the fields and forests in quest of sensual pleasures, without the teachings and admonitions of parental authority, while their parents and guardians are gone to the house of prayer, of christian festivity and delight, need to be taught the way of the Lord more perfectly, and to listen to the yearnings of natural affection and the demands of Christian precepts touching the training of their households for the Lord.

As "the Sabbath was made for man," so the Lord's day is appointed for Christians. They need this institution as much for receiving and communicating spiritual instruction, health, and comfort, as the body requires rest after the toils of six days. All the means of God's ordination are essential to the acquisition and enjoyment of all the blessings of his grace. The neglect of any ordinance as necessarily precludes the enjoyment of the peculiar grace of that institution, as the neglect of food or raiment, of exercise or repose, necessarily debars us from the peculiar physical comforts and advantages which God has connected with them.

We need the respite from the worldly cares and toils, from the conversation and business of life, which the meditation and prayer, the social ordinances of the church and the discharge of all domestic or relative duties of a moral nature must necessarily create.

I am not, indeed, in the circumstances favorable to discussing, for in the mood of arguing out the claims of the Lord's day on all the disciples of the

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Master in heaven; but discovering in some instances (and hearing of others) a very great neglect of the obligations of this blissful institution, I deem it my privilege and duty to call the attention of my brethren to this great subject, and to beseech them to reflect upon the loss which they must sustain, the opportunities of doing good which they must neglect, the ingratitude which they would display to their Supreme Benefactor, the contempt which they would offer to their brethren, the deleterious influence they must inevitably exert upon those without, should they fail to celebrate this day in the letter and spirit of the examples of the ancient christians.

EDITOR.

Erie Canal, near Auburn, June 27, 1836.

Order---No. 2.

F. W. EMMONS TO R. RICHARDSON.

Reply to Letter I. *on Order and the Church.*

BROTHER RICHARDSON,

I CHEERFULLY accede to your proposition to compare *notes* with you on the great subject of ORDER and the CHURCH; and I would be glad to devote much time to this correspondence; but my present circumstances will not permit it. While your letters to me may be long, my replies must be short; and you will excuse me, if I do not so particularly notice every thing that you submit for my consideration, as its merits may demand. Your request, however, that, if in any thing I should happen to dissent from your views, I give you better in their stead; I consider but reasonable, and will endeavor always to bear it in mind.—If, in truth, I can say, that the order, or any view, presented by my beloved brother R. "is very proper, and perhaps as good as any other;" I will not offer an objection against it: for, as the disciples of Christ, we are not servants; but sons: we are not under law; but favor: we are not Jews; but Christians. All whom the Son of God makes free, are free indeed. In the New Testament, we have no *iron bedsteads*, by which to lengthen or shorten any man; and no cords nor fetters, but those of wisdom, benevolence, and love. What an admirable religion is the religion of Christ! How well adapted to man as he is, to make him what he should be! An excellent writer has somewhere said, "Systems and theories, indeed, ordinances, sacraments, and ceremonies of human invention, have been the bane of Christianity. In the New Testament, its simplicity is not impaired by *unnecessary bye-laws*, nor its 'liberty' abridged by *rigid forms*. Hence, the minutiæ relating even to its important institutions, were left to the judgment of those who administer them; and we are not directed in what posture we should partake of the Lord's supper, nor how we should be immersed, nor how many hours of the Lord's day we shall spend in public worship"—To all which I say, AMEN. But we must have public worship on the *first day* of the

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week; or we observe not the *Lord's* day: we must be *immersed;* or we are not *baptized:* we must *eat bread* and *drink the fruit of the vine;* or we partake not of the *Lord's supper;* and while some things are not, others are enjoined. O for a mind unbiassed by false impressions!—a will perfectly devoted to that of the King, Messiah! O for wisdom to understand, and a heart to practise all his holy commandments!

The same excellent writer, in another connexion, speaks of the instructions of Paul in his first letter to the Corinthians, thus; "After reproving their practice of speaking several at a time, and in foreign tongues, without an interpreter, as in chap. xiv. 23. 'If the whole congregation be come together into one place, and all speak in foreign languages, and there come in unlearned persons, or unbelievers, will they not say that you are mad?' After showing the superior benefit of prophecy, and stating that they may all prophesy *one by one*, he gives the direction, 'Let all things be done to edification'—and, 'Do all things decently and in order.'" Yes; and I may add, Paul further says, "If any man speak in an unknown tongue, let it be by two, or at most by three *sentences*, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the congregation, and let him speak to himself, and to God."

Now, these instructions are applicable to us, only in so far as we have the same gifts or acquirements; and are placed in the same, or similar circumstances: for our circumstances always affect our duties. The ability of speaking, or writing, or understanding an unknown tongue or foreign language now, is an *acquirement*—acquired from application to books and study. It is not a *gift* of the Spirit of God: consequently, but few possess this ability.—What a manifest violation, therefore, of the Apostles' teaching—what an insult on the illiterate *laity*, do the Romish *clergy* practise, in performing church service in *Latin!* And perhaps, beloved brother, Discipulus and Philologus, too, may have erred sometimes, in using foreign tongues without giving a translation.

But you ask from me the *result* of my experience—"what I have learned, and whether, during the period of our separation, a different experience has taught us differently?" Very likely it has, on some points of practical moment: for, since we were members together of the congregation at W—, I have had some of the best and some of the worst experience of my life. My experience, however, acquired in suffering from the mismanagements of others, I need not relate.

Infandum, Roberte, *jubes renovare dolorem;*
——————*Quæque ipse miserrima vidi,*
Et quorum pars magna fui?"——————

Shall I a tale of what I've heard and seen,
And of which things, a great part I have been,
A tale most sad relate?

No; you do not ask from me such a tale: nor would it, perhaps, be profitable to tell it.

To proceed then, to the main subject of your letter: I object not, beloved brother, to your *order* for considering the subject before us—

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of the grand divisions. Indeed, I think it as good as any other, and perhaps a little better. It strikes me as very like the order of nature; —first the root, then the trunk, then the branches, and then the fruit. The church comes first to be considered.—

I accord with your "definition," "understanding," and "derivation" of the word church. I agree perfectly with you, that Jesus Christ—"the illustrious and exalted Redeemer of the world, is the ever living prophet, priest, king, and head of his people." The difference which you point out between the church and the kingdom of heaven, I think an important one, and should be understood. On the character and covenant of the members of a particular church—on letters of recommendation—on a public, formal, and cordial reception—on the form to be adopted—and on the church record, I agree with you. But about "these purely *temporal* things, which have nothing to do with the Christian religion;" but are solely for the *bodily* comfort of the members: I know of none such in which a Christian can be engaged. I understand the Book to read: We are redeemed body, soul, and spirit. —Our body is the temple of the Holy Spirit—we are to do all that we do to the glory of God, whether we eat or drink, or whatever we do. "In every thing give thanks," says an Apostle. I find no authority in my Creed and Confession of Faith, for raising money in more than one way, and that is by "the fellowship"—*fellowship* for the *poor*—fellowship for the *gospel*. This doctrine of a 12½ cent *quarterage*, which each member, rich and poor, should pay, alike to make them *equal*; does not, as I understand it, accord with the Saviour's teaching concerning the poor widow, who cast her two mites into the treasury.—But my "better views" *in extenso* I cannot give you in this letter. They shall, however, the Lord willing, be presented in due time—perhaps when we come to treat on the *exercises* of the church; and perhaps not till my promised discourse on *the fellowship* be published —another discourse to be *reviewed!*

In reference to the last three grand divisions of the church, which you name; perhaps the least said on them the better. While I have no faith in the Romish doctrine of a purgatory, I believe our Lord Jesus went with the thief who committed his soul to his care on the cross, to paradise in hades; and I believe his soul was not left in hades. It would be superfluous for me to refer *you* to the testimony which has produced this faith in me.

Doctor T——'s work is not taken in our place, (I wish it were, and that I were so situated as to take it myself;) and consequently I know not what he has written and published, only as I find occasional extracts from, and animadversions on him in other periodicals. It is my opinion, however, that Paul had not much notion of a very long and sound sleep for himself in death, when he wrote of having a desire to depart and be with Christ; which, he said, was far better than to abide longer with his brethren then in the flesh.

Yours, in truth and love,

F. W. EMMONS.

Emmaus, near Noblesville, Ia.
July 25th, 1836.

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R. RICHARDSON TO F. W. EMMONS.—*LETTER II.*

OFFICES.

DEAR BROTHER EMMONS,

LEST, by indulging too much in preliminary remarks, I should imitate the length, and perhaps the fault of my former communication, or cause my letter to resemble a tankard containing more *froth* than *ale*, I will, after briefly noticing one or two points in your letter, proceed at once to consider the order of the church as it regards offices and those who fill them.

You hint that 'Discipulus and Philologus may perhaps have erred in using foreign tongues occasionally without giving a translation.' For my part, I do not think we have. To quote the language of foreigners in *letters* or *essays* without a translation, certainly does not contravene the *letter* of the law which prohibits the practice only in the *church*. It is when "the *whole congregation* have come together into one place" that it is forbidden. It is only when no interpreter is present, that the person who uses a foreign tongue is to "keep silence in *the congregation*." Nor is it contrary to the *spirit* of the law—for when we address the *public at large* in essays, there are always *plenty of interpreters* to be found amongst that public. And as to letters, I need offer no apology for addressing a few words of a foreign tongue to so good an interpreter as yourself, for your own "use and behoof;" nor am I at all afraid of becoming "a *barbarian*" to you on that account. In my opinion, the practice of MISAPPLYING THE SCRIPTURES is far worse than even that of speaking in a foreign tongue *in the church* without an interpreter. *How readest thou?* With Paul I can truly say, that "*in the congregation* I had rather speak five sentences with my meaning understood, that I may instruct others also, than ten thousand sentences in a foreign language," and with you would unite in reproving the custom of the Roman Catholics of reading their service in Latin, which is indeed as you remark, a "manifest violation of the apostles' teaching."

As to the fellowship, I should be happy if in treating upon this subject you would discuss the question whether a distinction ought not to be made between "*the* fellowship" and a contribution for the building of a meeting-house or the bodily comfort of the members of a church. I conceive it important that the fellowship should be restricted to its legitimate objects. It seems to me that we do not *give away* that which after all we appropriate to our own use or benefit, and that to make use of a contribution ourselves, is certainly not to *give* it to the Lord. It is not even to LEND it to the Lord—for it is "he that *giveth* to the *poor*" that "lendeth to the Lord."

* * * * * * * * * * * * *

The term OFFICE in the Scriptures always involves the idea of duty, function, or employment. We are accustomed also to associate with the idea of office other attributes, as honor, emolument, &c. Hence office has been defined—'a duty with a dignity annexed.' Yet we often separate in our minds both the duty and the honor from the office

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itself, for the purpose of considering them abstractly or apart. In the same way we speak of the body *of* a man—the soul *of* a man—the spirit *of* a man; yet we cannot have a perfect idea of a man unless we conjoin the whole. This, then, is purely a *mental* operation, for we cannot have an actual or real man without body, soul, and spirit. So with office—it is not a mere abstraction or a mere title of honor, but it really involves some peculiar duty or business or function. *Use* or *utility*, then, is a prominent feature of every office. It is indeed because certain duties or functions are required for the being or well being of any organized body that these offices are created. Thus in forming a constitution or system of government, certain officers are created, as the President, Governor, Secretary, &c.—not for form's sake, but for useful and necessary purposes,—because the government could not be carried on without the duties which belong to these offices. The figure of a human body, which is so often used in the Scriptures to represent the church, fully illustrates this. Thus Paul observes, Rom. xii. "As in one body, we have many members, but all the members have not the same office; so we, the many, are one body under Christ, and severally members of one another. Having then spiritual gifts, differing according to the favor which is given to us, whether prophecy, let us prophesy according to the measure of faith; or ministry, let us be diligent in the ministry; or he who teaches, in teaching; or he who exhorts, in exhortation: he who distributes, let him do it with simplicity; he who presides, let him do it with care; he who shows mercy, let him do it with cheerfulness." See also 1 Cor. xii. The offices in the Christian church then are like the functions of the members of the natural body *useful* and *necessary*, and we can form no idea of an office without involving that of duty or business.

I conceive it important to notice this, because we American Christians, in spite of our republicanism and our christianity too, are so excessively fond of titles of distinction, that notwithstanding we profess to have repudiated the lordly and aristocratic designations so much in vogue among the European nations from whom we derive our origin, we seem much delighted with the best substitutes we can find. So true it is that

"*Cœlum non animum mutant qui trans mare currunt.*"

Those who across the boundless ocean range,
Their climate only, not their wishes change.

Hence we have many professed Christians wearing the military titles of Captain, Major, Colonel, &c. and many who bear the name of Elder, Ruler, Bishop, or Deacon, who cannot fill—do not fill, and perhaps never have filled any such offices. This anti-Christian practice appears to thrive most, as we might naturally expect, in our QUEENLY cities, and in my opinion ought to be reprobated by all who plead for a "sound speech that cannot be condemned." I am aware that many have renounced these vanities; but that all our Captains and Majors and Elders are *reformed* Captains, *reformed* Elders, and *re-*

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formed Majors, and do actually hold such commissions in the *army* of the *faithful* is really more than I can say.

There is another point here which seems to merit attention: The apostle says, 'Every member has not the same office.' From this I infer it to be the duty of every church to distribute the offices of the church among the members. If a congregation assemble without persons appointed to the various duties of presiding, teaching, &c. one of two things necessarily obtains—they are either wholly without offices—a body without members, which is absurd; or else every one has the same office, which is forbidden.

Again, in reference to another extreme, he asks in chap. xii. 1 Cor. "If the whole were one member, where were the body?" This implies that no one member has a right to occupy the whole time, and monopolize all the offices of the church, a practice which is very commonly pursued in direct opposition to the apostolic teaching. A meeting where one person fills all the offices, and attends to all the duties, cannot be considered a church meeting. Individuals often hold meetings for the purpose of addressing the public, which are styled 'their meetings.' These are not any more 'their meetings,' however, than the one of which we have been speaking is the meeting *of* the individual thus officiating. Such assemblies have a poor resemblance to the congregation of the Lord, in which *every* member does not hold the *same* office, and where no *single* individual fills every office. Nevertheless I do not conceive it wrong that one member should have more than one duty to discharge. The hand in the natural body performs more than one duty, but it cannot supply the place of all the members. Having endeavored to show thus briefly that the offices in the Christian church are not mere empty titles of honor, but actual employments, or active duties for useful and necessary purposes; and that they are to be distributed among the members according to their capacity to fill them, and neither enjoyed by all alike, nor by one alone, I will now consider them more particularly.

In the passage quoted from Romans, the apostle speaks of various functions as being performed by the members of the church. We have prophesying, ministering, teaching, exhorting—distributing, presiding, showing mercy. In 1 Cor. xii. he thus speaks of the functionaries of the church when discoursing upon spiritual gifts. "These indeed," says he, "God has placed in the congregation; first, apostles; secondly, prophets; thirdly, teachers; next, powers; then, gifts of healing; helpers, directors, kinds of foreign languages." Here he places them in a certain order—doubtless the order of *rank*—1st, 2d, 3d, &c. Shortly afterwards he mentions 'him who prays'—'him who sings'—'him who gives thanks.' And in Eph. iv. he speaks also of "pastors" and "evangelists." I have not at present space to treat fully of the various offices here named, or discuss the question relating to spiritual gifts: Suffice it to say that all the officers, as is commonly admitted, who absolutely depended upon supernatural aid for the powers necessary to fulfil their duties, have ceased to exist, agreeably to the limitation and purposes mentioned in Eph. chap. iv. which passage is thus paraphrased by Macknight:—

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"These supernaturally endowed teachers are to continue in the church, until, being fully instructed by their discourses and writings, we all who compose the church, come through one faith and knowledge of the Son of God, to perfect manhood as a church, even to the measure of the stature, which when full grown it ought to have: so that the church, thus instructed and enlarged, is able to direct and defend itself, without supernatural aids. So that having recourse at all times to their writings, we may no longer be children, who having no sure guide, are tossed like a ship by waves, and whirled about with every wind of doctrine, by the cunning arts of false teachers, and by craftiness formed into a subtle scheme of deceit."

Thus we have no longer *apostles;* nor have we *prophets*, i. e. those who spoke in the church by direct inspiration. These have ceased or failed, as Paul foretells, 1 Cor. xii. In their stead we have their teachings—the teaching of the Holy Spirit, *in writing*. The READING of these writings then becomes an important office in the church now. As to MINISTRY (diakonia) it is sometimes used as a general term, and applied to the performance of various duties—as those of an apostle, Acts i. 17.—a prophet or teacher, Acts xiii. 1, 2.—an evangelist, 2 Tim. iv. 5. 11.—a distributor, Acts vi. 4. Paul says there are "diversities of ministries." Sometimes, however, the term is appropriated to the office of deacon, and, as in Romans xii. the apostle is speaking specially of the official duties of members, he probably here designates the particular duties of the deacon in the public congregation. This office yet continues. TEACHING and EXHORTING also continue. "For the time you ought to be teachers," said Paul to the Hebrews; "and to Timothy, 'What things you have heard from me, commit to faithful men who may be able to teach others.' This shows that the office of teaching was to be continued—that is, the office of teaching what the apostles taught. But we need not dwell upon this, for as long as there is any one to learn there must of course be somebody to teach. And as to exhortation, it is particularly enjoined upon the churches. "He that DISTRIBUTETH [the alms of the church] let him do it with simplicity"—[disinterestedness or impartiality.] This yet remains a duty. "He that PRESIDES, let him do it with care." As no assembly can exist without some one to preside over and conduct its proceedings, the office of presiding must ever continue. "He that SHOWETH MERCY, let him do it with cheerfulness." Macknight regards the ὁ ἐλεῶν—the *showers of mercy*, as those who had special care of the orphans, widows, sick people, and strangers who were aided by the church. All these offices being yet both useful and necessary to the church, and not depending upon any miraculous powers, should doubtless continue to be exercised in the church. The same may be said of the office of BISHOP and EVANGELIST. The duties of the Bishop, who is probably referred to by the phrase, "he who presides," (and who is to take charge of the flock and watch over them in the Lord,) are absolutely necessary to the perfection of a church; and there is no more important or imperative duty than the promulgation of the gospel—the work of an evangelist. Some other duties arise necessarily in the *public* congregation, as that of giving thanks—praying—breaking the loaf—singing, &c.—all which must of course be made the special business of particular

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members who may be best qualified to lead in these duties with propriety and decorum. As to the *powers, gifts of healing, foreign tongues,* and *interpreters* or *helpers,* and other spiritual and miraculous gifts, they of course have ceased with the occasion which required them, and are no longer *offices in the church.*

Upon the whole, then, we would enumerate the following duties or functions as yet to be performed by the members of the church:—*Reading the Scriptures—teaching—exhorting—presiding—ministering—distributing—taking care of the sick—praying—giving thanks—breaking the loaf—watching over the flock—and proclaiming the gospel.* Each of these duties, however, does not make a distinct office in the church; for as I have already remarked, although they may not be monopolized by any single member, nor enjoyed alike by all the members, it does not follow that a single office may not embrace several duties. We know indeed that the apostles performed many of the above functions, and that the offices of bishop and deacon each embrace several of them. This matter I may consider when I come to speak of the officers. In the mean time I would repeat that all the offices in the Christian church, like those of the members of the natural body—the eye, the ear, the hands, the feet—have a direct relation to active employment—are for useful and necessary purposes—involve imperative duties and obligations, and that he who desires any of them, desires not an empty and vain title of distinction– but a good WORK.

The list of duties which I have drawn out may perhaps be incomplete, but it will suffice for my present purpose; and if the desultory account of them which I have now presented should suggest any thing to you, or be the means of leading the reader out of the beaten track of error, and inducing him to search the Scriptures upon the subject, my wishes will be attained.

Yours in Christian affection,

R. RICHARDSON.

P. S. With regard to brother T——'s views referred to in my first letter, I regret that you have not had an opportunity of seeing them yourself in the "Apostolic Advocate." I am sorry too to perceive by the August number of this work, that the little pleasantry which I indulged in reference to his opinions upon immersion and the state of the dead, has not been understood as I intended. Nothing would be further from my desire than to wound the feelings of brother T. or misrepresent his views in the least. You are aware that I have the highest regard for him, not only as a man possessed of fine talents and accomplishments, but as a most ardent, devoted, and independent advocate for the gospel of Christ, and its institutions. He intimates that the charge of teaching "re immersion for remission of sins" is untrue. It undoubtedly is so in his estimation. But may not others think there are strong grounds for such a charge when his views have induced some who were once immersed *on a profession of their faith in Christ,* to make a new profession of their faith and be again immersed? He indeed urges that their former immersion was unavailing on account of the insufficiency of their faith. He regards them as not having believed "*the* gospel," and consequently as unbelievers. Upon these principles he very consistently pleads for another faith, or rather for a faith founded, as he says, upon "*the* testimony" and a re-immersion upon a confession of this faith. But I do not mean to treat upon this point. I think all must judge for themselves both of the foundation and the sincerity of their own faith, and act accordingly. I have no wish to see immersion or re-immersion become to us like "waters of *Meribah*"—the "waters of *strife;*" and whether *the rock be struck once or twice,* I humbly trust we may all be admitted in peace to *drink* of the stream which issues from it, and participate in the redemption which is in CHRIST. Yet we know there is but *one* baptism, and I have feared that by so rigid a judgment of the faith of others, some have become doubtful of a belief and obedience which were, for aught we know, acceptable to God, and from these doubts have been re-immersed. This is what I have styled "re-immersion for the remission of sins."

He denies that he has "blocked up the avenues to the unseen world," or taught a doctrine calculated to remove the "fear of torment," and declares he believes the dead will "*come forth from their graves* to enjoy life or to SUFFER PUNISHMENT." I never supposed that he disbelieved

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this. The "unseen world" to which I referred is *Hades*, and the torment of which I spoke, the torment of *Purgatory*. In this he has misunderstood me.

He hints also that it is insinuated against him by some 'that he has turned away from the faith.' I never heard of such an insinuation. For my own part, I have the highest confidence in the soundness and unfeigned sincerity of his faith, (would that all equalled him in ability and devotedness!) and though I certainly think he has labored upon some unprofitable subjects, as the state of the dead, the nature of the soul and spirit, &c.—subjects which are scarcely at all treated of in the Scriptures, and which lead to vague speculation and debates about words to no profit, yet I can assure you I sincerely regard Dr. T. as a *beloved brother* in the Lord—yea, and so long as he keeps "*the faith*" will continue so to regard him, even though the printed opinions and speculations of the "Advocate" should accumulate so as to form a heap as lofty as the porcelain tower at Nankin, or a monument as bulky as the pyramid of Cheops, which occupied so much time and employed so many hands in its construction that the expenditure for *garlic* and *onions* alone, for their consumption, is said to have amounted to 1060 talents—upwards of one million of dollars!

As you do not see the Apostolic Advocate, I have thought it due to Dr. T. to say this much and make this explanation of my former remarks, which were *intended*, however they may fall of their effect, to have a *practical* bearing upon these remote speculations. R. R.

EXTREMES BEGET EXTREMES.

NO axiom is more universal than the truth that extremes (whether in physics, politics, commerce, morals, or religion,) always beget opposite extremes. Extraordinary animal or mental excitement is invariably followed by a corresponding depression and debility. Despotism produces rebellion, and not unfrequently rebellion terminates in anarchy. The commercial world, like the ocean, has its ebbings and flowings, and the higher the tide the greater the depression. Stoicism begets Epicureanism. The sensuality of the priest, and the abstemiousness of the misguided recluse, are the extremes of Catholicism. Catholic intolerance produced the Protestant reformation. Calvinism and Arminianism are opposites. The corruptions, cold formalities, and religious apathy of the established church, have in all ages produced dissenting reformers. Intolerance will always produce secession, and the reforming party, whether in church or state, are in great danger of the opposite extreme. Slavery begets abolition, and abolition is likely to beget a more intolerable species of slavery. Ultraism begets Ultraism in all things. Two wrongs to one right is a universal axiom. The truth always lies between the two extremes—get in the centre, and then you are right. Violent partizans, whether in religion or politics, are always on one or the other of the extremes. Sober-minded reflecting men usually occupy the *medium ground*.

Presbyterian.

Progress of Reform.

EXTRACTS FROM LETTERS.

DUMFRIES, Scotland, April 1836.

Very dear brother Campbell,

I EMBRACE the opportunity of a person emigrating from this quarter to write you a few lines. You are exceeding dear to hundreds of the Scotch Baptists, who have lately had an opportunity of becoming a little acquainted with your sentiments through the medium of the "Millennial Harbinger," edited by William Jones of London. In your epistolary correspondence inserted in that work at the commencement, there was such a primitive

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simplicity and scriptural power in all your statements, exhibiting the most perfect freedom from the *sects*, that, in reading them, our hearts have been exceedingly refreshed and comforted. Such a stand for Truth, stript of all human glosses and false colorings, and such a deep reverence for the Word of God, has particularly attracted the attention of the church in this place, (of which I am a member.) We have frequently sympathized with the "brethren of the reformation," and have felt deep interest in their spiritual prosperity, being *one* with you and them in our views of divine truth, earnestly praying that the God and Father of our Lord Jesus may overrule your unremitting efforts for the advancement of the *genuine work* of the blessed Saviour, and thus cover with confusion the labors of the *sects*, who, enraged at the zeal you have displayed in restoring the "ancient order of things," are "gnawing their tongues with pain," and are doing every thing in their power to calumniate you. We have not been surprized that you have been branded as a Socinian, &c. &c. &c. on both sides of the Atlantic. The reason is obvious: You are most decidedly opposed to the kingdom of the clergy, and to touch their *order* causes them to raise the hue and cry of *heresy*, &c. Go on, dear brother, in the name and authority of the Lord Jesus, and your labors will ultimately be crowned with victory. "Truth is mighty and must prevail." We are surrounded by the sects and but few in number, and are endeavoring to "observe all things commanded." What a loss has been the death of beloved brother Ballantine! * * * *

Yours in the hope of immortality,

WM. CARSON.

Gosport, Ia. July 24, 1836.

Reformation is advancing slowly, but I think surely, notwithstanding the great difficulties we have to encounter. Since the "Internal Improvement Bill" past (last winter) the chief topics of conversation among professors, as well as non-professors, are—Turnpikes, Rail-Roads, Canals, &c. All classes of the community appear to be carried away with the idea of our *expected* internal improvements. This, as I have thought, was the greatest reason why we have not been so successful this year in proclaiming the gospel as we were last. There are in this county (Owen) four congregations of disciples, and six proclaimers; none, however, spend much of their time in preaching but myself, and I have been confined a considerable part of my time this season at home. A few have been added to the above congregations through the season, but we have had no great ingatherings. The brethren generally, I think, are growing in grace and knowledge, and appear to be awake to the interests of the world.

JAMES M. MATHES.

Dubuque, M. T. June 16, 1836.

Last Lord's day I immersed two into the name of Jesus Christ—next Lord's day I expect to immerse two more; we shall then have twenty-five living stones in the building, cemented, I believe, with the charity of the gospel. We believe Christians should now do as the disciples did in ancient days—that is, meet on the first day of the week to break bread; but having no house for public worship, we labor under considerable disadvantage, and meet as oft as we can for that purpose in private houses. Last Lord's day our meeting was a very crowded one, and it was in truth a time of refreshing from the presence of the Lord.

J. BAUGH.

Patriot, Ia. July 4, 1836.

The glorious work is going on in this part of the country. Within the last two months one hundred and seventy have made the good confession and were immersed for the remission of sins.

EDWIN H. WILSON.

Georgetown, Ky. July 20, 1836.

Some few weeks past I met brother Burnet at Warsaw, and we had a most happy meeting. About 25 converts were made. Whilst he went to Madison,

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Indiana, I went to Ghent, brother Ellis assisting. He obtained 5 more, and we obtained 11. I visited New Liberty in my route down and on my return home, and gained 21—making upwards of 60 in all. I have just returned from New Liberty again from a three days' meeting. I was alone, but, however, gained 8 more converts, and the prospects are more flattering than ever.

J. T. JOHNSON.

NATURAL THEOLOGY.

DOES it mean the religion which men in a state of nature adopt? Does it mean the religion of the uncivilized barbarian? Assuredly not; for this would lead at once to all the cruel absurdities of heathenism. Does it mean the religion which reason suggests, without any instruction or guide beyond the exercise of its own innate powers? If so, then it would be strictly no religion whatever. There have been some cases, though few, where men have come to years of maturity without any communication with their fellow-beings; and in every instance they were found not only destitute of every thing like religion, but apparently destitute of language, and degraded to a condition scarcely above the brutes. A far more extensive set of observations in the case of the deaf and dumb, have established the fact, that there is no spontaneous religion—no idea of the being of a God, of a future state or any other religious doctrine in the mind of man, until he is instructed. And this conclusion, settled as it is, on careful inquiry, and unopposed by a single instance on the other side, ought to put down the phrase "religion of nature" as an utter absurdity. The truth is, there is no such thing.

Bishop Hopkins' Christianity Vindicated.

From the British Critic

VOLTAIRE AND ROUSSEAU.

VOLTAIRE and Rousseau differed from Hume and Gibbon, in that the latter were men who did not avail themselves of their fancied irresponsibility for the purposes of immorality. It is true that Gibbon's feelings were of the grossest order, otherwise his history had not been so gratuitously defiled; but they were comparatively latent. Perhaps the true explanation of this would be that the contemplation of sin was itself so exquisitely gratifying to his depraved taste, that overt satisfactions were unnecessary.

But Voltaire and Rousseau were the incarnations of immorality: the cups from which they quaffed their pleasures held sensuality distilled. Voltaire's caustic cynicism, and Rousseau's tender sentimentalism, though qualities opposed, gave them the mutual resemblance of intense selfishness. It is true that the one delighted in the feeling of isolated superiority, while the other sought for the interfusion of his sympathies with those of his fellow-beings. Voltaire despised human nature; Rousseau adored her. Yet the frown and the smile were purest selfishness. Voltaire contemned "the ministers to his pleasures;" Rousseau loved them as indispensable companions—as nothing more. Both scorned the name of virtue; never were there men more dissimilar in mind—more similar in morals. When Voltaire visited Pope, even the bard of Twick-

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enham blushed at the pollution of his mind. Gray's epigram upon his prostituted talents was too true:—

"You are so witty, profligate, and thin,
At once we think thee Milton, Death, and Sin."*

The confessions of Rousseau are unfit to be read.

If Quinctilian felt the importance of good morals as an accompaniment to the shrewdest reasoning, in order that the latter might convince, so that he insisted that an advocate should be a good man, it is fair in us to demand the same qualification in an impugner of Christianity, if he should be above suspicion.

It may be justly surmised that the unbelief of a bad man is not from a love of truth, but from a love of sin. He is an interested witness; he has suborned himself to lie against his Judge. But we would not charge this upon the men before us, (not because we think it too severe, or too hypothetical, but because the language of debate,) if we did not honestly believe that this is the common characteristic of their class. In fact others may be self-deluded by philosophical speculation—these are insincere. The one are blind—the other masked. The moment a man comes to the examination of the evidence of Christianity, recognising the genuine laws of demonstration, we believe them to be so irrefragable, so conclusive, that even his fancied disproof of them is impossible. A man awake, in broad unclouded day, cannot persuade himself there is no sun. We tax Voltaire and Rousseau with hypocrisy. One day Voltaire insulted our blessed Lord with the blasphemy, "Down with the wretch!" another day he partook of the symbols of his body. We have no more eloquent or just comparison between the perfect man of paganism and the "example" of the gospel, followed with a declaration of the latter's superiority as *infinite*, than in the well known parallel by Rousseau.

VILLAGE CHURCH-GOERS.

A WOMAN in humble life was asked one day on the way back from church, whether she had understood the sermon. "Wud I hae the presumption?" was her simple and contented answer. "Well, Master Jackson," said his Minister, walking homeward after service, with an industrious laborer, who was a constant attendant—"well, Master Jackson, Sunday must be a blessed day of rest for you, who work so hard all the week; and you make a good use of the day, for you are always to be seen at church!" "Aye, sir," replied Jackson, "it is indeed a blessed day; I works hard enough all the week; and then I comes to church o' Sundays, and sets me down, and lays my legs up, and thinks o' nothing." *Reformer.*

EXCELLENCY OF THE BIBLE.

THE scripture of the *Old and New Testament* is a most *solid* and precious system of *divine* TRUTH. *Every* part thereof is worthy of God; and *all together* are *one entire* body, wherein is no defect—no excess. It is the *fountain* of *heavenly* wisdom, which they who are able to taste, prefer to all writings of *men*, however wise, or learned, or holy. *John Wesley.*

UNSCRIPTURAL NAMES, PHRASES, AND FORMS.

WOULD to God that all the *party* names, and *unscriptural* phrases and forms, which have *divided* the Christian world, *were forgot;* and that we might *all agree* to sit down *together*, as *humble loving* disciples, at the feet of our *common* Master, to hear *his* word, to imbibe *his* spirit, and to transcribe *his* life in our own! *Ibid.*

* This epigram should be credited to YOUNG, who is said to have composed it *extempore* when Voltaire in his company ridiculed Milton's allegory of "Sin and Death." He alludes to it in the dedication of his "Sea-Piece" to Voltaire:—

"No stranger, sir, though born in foreign climes.
On Dorset downs, when Milton's page,
With Sin and Death provok'd thy rage,
Thy rage provok'd, who sooth'd with gentle rhymes?" B.

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THE

MILLENNIAL HARBINGER.

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A. CAMPBELL, EDITOR.

Bethany, Va. October, 1836.

NOTES ON A TOUR TO THE NORTH-EAST—*No. IV.*

[CONTINUED FROM PAGE 416.]

ON Friday, the 10th June, at an early hour, we embarked; but had not sailed farther than the light-house, when the shaft of our water-wheel suddenly broke, and compelled us to return to port. No other steamer in the harbor, destined for Buffaloe, we lost the day in waiting upon the repairing of our vessel; and it was not till 9 o'clock in the evening that an arrival from Detroit afforded us an opportunity of taking passage down the Lake, which we immediately embraced.

Next morning we awoke with a fine breeze, and found ourselves sailing down the American Mediterranean at a very respectable speed. During the day we were never altogether out of sight of *terra firma*, on one side or other, though sometimes it appeared a good way off in the distance. As the day advanced, the wind rose, and about the middle of the afternoon the Lake was quite rough, and most of our passengers little inclined to speculate upon things terrestrial or celestial. They were complaining of sea-sickness; and by the time supper was in readiness, but some four or five of us, out of sixty or seventy, seemed able to compose ourselves at table, and to participate with any sort of relish the bounties of the board. My companions were already under half allowance, and it was not without some effort that I made my usual meal. About this time something went wrong with one of our boilers, and being obliged to let off the steam, we rolled to and fro for half an hour, as in a tub over which we had no control, and on waves that would have been quite respectable even on the Atlantic in a good steady breeze of 16 knots to the hour. After some effort we got the steam to operate more systematically and safely; and sinking into a gentle repose, undisturbed by all the movements without and within our vessel, I slumbered till midnight; when brother Fanning, who watched the hours as they passed, informed me we had got into port and were safely moored at the city of Buffaloe. Thus ended our

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voyage of about 200 miles in 27 hours from port to port, having stopped at Erie and some other points on the Lake, by which we must have lost some two or three hours.

Early next morning, being the Lord's day, and having an appointment at Clarence, twenty miles east of Buffaloe, where a meeting of four days was in progress, we took our passage in one of the morning stages, and in good time arrived at the place appointed. Here, for the first time, we had the pleasure of being introduced by our brother A. S. Hayden to brother J. M. Bartlett, Silas E. Shepherd, and J. M. Yearnshaw, fellow-laborers in the kingdom of God, of high and well deserved reputation among the brethren in New York. By these brethren, in the course of the meeting, we were made acquainted with many brethren and sisters who had to their great joy abandoned the doctrines and traditions of men, and placed themselves under the teaching of the consecrated and divinely commissioned Twelve.—With these brethren we tarried two days; and besides the pleasure of hearing the addresses of some of these intelligent and devoted brethren, brother Fanning and myself addressed not only the disciples, but a large and promiscuous assembly of auditors and spectators. After these discourses and exhortations, six persons made the good confession and were immersed, besides some others who had been immersed on the previous days of the meeting. After having enjoyed the Christian hospitality of brother Ransom and other brethren, on our return to Buffaloe we spent the evening of the 14th in Williamsville, Erie county, where brother Shepherd and myself spoke to the citizens. There is a very promising young church in this village, of some twenty or more members. We formed a very interesting acquaintance, though only of a few hours, with brethren Hershey, Moulton, and Taylor, and their families. The indications in this place are very favorable to the growth of this infant society.

On Tuesday, the 15th, we returned to Buffaloe, where we had an appointment that evening. We spoke in the old Baptist church to as large an assembly as could have reasonably been expected from a few hours notice, and enjoyed the hospitality of our brother and sister Gardner, who, though much devoted to the principles of the reformation, and very intelligent in the sacred Scriptures, have no society in that city of some 17,000 inhabitants. There are indeed some two or three other disciples in the town who appear to have much interest in getting up a church. But so it is, there is no effort as yet made to form a society on the alone foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone.

Under these circumstances, and being much fatigued after our much speaking in Ravenna, Cleaveland, and Clarence, and especially finding the city wholly given to speculation and the idolatry of Mammon, we did not find ourselves able to make an effort at that time in that place; but at the importunity of brother Gardner we intimated that if we could make it compatible with our arrangements in prospect, we should return that way from the Falls of Niagara. This, however, we found to be impracticable, if we would meet all the ap-

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pointments we had sent into the interior by our brethren at Clarence. We left Buffaloe on the morning of the 16th, and landed in Canada at the mouth of Chippewa creek, about two miles above the Falls, in good time for dinner. We had indeed a very delightful sail down the Niagara River as far as the Rapids. Most of the passengers landed on the American side, which is much safer; for in crossing the river, nearly three miles wide at this place, so immediately above the Rapids, if any thing should happen to the machinery the chance of escape from being precipitated over the Falls would not be more than one in a thousand. There is, indeed, something indescribably sublime in feeling, while floating across this river in sight of the foam and spray, and in hearing of the roaring of these troubled waters, feeling at the same time the danger incident upon any contingency interrupting the motion of that complex machinery, on the regularity of which depends one's escape from a catastrophe so evident and overwhelming.

We continued at the Falls till the fourth day, as the various pieces written at that place do intimate; and while there spoke once on the *kingdom of Heaven*, in the Methodist Chapel, to a people, I presume, much more alive to the growing fortunes of the prospective village of Niagara Falls, than to all the promises and sublime visions of the eternal future as disclosed by the Prophets of three dispensations.

On Saturday, the 19th, we passed by stage down the river Niagara to Lewiston, opposite to the spot where stands General Brock's monument. This sturdy chief, it will be remembered, fell in the battle of Queenston Heights during the late war, even when the Americans were in the act of being defeated. A monument, some 134 feet in height, with an observatory, commanding a fine view of the surrounding parts of Upper Canada and the state of New York, commemorates the fall of this military chieftain, and preaches to every reflecting mind the folly of human ambition, and the wickedness of the wars undertaken by the foes of human rights in support of the wrongs of selfish and despotic governments, of whatever religion or language they may happen to be.

Next morning, contrary to our expectations, we had some twenty miles to go to Lockport meeting; for the stage in which we expected to proceed on Saturday evening had departed before we arrived at Lewiston. When we arrived at Lockport we ascertained that our appointment, by some fatality, had not reached the village. It was raining quite heavily, and consequently the disappointment was not very great. A Universalist church met in the court-house in the forenoon by regular appointment; and as our appointment was to have been made for that place, we went to hear this new doctrine, and to intimate our intentions concerning the afternoon.

The meeting was not very full; but yet there was a quorum present. There were one bass viol, one old flute, two players, two singers, one reverend and venerable looking preacher, and some ten hearers, besides my company, which, by adding the two brethren Bennetts and some females, counted seven. Soon as the reverend preacher ascer-

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tained I was in the house, he charitably invited me to take part in "the worship of the day;" but not exactly understanding what part might be assigned me, I conscientiously declined. Meanwhile, a *ruddy* middle-aged gentleman began to tune the old fiddle, as the first solemn note of preparation; while his brother chorister screwed up his flute, and began to look grave. They played some preparatory piece; after which the parson solemnly read out his universalist anthem suited to the occasion. The two musicians, supported by two pious females and some third voice, played their parts most symphoniously, while all the congregation stood in mute admiration of their spirit-stirring devotion.

Then came the prayer, at which all *sat* in silent attention; and then the sermon on the words, "So we preach, and so you believed." "Paul," said the preacher, "had been a Pharisee, but was now converted from that creed, and one of the dogmas of the Pharisees was the notion of future punishment; and inasmuch as Paul was now converted from Phariseeism, he must have given up the notion of future punishment." This logical deduction furnished an occasion for a full display of the claims of the Universalist faith. He travelled, I presume to say, for our sakes, far out of the record of his regular course, and fortified his system on all points. Soon as he had made an end, arising, we asked the gentleman to explain one sentence which we did not understand, intimating that we intended to review his discourse in the afternoon, and wished to have a full exposition of his views that we might do him ample justice. The explanation sought was imperfectly given, and the appointment made.

It continued to rain with increasing violence, and it appeared that we had exactly or nearly the same congregation in the afternoon as in the forenoon. We reviewed, and, as we thought, fully exposed the numerous misapplications and misquotations of scriptures, and detected a part of the false reasonings by which this preacher would secure the salvation of the world by annulling hell, perdition, the second death, and all the threatened destruction of the Bible. It soon appeared that the audience had no great love for a system that would jeopardize their hope of heaven while in their sins, by proving that there was some "sorer punishment" than death for those who despised the gospel. It was evident they felt their title to heaven resting upon the assumption that there was no hell. I called upon the gentleman when I finished, to say whether I had misrepresented his views. He arose and defended his doctrines. I replied. He arose again. I replied, and left him inextricably bound in the reasonings of Paul, 2 Thess. i. 7—10. and Hebs. x. 26—29. "The sorer punishment" than death he attempted not to explain, and "the everlasting destruction from the presence of the Lord and the glory of his power" he could not dispose of with any thing like plausibility, inasmuch as "the coming of the Lord" here spoken of was shown to be after the present apostacy, and not at the destruction of Jerusalem, as all the Universalists most unscripturally, illogically, and recklessly affirm.

We embarked at Lockport on the canal, and next morning awoke at Knowbesville, where we addressed the citizens in the Baptist meeting-

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house, upon the commencement of the Christian dispensation We accompanied the brethren Bennetts to their residence, three miles east of the canal, and having spent with them an agreeable evening, on the morrow we sailed for Brockport, where we again met with our good brother Yearnshaw. Every thing here was shut up and locked fast against our heresy. The Baptists had first yielded, and afterwards revoked the privilege of their house. One gentleman, the Rev. *Henry Davis*, President of the town of Brockport, some years since a Baptist preacher, but now more successful in converting hundreds of dollars to his own use than souls to the Lord, is here keeper of the keys of the Baptist kingdom of heaven; and, therefore, he alone, in despite of all others, trustees and members, bolted the house against us. Mr. *Hunter*, the Presbyterian clergyman, by way of excuse for his refusal, said he would rather see the town embrace infidelity, and all become Owenites, than to embrace my views. And as for the Rev. Mr. *Brown*, the Methodist preacher, after we had got the village school-house, and the Methodist sexton had commenced to ring the bell, passing along the street, as he began to chime, he *ran* to the sexton and forbade him to pull the rope again! Thus Calvinism, Arminianism, and Baptistism united to stop the ears of the citizens, and forbade all men, on peril of all the pains and penalties of clerical displeasure, to listen to us. Thus did the old Jews and some few of the old Pagans in ancient times successfully save their people from the delusion of Christ and the Apostles!

Still we found a respectable audience assembled, embracing a number of the students of the new college erected here, whom we addressed in two short speeches on things ancient and modern, endeavoring to disabuse their minds of the gross and slanderous imputations and misrepresentations of our views, by which our unjust opponents sought to prevent them from hearing us, and to secure their suffrage in favor of their heresies. We spent the night with brother Yearnshaw, who conducted us on the morning as far as Greece, where we had an appointment at the house of brother S. Clarke. Here we met with a number of brethren, healthy in the faith and zealous for the apostolic institutions, to whom we spoke in turn. Brother Porter Thomas, lately from the city of New York, who had labored there for some time, and who had been an evangelist for the churches in Erie county, fell in with us at Brockport, and continued with us for several days. He also, with brethren Fanning and Taffe, occupied one day in the Universalist Chapel in Greece, much to the edification of the community.

Thence we were conducted by our kind host to Rochester, a very flourishing place, on the canal, at the Falls of Genesee river, containing some 14,000 inhabitants. These Falls are second only to those of Niagara, when the river is up, which fortunately happened while we continued there. The Rapids above these Falls afford immense mill privileges. There are here many flour mills, some of which manufacture 400 barrels of flour per day, and one or two occasionally from 450 to 500 per 24 hours. The Falls immediately in

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the town are something above 100 feet, and have been celebrated for the suicidal leap of Samuel Patch some few years ago. Below these Falls a short distance the river leaps a second time 100 feet at a single bound, above which there are other rapids affording immense water power, so that manufacturing might be carried on here to an immense extent.

All this lake country in the western part of New York is distinguished for falls, rapids, and great water power. Oswego river, in running 26 miles, by its various rapids permits its immense current to be worked over no less than six times, which would sustain machinery, one might suppose, adequate to the whole wants of the state for a century to come. It would seem as if Lake Ontario had within a few centuries suddenly receded some seven or eight miles at one time. There is what is called "the ridge road" along the shore, and exactly parallel with it for many miles, seldom more than eight or less than seven miles distant from the water; which ridge incontestibly was the shore of the lake for many centuries, being distinctly marked by its sand, stones, and shells, and is now one of the best public highways in the west of the state.

This sudden recession of so much water, occasioned by some powerful convulsion of nature, may have caused some of these remarkable fissures in the earth, which have distinguished the rivers falling into this lake with so many falls and rapids that not only greatly add to their grandeur and beauty, but also render them so subservient to the comforts and conveniencies of man.

There is, however, too much enterprize—too much speculation—too much devotion to gain in this section, for either the *temporal* or eternal happiness of society. The great multitude are too much in the bustle to think, too much in the competition for the favors of fortune to listen to the claims of the Bible and its momentous concerns. A sure and an infallible way to wealth would be much more acceptable to the great majority, than a sure and infallible way to the enjoyment of God and heaven. If a preacher could direct the devotees of gain how to increase their store one hundred per cent. per annum, he would be the Simon Pure of genuine orthodoxy, and would have the most profound attention of not only the community in general, but even the preachers in particular. I have not yet found a Calvinist in the state who believes that the number of his dollars is so definite and fixed that not one can be added thereto, or diminished therefrom. They believe it is possible to make one's wealth and fortune sure, and therefore give all diligence accordingly.

This may also be one reason why the clergy in this state take better care of their flocks than the clergy of other countries. They seem to think that the sheep is not only lost to itself, but its fleece to them for ever, should it stray into better pasture than that within their narrow enclosures. One thing, however, holds as a general rule, with only a few honorable exceptions, that the teachers have not much confidence in themselves, and less in the people. They evince this to the life, in putting one finger into their own ear and the other into

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the ear of the people. They will only hear one side of every question in theology, lest in hearing the other they should be unable to keep either themselves or their hearers within the pale of their former tenets. They feel that the understanding and conscience of their admirers are not worthy to be allowed to prove any other doctrine than their own, and that their authority and power will always be secured in proportion to the ignorance of their audience.

At Rochester we found that although brother Ferguson of the Baptist church, and our brother Harpham of Philadelphia, but now of Rochester, used the greatest exertion, they had found no place previous to our arrival in which we would be permitted to address the citizens. Baptists and Pedobaptists said, "We love to have it so, and will not hear, nor permit others to hear, one who comes in the name of the Apostles."

It is one of the most vexatious circumstances in any person's lot to be opposed under the false imputation of views and principles really more abhorrent to himself than to his accusers. This is, however, not a very peculiar or singular incident in the history of human benefactors. Not one of a thousand has ever been opposed in his own true and proper character, but under a character manufactured for him in the loom of envy by the hand of jealousy, and dyed in the dark font of partizan heterodoxy. No party ever yet dared to oppose truth or virtue under their proper names; but by calling the former error, and the latter vice, they can hiss at them all the dogs of orthodoxy, and sacrifice a prophet, an apostle, or a public benefactor, at the shrine of their own idol Superstition.

It has been our misfortune to be condemned much more for what we do *not* believe nor teach, than for what we *do* believe and teach—by those, too, who have never read what we have published, nor heard what we have spoken on the very themes, on account of which, they repudiate and reprobate our teaching. In some instances, it grieves us to state, this has been owing more to the mistakes and indiscretions of our friends, than to the perversity of our opponents.

Superadded to the general insensibility on the subject of religion, the offspring of a morbid attachment to the things of time and sense—to the latent scepticism in the sects, and the avowed infidelity out of the sects, the partizan jealousy and fears of the leaders of public sentiment had well nigh rendered ineffectual every effort to gain an audience in this city. But there was one independent and liberal-minded Presbyterian, Col. *A. Riley*, who happened to have the control of one meeting-house, which he either principally or exclusively erected in opposition to the pew-rent system, and therefore called it "the Free Presbyterian Church." This gentleman immediately on application tendered the house, which we occupied on Friday and Saturday, both by day and night, in attempting to disabuse the public mind touching our real sentiments and views. Public interest kept pace with our developments, and on Lord's day afternoon and night, in the court-house, we had a very attentive and deeply interested audience. A few declared themselves willing to associate under the banners of the

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original faith and obedience; and no doubt but that a church could in a few days have been formed in that city, and a good foundation laid for a full display of primitive faith and manners. It is confidently expected that such an institution will soon be, if it have not already been commenced.

The forenoon of Lord's day we spent in the old Baptist church in waiting upon the ministrations of Elder Church. This gentleman delivered us a sensible and practical discourse on the resurrection of Christ and our future conformity to him. It was also pronounced with all the appearance of good feeling, sincerity, and of what is usually termed a Christian spirit. This benevolent and worthy man might, under a purer and more scriptural order of things, than what now obtains in the Baptist church, exert an excellent influence for the Lord's people and the Apostles' doctrine. But trammelled as he is with the degenerate systems of the day, he can never effect much. The meeting differed nothing from any Pedobaptist congregation in the country. The church stood and listened to a feeble choir in the gallery, singing in more feeble strains the appointed songs. It sat while the Elder prayed, and then listened to him for an hour with becoming attention. So ended the exercises of the forenoon. Mr. Church invited me to dine with him, which I accepted, and had the pleasure of a friendly and familiar conversation with him on various things. In his particular case, as in some others, the man and the Christian rise much superior to the system and the party.

I was sorry that in one point in his discourse he failed to do all the justice to his subject which he undoubtedly intended. It is, indeed, a common mistake. He assumed that the body of our Redeemer as it came out of the tomb was changed, and was as such to be the model after which the bodies of the saints should be fashioned in the morning of the resurrection. His proofs that it was changed were wholly inconclusive, as he lived forty days without eating, walked upon the water, and escaped from the eyes of a multitude at Nazareth before he died, and evinced as full a superiority over the laws of nature before, as after his resurrection. Jesus was *changed*, as the living saints will be, at the moment of his ascension. His appearance to John in the Isle of Patmos would have suited his text much better than his appearance at Emmaus.

In the evening of that day, after my afternoon discourse, at the house of Deacon Sage, I had the pleasure of a farther conversation with Elder Church, and an introduction to Elder Comstock. These gentlemen, I have no doubt, are of opinion that I have done nothing worthy of death or of bonds. I would refer all my Baptist friends among the priesthood to these gentlemen for a more correct view of our sentiments on those points in which they are accustomed to regard us as most dangerously in error.

Having enjoyed the hospitality and agreeable society of our brother Ferguson and his amiable lady, of the Baptist church, during our abode; and having formed some interesting acquaintances with other pious and devoted professors, our appointments a-head constrained us

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to bid them adieu, while the prospects around us were calling upon us to continue our efforts to display the ancient banners, and to associate a people for the BOOK and INSTITUTIONS of the Messiah, regardless of all the doctrines and policies of this delinquent generation; but we must leave for Weedsport. Taking our passage therefore for Weedsport, destined for Auburn, in Cayuga county, we departed.

EDITOR.

Saratoga Springs, July 21, 1836.

The Providence of God---No. 6.

GOVERNMENT.

"Let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness in the earth; for in these things I delight, saith the Lord."

JEREMIAH.

GOVERNMENT implies overruling power, authority, or dominion exercised by any one, either in person or by delegation. The idea, then, of the divine government of the universe, is, that God exerts such an overruling power in directing and controlling the order, motions, powers, and actions of all created things or beings. It does not consist in a mere permitting certain events to happen, or a mere general superintendence over the regular operations and laws of the universe; but in an active and overruling influence or agency, employed in the accomplishment of certain important purposes, which purposes constitute the proper ends of government. These are mainly the disappointing of the designs of the wicked and the protection of the innocent—the distribution of punishments to the wicked, and rewards to the righteous.

Such are the objects of all government, and hence the ultimate relation of all government is to intelligent beings, and though all things are governed whether animate or inanimate, mind or matter, it is upon the higher orders of creation which are possessed of understanding and accountability that all the purposes of government terminate, as it is for them indeed that inferior things exist. Thus the earth which we inhabit is for the abode of man. "The heaven, even the heavens," says David, "are the Lord's; but the earth hath he given to the children of men." And while the elements, and that inferior constitution of things which exist for man, are controlled, they are rather the instruments, than the proper subjects of the divine government.

Government differs from preservation in this, that while the latter merely sustains the established order or existence of things, the former directs and employs what is thus sustained for the accomplishment of the purposes specified. Thus while Paul declared to the Athenians that 'God gave to all life and breath and all things,' he also affirmed that 'he was LORD of heaven and earth.' The acts of preservation too, are constantly required—but this is not the case with many of the acts

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which belong to government. Thus under human government we enjoy, for a long time, peace and protection, without any visible action on the part of the government, and we remain as it were ignorant of the existence of any law until that law is broken. A man may be a thief or a murderer in his heart, but it is only when he commits evil or attempts to do so, that government makes itself visible in prevention or punishment. So with the divine government; and whenever the actions of any one are likely to affect any other person, then it is that the providence of God is concerned, either to permit, prevent, punish, or reward such actions. There are, however, some other special acts, as changing laws, fulfilling treaties, covenants, &c. arising from the various internal or external relations of society, in which the agency of government, whether it be human or divine, may be displayed.

That the absolute control of all the various departments of creation is in the hands of God, is clearly taught in the scriptures. "He doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?" "The Lord reigneth," says David, "let the earth rejoice." "All power in heaven and in earth is given unto me," said Jesus, the 'King whom God hath set upon Zion's holy hill,' upon whose "shoulders" now rests the "government," and whose "reign" shall continue until all his enemies are subdued. For it is to him that the reins of universal empire are now committed, and to him that 'angels and authorities and powers are made subject.' Seated at the right hand of God, his foes shall be made his footstool; and though the 'kings of the earth set themselves and the rulers take counsel together against the Lord and against his Anointed, He that sitteth in the heavens shall laugh, the Lord shall have them in derision—for to the Son hath he given the heathen for his inheritance and the uttermost parts of the earth for his possession. He shall break them with a rod of iron, he shall dash them in pieces like a potter's vessel.' "The Father loveth the Son," said Jesus, "and hath given all things into his hands"—"Blessed, therefore, are they who put their trust in him," and who "honor the Son even as they honor the Father." "For the Lord," says David, "is the salvation of the righteous, and he is their strength in time of trouble."

We will now briefly consider the means by which the purposes of the divine government are accomplished as it regards the human family.

1. By the agency of the ELEMENTS, or by what are called natural phenomena. Thus in displaying his goodness and long-suffering, "he sends rain upon the just and unjust," and gives to men "showers of rain from heaven and fruitful seasons, filling their hearts with food and gladness." Or, in order to punish and reform the disobedient, he deprives them of these blessings, as he declares in Amos iv. 4. "And I also have given you cleanness of teeth in all your cities, and want of bread in all your places; yet have ye not returned unto me, saith the Lord. And also I have withholden the rain from you, when there

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were yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered. So two or three cities wandered unto one city, to drink water; but they were not satisfied: yet have ye not returned unto me, saith the Lord. I have smitten you with blasting and mildew, when your gardens, and your vineyards, and your fig-trees, and your olive-trees increased, the palmer-worm devoured them: yet have ye not returned unto me, saith the Lord." By the controlling of natural influences Jeremiah distinguishes God from the idols of the heathen. He asks, "Are there any among the vanities of the gentiles that can cause rain? Or can the heavens give showers? Art not thou he, O Lord our God?" The Lord himself inquires of Job, "Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee? Canst thou send lightnings that they may go and say unto thee, Here we are?" "Whatsoever the Lord pleased," says David, "that did he in heaven and on earth, in the seas and all deep places. He causeth the vapors to ascend from the ends of the earth: he maketh lightnings for the rain: he bringeth the wind out of his treasuries." Ps. cxxxv. And in Psalm cxlviii. he represents the "stormy wind" as fulfilling his word." Paul in Hebs. quoting Psalm civ. says, He "makes winds his angels and flaming fire his ministers." It was accordingly by a strong east wind that God brought the locusts from the deserts upon the land of Egypt—and by a west wind that he cast them into the Red Sea. It was by lightnings and fire and hail that he destroyed the crops of the Egyptians and "all that was in the field." "He destroyed their vines with hail," says the Psalmist, "and their sycamore trees with great hailstones. He gave up their cattle also to the hail, and their flocks to hot thunderbolts"—and thus "cast upon them the fierceness of his anger" by "sending," as he says, "evil ANGELS among them." Again, it was by "the wind" that he "brought quails from the sea" for the children of Israel. Num. xi. 31. "He caused," says David, "an east wind to blow in the heaven; and by his power he brought in the south wind: He rained flesh also upon them as dust, and feathered fowl like as the sand of the sea: and he let it fall in the midst of their camp, round about their habitations." Ps. lxxvviii. It was also by "a strong east wind" that he caused the waters of the Red Sea to 'go back all night, and made the sea dry land' for the Israelites to pass over. In this occurrence, however, there was also a *miraculous* agency, for the waters "stood like a wall upon their right hand and upon their left." And here we may observe, that in bringing about certain events both a providential and miraculous agency are employed. As far as natural causes or ordinary agencies can be useful, they are employed, and miracles (which we have said involve an interruption of established laws) are then, if necessary, superadded. For instance, when "certain Chaldeans" accused the three Hebrew captives, because they would not worship the image of Nebuchadnezzar and they were thrown into the fiery furnace, it was miraculous power which prevented the flames from hurting them;

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but in the destruction of their enemies, who were slain by the flame of the fire while executing the king's urgent command, we perceive no miracle, but the providence of God. Again, it was through a miracle that Daniel escaped in the lion's den; but the lions acted in accordance with their nature, when they tore in pieces the enemies of Daniel, who, by means of the divine or providential agency, were thrown within their power.

We can easily see then how the Divine Being can often accomplish the important purposes of government by means of natural agents. He thus punishes his enemies and delivers his people, and by means of pestilence and famine, by earthquakes, and the direction and control of ordinary and established influences, he can not only circumvent and frustrate the designs of the wicked, but bring down upon their own heads the evil which they designed for others. He thus changes the purposes of kings, and defeats their armies, as when he brought the Simoom upon the army of Sennacherib and destroyed in one night 185,000 men, causing him to return with shame into his own land, because he defied the Lord and sought to take Jerusalem. Queen Elizabeth was so much impressed with a sense of divine agency in the dispersion of that immense armament, the Spanish armada, and its destruction by storms and tempests, so that they could not even effect a landing in England, that she had a medal struck upon the occasion, representing a fleet beaten by a tempest and the ships dashing upon each other, with the motto, AFFLAVIT DEUS ET DISSIPANTUR; "*He blew with his wind and they were scattered.*"

2. By means of the animal and insect tribes. Thus flies, frogs, and locusts became the instruments of punishment to the Egyptians, and flying serpents to the Israelites in the wilderness. Thus a lion met the disobedient man of God who prophesied against the altar at Bethel and slew him, but was not permitted to devour the body nor tear the ass upon which he rode. Bears also came out of the wood and destroyed the children who mocked Elisha; and worms devoured Herod, when, after his speech, the people cried, "It is the voice of a god and not of a man!" and he did not give God the glory.

3. By a concurrence of circumstances. It is well known how great an influence the peculiar circumstances which surround men have upon them, and how the most important events are brought about by circumstances often of the most trivial character. Thus Joseph's dreams excited the hatred of his brethren—his father sent him down to them in Dothan—they conspired to kill him—but it happened as it were accidentally that certain Ishmaelites passed by on their way to Egypt, and they sold him to them—they took him to Egypt—he was there tempted and imprisoned, but afterwards liberated when recalled to the memory of the chief butler by the apparently trifling circumstance of Pharaoh's dream—and finally exalted to great power in Egypt. Thus by a singular train of circumstances, not only his dreams were verified, and his brethren brought to bow before him, but the preservation of Egypt and the prophecy of God to Abraham that Israel should sojourn in a strange land four hundred years were accomplished.

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Yet all these important ends were ordered and brought about by the Divine Being. "As for you," said Joseph to his brethren, "ye thought evil against me, but God meant it unto good." That is to say, 'you intended evil, but God disappointed your designs, and brought the most happy consequences out of your evil action.'

Sometimes, indeed, God hinders the actions of the wicked, but at other times he permits these to take place, and then counteracts their designs and brings upon themselves the evil which they designed for the righteous. Thus Haman was, by a peculiar train of circumstances, emboldened to erect a gallows for Mordecai. On the other hand, Ahasuerus was prepared, by reading during a sleepless night in the chronicles of the kings of Persia respecting the meritorious conduct of Mordecai, to meet Haman in the morning with the question, "What shall be done to the man whom the king delights to honor?" And after he had replied under the impression that he himself was meant, he was compelled to do these very honors to Mordecai, and was finally hung upon the gallows he had himself erected. Thus "the wicked are snared in the work of their own hands." Ps. ix.

We have a remarkable instance of the fulfilment of prophecy by a train of apparently accidental circumstances in the case of Ahab. "In the place," said the prophet, "where dogs licked the blood of Naboth, shall dogs lick thy blood, even thine." Accordingly when Ahab went up to fight against Ramoth-Gilead, it being foretold that he would perish there, he disguised himself. But "a certain man" we are told "drew a bow *at a venture*, and smote the king between the joints of his harness." Being then taken out of the ranks and supported in his chariot until evening, when he died, the blood ran out of the wound into the chariot. Now that chariot and his bloody armour were washed subsequently in the pool of Samaria, and there dogs licked up his blood according to the word of the Lord!

Thus it is that the most accidental circumstances are directed and overruled by the Divine Being, and by means of a thousand unforeseen and casual occurrences he can frustrate the best laid schemes of wicked men, and bestow upon others the most unexpected favors and deliverances.

4. By the agency of men. Good men, although they have sometimes been made to execute divine judgments, are more frequently made instruments to effect the kind and benevolent purposes of Heaven. They are taught to be "a peculiar people, zealous of good works," and are induced to engage in many undertakings which result in the most beneficial consequences to society. By them it is that the knowledge of the true God is spread abroad through all lands, and the gospel of salvation presented to those who are dead in trespasses and sins. And it is with them indeed often a subject of wonder and admiration how unexpectedly, and by what simple circumstances, they have been rendered the ministers of the most signal benefits to the poor and needy—to the despairing sinner—to the oppressed—to the orphan and the widow. Thus God has raised up in every age of the world, from among his people, the benefactors of mankind. Noah

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preserved the whole human race, and became the heir and founder of a new world—In Abraham and in his seed all the nations of the earth are blessed—And by means of Luther, the dark ages of bigotry and superstition have given place to the light of divine truth, and the improvements of science and civilization.

Wicked men, on the other hand, are usually the instruments of vengeance. It is their delight to do evil; and though God never prompts them to evil, yet when they have determined upon any bad action, it concerns him either to hinder it, or direct where the stroke shall fall, and perhaps cause it, as we have already remarked, to descend upon the wicked person himself. In this way one wicked person is permitted to punish another, and sometimes even to inflict chastisement upon children of God who are disobedient. Hence the wicked are fitly called the sword of God. Thus David prays, "Deliver my soul from the wicked *which is thy sword*." They are also compared to "a razor." "In that same day," says Isaiah, "shall the Lord shave with *a razor that is hired*, namely, by them beyond the river, by the king of Assyria, the head and the hair of the feet, and it shall also consume the beard." It is, however, to ravenous birds and beasts of prey that they are most frequently likened. "Remember this," says the Lord in Jeremiah, "and show yourselves men: bring it again to mind, O ye transgressors. Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me; declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: calling a *ravenous bird* from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." "Behold," says Jeremiah speaking of Edom, "he shall come up *like a lion* from the swelling of Jordan against the habitation of the strong." And Ezekiel says of Pharaoh, "Thou art like *a young lion* of the nations, and thou art as *a whale* in the seas. Thus saith the Lord, The sword of the king of Babylon shall come upon thee—and by the swords of the mighty will I cause thy multitude to fall." Again in Isaiah: "Therefore is the anger of the Lord kindled against his people. And he will lift up an ensign to the nations from far, and will *hiss* unto them from the end of the earth: and behold they shall come with speed swiftly—their roaring shall be like a *lion*, they shall roar like *young lions;* yea, they shall roar, and lay hold of the prey, and shall carry it away safe, and none shall deliver it." It is worthy of remark also that dragons, eagles, lions, and various savage beasts, form the symbols by which ambitious and wicked kings and rulers are commonly represented in the prophecies. And in that remarkable and affecting psalm, the 22d, where the sufferings of Christ are spoken of as being caused by the wicked, the latter are represented under the same striking figure: "Be not far from me, for trouble is near; for there is none to help. Many bulls have compassed me: strong *bulls* of Bashan have beset me round. They gaped upon me with their mouths, as a ravening and a roaring

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lion. I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd: and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For *dogs* have compassed me; the assembly of the wicked have inclosed me: they pierced my hands and my feet."

Now it is very evident that the Divine Being can and does accomplish many of the important objects of government by means of wicked men—and this, not by making them wicked, or suggesting to them wicked designs, but simply by bringing those who are appointed to suffer within their power, and permitting the wicked to follow their own natural inclinations; just as a criminal would be subjected to the rage of a wild beast. Hence the apostle says in reference to our Saviour: "Him, being given up by the declared counsel and foreknowledge of God, you have apprehended, and by the hands of sinners have crucified and slain." The "GIVING" or "DELIVERING UP" was *God's doing*—but the TAKING, CRUCIFYING, and SLAYING was the work of *sinners*, acting according to their own evil disposition. Yet in murdering the Prince of Life, they accomplished the purposes of God, else he would not have given his Son into their hands. This, however, does not at all affect them as it regards the question of their own guiltiness or accountability. It is the delight of the ungodly to do evil—to kill and to destroy, and it is an important part of the divine government to protect the righteous from their machinations, so that they are never permitted to hurt them, except for some special reason. Hence when Pilate said to Jesus, "Do you not know that I have power to crucify you, and power to release you?" he replied, "You could have no power over me, unless it were given you from above." The wicked, then, are kept as it were caged or chained, and are not permitted to do or attempt evil to others except when God pleases, nor any more evil than he pleases, or than is necessary for their own punishment, or that of other wicked men, or the chastisement of his own people, or finally for the manifestation of the long-suffering and justice of the divine character. Thus God to inflict a certain degree of punishment upon Ahaz, said he would bring upon him the king of Assyria. But when the king of Assyria came, he in his pride and ambition blasphemed the Lord and wished to take and destroy Jerusalem altogether. "O, Assyrian," says God, "the rod of mine anger, and the staff in their hand is mine indignation. I will send him against a hypocritical nation, and against the people of my wrath will I give him a charge to take the spoil.——However, he meaneth not so, neither doth his heart think so: but it is in his heart to destroy and cut off nations not a few. Wherefore it shall come to pass, that when the Lord hath performed his whole work on Mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria and the glory of his high looks.—Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were

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no wood. Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire."

6. By the ministry of ANGELS. Angelic beings have often been employed to carry into effect the divine counsels. Indeed it is not improbable that many of the phenomena of the material universe which we are wont to attribute to visible or ordinary causes, are really occasioned by their agency. When David, for instance, committed sin in numbering Israel, and the Lord gave him the choice of three evils—seven years' famine, to be defeated during three months by his enemies, or three days' *pestilence*, he chose the latter: and the Lord sent a *pestilence*, and there died 70,000 men. Yet we are told that this was done by an *angel*, and that the Lord then said to "the angel that destroyed, It is enough, stay now thine hand. And the angel of the Lord stood by the threshing floor of Ornan the Jebusite. And David lifted up his eyes, and saw the angel of the Lord stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem." It is said also that it was the "angel of the Lord" who smote Herod. The scriptures indeed abound with illustrations of this. And that the peculiar class of beings denominated *angels*, are made instruments of the divine government, cannot be doubted. They have indeed in numberless instances been employed to perform miracles. Thus an angel is said to have preserved Daniel from the lions, and to have revealed to him visions of the future. An angel delivered a message to Zacharias, and caused him to be dumb in consequence of his unbelief. Yet we are expressly informed that they are 'ministering spirits sent forth to minister to the heirs of salvation;' and we know not in how many various ways they may, without contravening any of the ordinary or established laws of the universe, defend and protect the just, disappoint the designs of the wicked, and give such a direction to the course of things as to accomplish the most important results.

Upon these delicate themes and things invisible we presume not to speculate, nor to say by how many unknown and secret agencies the Divine Being preserves and governs the world. It is sufficient to know that God may and has accomplished his designs by the means which we have specified, and to be assured that the "eyes of the Lord are over the righteous, and his ears open to their supplication;" that "the steps of a good man are ordered by the Lord, and he delighteth in his way; and though he fall, he shall not be utterly cast down, for the Lord upholdeth him with his hand:" that "although the wicked plotteth against the just, and gnasheth upon him with his teeth, the Lord shall laugh at him; for he seeth that his day is coming:" and that "the Lord shall deliver the righteous: he shall deliver them from the wicked, and save them because they trust in him—because they have made the Most High their refuge; he shall cover them with his feathers, and under his wings they shall trust: his truth shall be their shield and buckler."

R. RICHARDSON.

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Theoretical Reformation.

THE silent observer of the proceedings which take place among the religious denominations of the day, cannot fail to notice how many attempts at reformation are made by the different sects. Yet he finds that these efforts generally terminate where they began—in theory; that in fact and reality there is little or no improvement among them; and that after all their complaints of the evils of disunion, and human systems of religion, and all their admissions of the necessity of union, and the sufficiency of the scriptures, they remain as disunited, and as much under the dominion of human teaching as ever. The reason of this is, that no sect is willing to renounce those sectarian peculiarities which constitute its own identity, and which distinguish it not only from all other sects, but from those who were called CHRISTIANS first at Antioch.

Nevertheless, it is gratifying to see reformation proposed even in *theory*, and we have been pleased to find the Baptists beginning to protest strongly against the use of *religious titles*, and to insist upon the inutility of *commentaries*, and the 'dangers attending the doctrine that the Bible is an *unintelligible book*.' We learn also that 'a Catholic Priest in Ireland has commenced performing mass in English; and that Bishops Hopkins and Onderdonk are addressing the Episcopalians on the utility of free seats, and the sin of buying and selling pews.' And we are happy to find in Bishop Ives' Charge to the Clergy of North Carolina, the following very just remarks upon some prevailing errors:—

"In the *first* place, there exists a growing disposition to undervalue *gospel truth*, as the divinely appointed instrument of renewal and sanctification. That spiritual appetite, engendered in the heated atmosphere of modern excitement, is not likely to be satisfied with the slow and silent effects of truth; not likely to endure the sober exposition and grave enforcement of God's word, so long as it can be fed and stimulated by the startling novelties of human device. Hence the very small amount of that word, which finds its way into those exciting and protracted meetings now so generally and eagerly resorted to for the conversion of men: and hence the miserable departure, in dignity, 'simplicity and godly sincerity,' from the apostolic model, which characterizes so large a share of the preaching of our own time; and hence too that reluctant attendance upon the services of the church, an important part of which consists in the reading of the Holy Scriptures, whenever nothing more exciting is looked for. In fact the word of God *as the sword of the Spirit*, (Eph. vi. 17.) the chief instrument of subduing the rebellious heart, has long since been made to yield, by the consent of a large class of well-meaning, but unthinking men, to a system of humanly devised means, better fitted to awaken the passions, and play upon the fears.

Again—The present habits of Christians incline them to give an exaggerated importance to certain truths, to the disparagement of others equally essential. The main thing sought is *excited feeling*. Let the animal fervors be kindled, the sensibilities be made to glow, and the great end of religion is supposed to be attained. A religious *impression* having been made, religious *instruction* is accounted comparatively useless. Warm affections are deemed a sufficient antidote against empty thoughts, and ill-regulated desires. The inference is perfectly plain. That portion of gospel truth will fall into neglect which does not appeal directly to the heart. The convictions and tears of repentance will be insisted on; while its restitution and amendment will be matters of small concern. The love and the joy of faith will receive a magnitude, in comparison with which, the submission it exacts *to all the commandments and ordinances of God*, (Luke i. 6) will dwindle to a point. Here is the cause why one part of gospel teaching receives, in our day, the title of *essentials*, and another of *non-essentials*; and *what God hath joined together is thus impiously put asunder*. (Matth. xix. 6.)

* * * * * * * * * * *

The last evil I shall mention, as likely to endanger the faith of the church, arises from the *false liberality* of the day. Instead of following the apostolic direction, 'Try the spirits whether they be of God,' (1 John iv. 1.)—'Take heed unto the doctrine,' (1 Tim. iv. 16.)—'Hold fast the form of sound words,' (2 Tim. i. 13.)—'Contend earnestly for the faith,' (Jude 3.)—'A man that is a heretic after the first and second admonition reject,' (Titus iii. 10.)—it has become fashionable to take every thing by the hand which assumes the name of Christ; and to brand as sectarian and bigoted, whatever may be urged, it matters not how meekly, in defence of the ONE LORD, ONE FAITH, ONE BAPTISM, (Ephes. iv. 5.) taught under inspiration of God, by the Apostle of the Gentiles.

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Thus the timid are silenced; the hand of discipline is paralized; the bulwarks of truth are demolished; and a fellowship formed between that and error, repugnant to the word of God, perilous to the souls of men, and subversive of the faith of the church.

Further particulars might be noticed, but these are enough to convince us, my brethren, that a spirit is abroad in our day, adverse to the truth, and demanding of us, as ministers of Christ, in the way of resistance, *special and important duties.*"

These observations are undoubtedly forcible and correct, and deserve attention; but besides the points here spoken of, there are two other matters noticed by the Bishop, in which he supposes men "do greatly err." One of these is, in presuming to exercise the "right of private judgment in matters of religion," and in "disregarding the wisdom of primitive antiquity, the testimony of the universal church, and the rights of the divinely commissioned dispensers of the truth of God"—in plain English, in not becoming Episcopalians. Another defect, he thinks, is the ceasing to employ so much as formerly catechisms and tracts.

Now we humbly conceive that it would be among "the special and important duties" of the Episcopal Bishops, in seeking to promote true reformation, to substitute for tracts and catechisms English grammars and dictionaries; for the writings and traditions of "The Fathers," the wisdom of a still more "primitive antiquity;" and for the imaginary "testimony of the universal church,"—(a church which, by the bye, never existed,) the pure and unadulterated 'testimony of the Lord'—and that they should not only cease to deny to others, what they appropriate to themselves—"the right of private judgment in matters of religion," but also cease to usurp the "rights" and the place of the "divinely commissioned dispensers of the word of God," the apostles of Jesus Christ, who could prove their divine commission by far different "testimony" than that of the "universal church," or their own assertions.

It is vain for men to speak of the force of "divine truth," and 'the sufficiency and plainness of the scriptures,' of "primitive christianity" and "the rights of divinely commissioned" teachers, of "submission to all the commandments and ordinances of God," and of the "one faith, one Lord, and one baptism," without reducing their excellent theories to practice.

It is in vain for them to talk of reformation, while they continue to retain their sectarian peculiarities and seek to combine truth with error. It is impossible to reform error—it must be abandoned; and until they do this, they themselves cannot be reformed. It is only by a renunciation of all sectarian systems and of every thing as authoritative in religion, which is not plainly written by inspiration, and a strict obedience to the express commandments of God, that a real and practical reformation can ever be effected.

It is indeed absurd to imagine that Christianity can be divided amongst so many different sects, and that each of them at the same time can possess the whole of it. One, indeed, has retained the government belonging to primitive Christianity; one, the weekly communion; another, the absolution; and another, the "one immersion;" some have the ancient simplicity of dress and manners; some, the reverential fear of God; and others, the fervent devotion of the

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first Christians: but to these fragments they have each added their own peculiar traditions. The glorious building of ancient Christianity composed of gold and precious stones, has been as it were broken to pieces, and each denomination having carried off a portion of the materials, has endeavored to complete an edifice for itself with clay and straw or stubble. A true reformation then consists in abandoning these vain and incongruous additions; in gathering together the precious materials furnished by the Divine Architect, and restoring in its beauty that original building, which is founded, not upon Episcopal bishops, but upon the true apostles and prophets, Jesus Christ himself being the chief corner stone. R. R.

Materialism---No. 2.

"WE have had fathers of our *flesh*, who chastised us, and we gave them reverence. Shall we not much rather be in subjection to the FATHER of our SPIRITS and live?" Hebs. 9.

This is one of our witnesses in evidence that man is not all flesh, blood, and breath. It is, indeed, an incidental expression, but that is all we could expect from an apostle on such a question; and were it otherwise, still because it is incidental, it is stronger proof—inasmuch as without intending it, the writer shows himself so deeply penetrated with the idea of spiritual existence, as to assume it as a point not to be debated, in contrast with fleshly existence. We have, then, two fathers—a father of our flesh, or natural parent, and a Father of our spirits. The offspring of each parent is, therefore, like its parent. Our flesh is the offspring of the father of our flesh, and our spirit is the offspring of the Father of our spirit. With Paul in the premises, a person might as rationally say he has no flesh, as that he has no spirit.

But Dr. Thomas has discovered, either among his bottles or in his dissecting room, that "spirit" literally means *breath*, and metaphorically *temper;* and had Paul been brought up in the school of Hippocrates, instead of at the feet of Gamaliel, he might have intended no more than that God was the Father of our breath and temper, while Adam was the Father of our flesh, blood, and bones.

The infidels of the city of Boston, in which I sketch these thoughts, say that there is no spirit in the universe, because no one can explain the word in any other way, than—that it is like nothing that we have heard, seen, felt, tasted, or smelled; and that is a good definition of *nothing*. Still, however, *I think;* and this *thinking I* is different from I seeing, hearing, tasting, smelling, or feeling. If I can discriminate between a sight and seeing, then can I discern a difference between a thought and thinking; and therefore I can form as good an idea of mind or spirit as of many other objects of thought. I judge of it not by color, weight, or dimensions, but by its various acts and feelings—by what it does, and by what it suffers. But if I cannot explain, I can *believe* that I have a spirit from God, a spirit of which he is truly

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Father, in a way and manner which I can no more explain than how a bone is formed from the same substance of which an eye, an ear, or a nerve is fashioned.

"A spirit has not flesh and bones as you see me have." Luke xxiv. 39. So affirmed Jesus, and so I believe. If, then, a spirit has not flesh and bones, it can have no breath; for it would be as difficult to explain breathing without fleshly organs, as to describe an angel or spirit. A spirit, then, is not breath nor breathing. It is, however, a positive being, a real existence; for Jesus would not have affirmed its existence in a case when it would have suited his views better, and have strengthened his argument more, to have taken the Sadducean ground and denied the existence of spirit altogether. How much more conclusive to have said, 'Why are you so imaginative as to fear a popular delusion. There is no spirit but the breath of man—no spirit but the human temper. Why, then, allow yourselves to reject the truth before your eyes, through that foolish, and absurd, and inconceivable phantom—that dream of enthusiasts called a human spirit, as distinct from the palpable material of a human frame?' Certainly if this had been the truth it would have been more conclusive, and by far more honest, on this solemn occasion to have disabused their minds of a very vulgar and false prejudice; likely, too, to prove an obstacle in the way of their full assurance of the fact of the proper resurrection of the Son of God. We therefore *believe* that there is a spirit in man, which spirit can exist without the body—without flesh and bones—and that this spirit is something more indestructible than breath, and more substantive than the attribute called temper.

Before I offer a third evidence, it may be expedient not merely to remind the reader that we are not beating the air, while we are endeavoring to reclaim a brother from a very useless and pernicious sectarian speculation; but also to furnish him with a specimen of the logic and evidence by which this dogma is recommended to the Christian community. It may require more of the logician than of the philosopher to classify and label the following proof that the brother is right in his speculation—to decide whether he invokes the sympathy, or addresses the understanding of his readers. We shall give the passage from his *trialogue*, or "*Dialogue between Three*," in which he sustains himself (page 29, volume 3,) in the opinion that man is a compound of flesh, blood, and breath—i. e. of body, soul, and spirit. Tomaso says of Dr. Thomas—

"My friend of the Advocate has a very unequal battle to fight; and nothing but the sheer force of truth will enable him to overcome. He has not only a powerful opponent to contend with, whose hints are laws to hundreds, (though this must be said, it is contrary to his wish that it should be so; nevertheless such is the fact to a great extent, within the range of my acquaintance and that of others)—but he has the prejudices of all Christendom, Mahometdom, and Pagandom against him. The Romanist, to whom the Holy Scriptures are denied by his ghostly advisers, will condemn him; the Protestant, who contends that "the Bible alone is his religion," and yet scarcely studies a chapter in twelve months, will condemn him: the Mahommedan, who believes in the instantaneous translation of the 'spirit' to Paradise, will condemn him; the worshippers of wood and stone, who have a Paradise of their own peculiar

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formation to which their spirits immediately depart on the extinction of life, will condemn him; the poor Indian of the forest, whose spirit goes with the velocity of lightning to a community of warriors, and to the fair hunting fields of his elysial abode, would tomahawk him, were he to question the sudden transfer of his ghost from the prairies and wilds of earth to the country of deer in heaven—and thus he would prove to him in a summary manner, that he was not only unfit to be "admitted into Christian company," but that he was unworthy of the society of the wildest Seminole. I say all these my friend has to contend against, and all these *enlightened* religionists my excellent friend of the Harbinger has to shout Amen at his back! Were I a caricaturist, I would sketch a 'stripling' with a sling and stone on the one part; and I would have a giant with a double-edged Spanish blade, encased in iron, having a huge crusader's lance in rest; and followed, at full charge, with a rout of Italians, Hollanders, Turks, Chinese, and Indians—honorable representatives of their respective faiths! You may easily guess what sort of a chance my stripling would stand."

What an unfortunate stripling! but yet how confident, bold, and adventurous! While he invokes the tears and the prayers of the armies of Israel, he challenges their admiration. What a splendid martyrdom for a feather! will not some cynic exclaim? What strong devotion to *My-ism*! will not some hypercritic insinuate? But I only ask what does this prove? The syllogism is, Whatever is believed or taught in common by Romanists, Protestants, Mahomedans, &c. is necessarily and essentially false and dangerous. But Romanists, Protestants, Mahomedans, &c. believe and teach that there is but one God, one Spirit; therefore the notion that there is but one God, one Spirit, is necessarily and essentially false and dangerous; or, to give another syllogism of the same logical dimensions, Whatever opinion is entertained and propagated by a stripling in opposition to all Catholic and Protestant christendom, is necessarily and essentially true. But the opinion that the human spirit is material breath alone, and the human soul material blood alone, is entertained and propagated by a stripling in opposition to all Catholic and Protestant christendom; therefore the human spirit is material breath, and the human soul material blood alone!

Our author, indeed, may justly say, that all the proof he has to give for these dogmata is of the same chapter of logic, or he would afford something better. But, as saith Madame Experience, "Old men for counsel and young men for war;" it might have been a grave question whether it were prudent and beneficial to agitate such an "untaught question" on such slender premises, and thus to have implored the sympathies of "the friends of *truth*"! and provoked the tomahawk of "the wildest Seminole"!

But "in the mouth of two or three witnesses every word shall be established." We shall therefore take a second lesson, and a second proof from our friend of the Advocate:—

"My friend of the Harbinger, you must know, is by birth an Irishman, and by education a Scotch Presbyterian. He was educated in a University in Scotland, the land itself of ghosts and witches, in all the mysticism of that gloomy sect. Hence he imbibed all their traditions, with which his mental constitution became thoroughly imbued. He is most accurately instructed in the 'divinity' of John Owen, and other mystics; and I have heard him lament the time he lost while transcribing the scholasticisms of these Rabbis. [illegible]

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what I much admire in him is, the successful effort he has made in forcing his way through so many obstacles in order that he might occupy the Kingdom of Heaven. He has clearly set forth to the men of this age what is the true worship of God, and what the means he has appointed for the remission of sins. These things he has clearly proven. But, as he has himself remarked, I think, concerning others, 'he still smells of the old cask.' He has not succeeded in emancipating himself from all his popular divinity; hence every now and then, but more frequently of late, you find him standing up as the champion of human tradition, without indeed knowing it. He seems to manifest an undue sympathy with the sects of the Antichristian World: so that I have reason to believe he is rising in their estimation—at least, in these parts. Notwithstanding this, he is a man of great merit, and devotion to the truth as far as he knows it; and, therefore, deserves our unfeigned gratitude for what he has done and may yet do. As for my other friend of the Advocate, he has never been—cursed shall I say? with the poison of a theological school. His early years were spent in a private boarding school in England, and from his seventeenth to his twenty-fifth year among physic bottles, lecture rooms, and dead bodies. He knows, and he counts it his happiness, nothing about the writings of popular divines; nor did he ever trouble himself much about 'divinity' of any kind, till about three years and a half ago, when he obeyed the gospel of our Divine Master. Since that time he has addicted himself to the incessant study of the Scriptures. Not having had his mind perverted by human tradition, it just takes whatever impression the word may make upon it; like a blank sheet the impression of the printer's types. This is the true cause of the difference between them—the teacher of the one is the word of God; the teacher of the other is compounded of popular divines and the word. You need not marvel then that they come to such different conclusions."

To throw this into a logical laboratory and draw it off after the fermentation subsides, it reads logically as follows:—To be born in Ireland, to be educated in Scotland, disqualifies a person from perceiving some truths. But the Editor of the Millennial Harbinger was born in Ireland and educated in Ireland and Scotland; therefore the Editor of the Millennial Harbinger cannot perceive certain truths.

To be born in England and to be educated in a private boarding-house, and to spend seven years among bottles and dead bodies, makes a man's mind a blank sheet, and prepares him for the discovery of every truth. But the Editor of the Apostolic Advocate was born in England, educated in a private boarding-house, and spent seven years among bottles and dead bodies; therefore the Editor of the Apostolic Advocate has a mind fair as a blank sheet, prepared for the discovery of every truth. Therefore, also, Dr. Priestly was both a Socinian and a Materialist; for those thus born and educated can discover that they have no spirits—and what is true of one is logically and syllogistically true of them all.

To sanction and reinforce his syllogism, our brother of the Advocate claims assent to his dogma on this ground that his mind is not perverted by human traditions, while he cautions his readers to beware of the Harbinger, for the mind of its Editor is perverted by human tradition. We cannot but admire this very complaisant recommendation, by way of a third syllogism, to enforce the darling discovery of the *carte blanche* editor of the Apostolic Advocate.

As I have given three of the arguments of the Advocate in proof that his mind "takes whatever impression the word may make upon it, like a blank sheet the impression of the printer's types," and also

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three of his best proofs that the spirit is breath, I must, to keep up the number on the other side, offer a third evidence that there is something in the human body more than blood and breath.

2 Cor. iv. 16. "But though indeed our outward man is impaired, yet the inward man is renewed day by day." Again, in the same connexion, "For we know that if the earthy house of this our *tabernacle* were dissolved, we have a building of God, a house not made with hands everlasting in the heavens. For in this tabernacle we groan, earnestly desiring to be invested with our heavenly mansion; and surely being thus invested we shall not be found naked: for, indeed, we that are in this tabernacle do groan, being burdened: not that we desire to be divested, but invested, that mortality may be swallowed up by life.—[Of this God has given us the earnest.] We are therefore always courageous, knowing that while at home in the body, we are absent from the Lord, (for we walk by faith, not by sight.) We are courageous indeed, and desirous rather to be absent from the body, and to be present with the Lord. Therefore also we strive earnestly, whether at home or from home, to be acceptable to him." So reads the original when fairly rendered into our vernacular.

Here is then an "inward man—the mind—the spirit; for says Paul, Rom. vii. 22. "I delight in the law of God in my inward man"—the renewed mind. This "inward man" is by another apostle correctly called "the *hidden man*"—"the *hidden man* of the heart." It is defined by Peter to be the spirit—an "*incorruptible* spirit"—the nighest possible approach to "an immortal soul." Literally it reads, "The hidden man of the heart"—"the incorruptible of a meek and quiet spirit." This inward man is as real as the outward man. The outward man is in the passage before us called the *tabernacle*, the earthy house which is to be dissolved. A heavenly mansion will then be fitted up for this ghost, or guest, which shall be everlasting.* Meanwhile Paul consoled himself that the *we* (or *inward man* who inhabits this tabernacle in which "we" now groan) will not, when this earthy house is dissolved, be for ever *naked*, without an outward man—a mansion.

The passage before us most clearly, in our judgment, represents the body with all its appurtenances as a momentary residence, a tabernacle, a temporary mansion, in which dwells a spirit, mind, or guest—that this said spirit, mind, or guest, shall, on the dissolution of this tabernacle, be divested of this outward covering; but yet shall not be for ever *naked*, for even the mortal part shall itself be absorbed or swallowed up by the life; and the spirit, made naked by the pulling down of the earthy house, shall again be clothed with this "mortal absorbed in life," or with the heavenly and everlasting mansion which God himself shall rear according to his promise. So superior is the heavenly mansion to the earthly tabernacle, as anticipated by our

* The Saxon *ghost* is the English *guest*; because the body is called a *house*, the inhabitant of which, the spirit, is here but a guest for a time, waiting for an invitation home. In the earthly house, it is a guest—in the heavenly mansion, it is at home.

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apostle, who studied not amongst dead bodies, that he earnestly desired to "shuffle off this mortal coil," to be unclothed of this clay mansion, that he might enter into the heavenly house and be at home with the Lord. Now I ask whether this whole passage affords any countenance to the new doctrine that the whole man—body, soul, and spirit, goes down to the grave; that the spirit is not divested or unclothed at death any more than in life, and that it is never naked; that in fact there is no separation or divesting at death, but that both the house and its guest go down to the grave and abide there till the last day! To talk about a separation or a reunion may indeed subject me to the derision of the following rhetorical display:—"How many strokes of an angel's wing, with a dead and a live man on one of the pinions, does it require to translate the non-descript from the earth to the moon, 240,000 miles!! If some of the dogmas of orthodoxy were depicted on canvass by an artist, I am persuaded that the gravest amongst mankind would flood their eyes with laughter." Still, however, Paul weeps, and I sympathize with him.

Paul told the believing Hebrews that they had come to "the spirits of just men made perfect." This phrase has given much labor to our brother Thomas. He began with it in February last, and after grinding it in his mill for a long time, under the greatest power he could put upon the wheel, it came forth as solid and unbroken as it went in. "Well, then," says the Doctor, "by 'the *spirits* of just men made *perfect*,' I understand the temporal disposition of just men known as perfect in the development of perfect moral actions." (p. 220, vol. 2,) I *believe* the Doctor, but I admit not his understanding of the phrase; because he makes Paul say, 'You justified Hebrews are, in the church, associated with justified Hebrews.' In short metre, that is his understanding of the matter. 'Justified breath made perfect' is an uncouth phrase—'justified temper made perfect' is not much better; and to make Paul say 'justified spirits are associated with justified spirits' is not treating that worthy person well. The apostle told christians in the flesh, christians dwelling in mortal bodies, in their earthly tabernacles, that under Christ they were associated with all in heaven as well as with all that is excellent on earth; that they were under that New Institution called Mount Zion—the city of the living God—the heavenly Jerusalem—and consequently were all communicants in the following privileges—viz. the society of,

1. Myriads of angels, the joyful assembly.

2. The congregation of the firstborns—the ancients long since dead, but enrolled in heaven.

3. God the Judge of the living and the dead, who dwells in this city.

4. The spirits of just men made perfect; those translated to heaven in their bodies, and those raised from the dead after Christ's resurrection.

5. Jesus the Mediator of the everlasting institution, with its everlasting peace through his blood.

These are the high privileges of the justified Jews and Gentiles under Christ. Here is no tautology—no display for effect.

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I have much to say in confirmation of this view of this sublime passage—not merely with a reference to the airy speculations of our brother Thomas, but for other purposes; for I have formally given this view of it years since in a speech on the fulness of gospel blessings. I have not room to illustrate or defend any more of it than to say, that Paul in his Epistle to the Philippians explains what he means by "the spirits of just men made *perfect*." He being judge, was not himself one of these just men made perfect; but he hoped to be made perfect at the resurrection, and exhorted all who *would be perfect* to imitate him.

This is a meaning of the word *perfect* which seems not to have impressed itself on the *carte blanche* mind of our confident and positive brother of the Advocate. I would also observe that it seems to have escaped him that the *firstborn* in this passage refers not to Christ; for here it is in the plural number, and must refer to something distinct from other items which are as much Christ's as the patriarchs, either before or since the Flood. The word *prototokos* means first, principal, chief, ancient, dear, as well as firstborn, and in the plural number it must refer to more than one personage.

The argument from this passage is, that there are certain spirits of just men made perfect, and certain spirits of just men not yet made perfect, and consequently our author's voluminous effort on this passage is without any just foundation. We may resume this passage at a more favorable opportunity.

The crisis commands me to wipe from our banners the groundless speculations of Materialism, and to relieve the good cause from the lumber and baggage of Sectarianism, whether it be that of Calvin, Wesley, or Priestly. "And this will we do if God permit."

EDITOR.

Boston, August 8, 1836.

Natural Theology---No. 3.

[CONTINUED FROM PAGE 375.]

LORD BROUGHAM contends that our convictions of the existence of mind are clearer, fuller, and more certain, than our knowledge of the separate existence of matter. A specimen of his reasonings we lay before our readers in the following extracts:—

"The evidence which we have of the existence of the mind is complete in itself, and wholly independent of the qualities or the existence of matter. It is not only as strong and conclusive as the evidence which makes us believe in the existence of matter, but more strong and more conclusive; the steps of the demonstration are fewer; the truth to which they conduct the reason is less remote from the axiom—the intuitive or self-evident position whence the demonstration springs. We believe that matter exists because it makes certain impressions upon our senses, that is, because it produces a certain change or a certain effect, and we argue, and argue justly, that this effect must have a cause, though the proof is, by no means, so clear that this cause is something

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external to ourselves. But we know the existence of mind by our consciousness of, or reflection on what passes within us, and our own existence as sentient and thinking beings implies the existence of the mind which has sense and thought. To know, therefore, that we are, and that we think, implies a knowledge of the soul's existence. But this knowledge is altogether independent of matter, and the subject of it bears no resemblance whatever to matter in any one of its qualities, or habits, or modes of action. Nay, we only know the existence of matter through the operations of the mind; and were we to doubt the existence of either, it would be far more reasonable to doubt that matter exists than that mind exists. The existence and the operations of mind, supposing it to exist, will account for all the phenomena which matter is supposed to exhibit. But the existence and action of matter, vary it how we may, will never account for one of the phenomena of mind. We do not believe more firmly in the existence of the sensible objects around us when we are well and awake, than we do in the reality of those phantoms which the imagination conjures up in the hours of sleep, or the season of derangement. But no effect produced by material agency ever produced a spiritual existence, or engendered the belief of such an existence; indeed, the thing is almost a contradiction in terms. That all around us should only be the creatures of our fancy, no one can affirm to be impossible. But that our mind —that which remembers—compares—imagines—in a word, that which thinks —that of the existence of which we are perpetually conscious—that which cannot but exist, if we exist,—that which can make its own operations the subject of its own thoughts—that this should have no existence is both impossible, and, indeed, a contradiction in terms. We have, therefore, evidence of the strictest kind—induction of facts the most precise and unerring—to justify the conclusion that the mind exists, and is different from and independent of matter altogether.

"Now this proposition not only destroys the doctrine of the materialists, but leads to the strongest inferences in favor of the mind surviving the body with which it is connected through life. All our experience shows us no one instance of annihilation. Matter is perpetually changing—never destroyed; the form and manner of its existence is endlessly and ceaselessly varying—its existence never terminates. The body decays, and is said to perish; that is, it is resolved into its elements, and becomes the material of new combinations, animate and inanimate, but not a single particle of it is annihilated; nothing of us or around us ever ceases to exist. If the mind perishes, or ceases to exist at death, it is the only example of annihilation which we know.

"But, it may be said, why should it not, like the body, be changed, or dissipated, or resolved into its elements? The answer is plain: It differs from the body in this, that it has no parts; it is absolutely one and simple; therefore, it is incapable of resolution or dissolution. These words, and the operations or events they refer to, have no application to a simple and immaterial existence.

"Indeed, our idea of annihilation is wholly derived from matter, and what we are wont to call destruction means only change of form and resolution into parts, or combination into new forms. But for the example of the changes undergone by matter, we should not even have any notion of destruction or annihilation. When we come to consider the thing itself, we cannot conceive it to be possible; we can well imagine a parcel of gunpowder or any other combustible substance ceasing to exist as such by burning or exploding; but that its whole elements should not continue to exist in a different state, and in new combinations, appears inconceivable. We cannot follow the process so far; we can form no conception of any one particle that once is, ceasing wholly to be. How then can we form any conception of the mind which we now know to exist ceasing to be? It is an idea altogether above our comprehension. True, we no longer, after the body is dissolved, perceive the mind, because we never knew it by the senses; we only were aware of its existence in others by its effects upon matter, and had no experience of it unconnected with the body. But it by no means follows that it should not exist, merely

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because we have ceased to perceive its effects upon any portion of matter. It had connexion with the matter which it used to act upon, and by which it used to be acted on; when its entire severance took place that matter underwent a great change, but a change arising from its being of a composite nature. The same separation cannot have affected the mind in the like manner, because its nature is simple and not composite. Our ceasing to perceive any effects produced by it on any portion of matter, the only means we can have of ascertaining its existence, is, therefore, no proof that it does not still exist; and even if we admit that it no longer does produce any effect upon any portion of matter, still this will offer no proof that it has ceased to exist. Indeed, when we speak of its being annihilated we may be said to use a word to which no precise meaning can be attached by our imaginations. At any rate, it is much more difficult to suppose that this annihilation has taken place, and to conceive in what way it is effected, than to suppose that the mind continues in some state of separate existence, disencumbered of the body, and to conceive in what manner this separate existence is maintained.

"It may be further observed that the material world affords no example of creation, any more than of annihilation. Such as it was in point of quantity since its existence began, such it still is, not a single particle of matter having been either added to it or taken from it. Change—unceasing change—in all its parts, at every instant of time, it is for ever undergoing; but though the combinations or relations of these parts are unremittingly varying, there has not been a single one of them created, or a single one destroyed. Of mind, this cannot be said; it is called into existence perpetually, before our eyes. In one respect this may weaken the argument for the continued existence of the soul, because it may lead to the conclusion, that as we see mind created, so may it be destroyed; while matter, which suffers no addition, is liable to no loss. Yet the argument seems to gain in another direction more force than it loses in this; for nothing can more strongly illustrate the diversity between mind and matter, or more strikingly show that the one is independent of the other.

"Again, the mind's independence of matter and capacity of existence without it, appears to be strongly illustrated by whatever shows the entire dissimilarity of its constitution. The inconceivable rapidity of its operations is, perhaps, the most striking feature of the diversity; and there is no doubt that this rapidity increases in proportion as the interference of the senses—that is, the influence of the body—is withdrawn. A multitude of facts, chiefly drawn from and connected with the Phenomena of Dreams, throw a strong light upon this subject, and seem to demonstrate the possible disconnexion of mind and matter.

"The bodily functions are in part suspended during sleep, that is, all those which depend upon volition. The senses, however, retain a portion of their acuteness; and those of touch† and hearing especially, may be affected without awakening the sleeper. The consequence of the cessation which takes place of all communication of ideas through the senses, is that the action of the mind, and, above all, of those powers connected with the imagination, becomes much more vigorous and uninterrupted. This is shown in two ways —first, by the celerity with which any impression upon the senses, strong enough to be felt without awaking, is caught up and made the groundwork of a new train of ideas, the mind instantly accommodating itself to the suggestions of the impression, and making all its thoughts chime in with that; and, secondly, by the prodigiously long succession of images that pass through the mind, with perfect distinctness and liveliness, in an instant of time.

The facts upon this subject are numerous, and of undeniable certainty, because of daily occurrence. Every one knows the effect of a bottle of hot

† The common classification of the senses which makes the touch comprehend the sense of heat and cold, is here adopted; though, certainly, there seems almost as little reason for ranging this under touch, as for ranging sight, smell, hearing, and taste under the same head.

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water applied during sleep to the soles of the feet: you instantly dream of walking over hot mould, or ashes, or a stream of lava, or having your feet burnt by coming too near the fire. But the effect of falling asleep in a stream of cold air, as in an open carriage, varies this experiment in a very interesting, and, indeed, instructive manner. You will, instantly that the wind begins to blow, dream of being upon some exposed point, and anxious for shelter, but unable to reach it; then you are on the deck of a ship, suffering from the gale—you run behind a sail for shelter, and the wind changes, so that it still blows upon you—you are driven to the cabin, but the ladder is removed, or the door locked. Presently you are on shore, in a house with all the windows open, and endeavor to shut them in vain; or, seeing a smith's forge, you are attracted by the fire, and suddenly a hundred bellows play upon it, and extinguish it in an instant, but fill the whole smithy with their blast, till you are as cold as on the road. If you from time to time awake, the moment you fall asleep again, the same course of dreaming succeeds in the greatest variety of changes that can be rung on our thoughts.

"But the rapidity of these changes, and of the succession of ideas, cannot be ascertained by this experiment: it is most satisfactorily proved by another. Let any one who is extremely overpowered with drowsiness—as after sitting up all night, and sleeping none next day—lie down, and begin to dictate: he will find himself falling asleep after uttering a few words, and he will be awakened by the person who writes repeating the last word, to show he has written the whole; not above five or six seconds may elapse, and the sleeper will find it at first quite impossible to believe that he has not been asleep for hours, and will chide the amanuensis for having fallen asleep over his work—so great apparently will be the length of the dream which he has dreamt, extending through half a lifetime. This experiment is easily tried: again and again the sleeper will find his endless dream renewed; and he will always be able to tell in how short time he must have performed it. For suppose eight or ten seconds required to write the four or five words dictated, sleep could hardly begin in less than four or five seconds after the effort of pronouncing the sentence; so that, at the utmost, not more than four or five seconds can have been spent in sleep. But, indeed, the greater probability is, that not above a single second can have been so passed; for a writer will easily finish two words in a second; and suppose he has to write four, and half the time is consumed in falling asleep, one second only is the duration of the dream, which yet seems to last for years, so numerous are the images that compose it.

"Another experiment is still more striking, and affords a more remarkable proof both of the velocity of thought and of the quickness with which its course is moulded to suit any external impression made on the senses. But this experiment is not so easily tried. A puncture made will immediately produce a long dream, which seems to terminate in some such accident as that the sleeper has been wandering through a wood, and received a severe wound from a spear, or the tooth of a wild animal, which at the same instant awakens him. A gun fired in one instance, during the alarm of invasion, made a military man at once dream the enemy had landed, so that he ran to his post, and repairing to the scene of action, was present when the first discharge took place, which also the same moment awakened him.†

"Now these facts show the infinite rapidity of thought; for the puncture and the discharge of the gun took place in an instant, and their impression on the senses was as instantaneous; and yet, during that instant, the mind went through a long operation of fancy suggested by the first part of the impression, and terminated, as the sleep itself was, by the continuation—the last portion of the same impression. Mark what was done in an instant—in a mere point of time. The sensation of the pain or noise beginning is conveyed to the mind, and sets it a-thinking of many things connected with such sensations. But that sensation is lost or forgotten for a portion of the short instant during

† The ingenious Eastern tale, in the Spectator, of the magician who made the prince plunge his head into a pail of water, is founded on facts like those to which we have been referring.

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which the impression lasts; for the conclusion of the same impression gives rise to a new set of ideas. The walk in the wood, and the hurrying to the post, are suggested by the sensation beginning. Then follow many things unconnected with that sensation, except that they grew out of it; and, lastly, comes the wound, and the broadside, suggested by the continuance of the sensation, while, all the time, this continuance has been producing an effect on the mind wholly different from the train of ideas the dream consists of; nay, destructive of that train—namely, the effect of rousing it from the state of sleep, and restoring its dominion over the body. Nay, there may be said to be a third operation of the mind going on at the same time with these two—a looking forward to the *denouement* of the plot,—for the fancy is all along so contriving as to fit that, by terminating in some event, some result consistent with the impression made on the senses, and which has given rise to the whole train of ideas.

"There seems every reason to conclude, from these facts, that we only dream during the instant of transition into and out of sleep. That instant is quite enough to account for the whole of what appears a night's dream. It is quite certain we remember no more than ought, according to these experiments, to fill an instant of time; and there can be no reason why we should only recollect this one portion if we had dreamt much more. The fact that we never dream so much as when our rest is frequently broken proves the same proposition almost to demonstration. An uneasy and restless night passed in bed is always a night studded full with dreams. So, too, a night passed on the road in travelling, by such as sleep well in a carriage, is a night of constant dreams. Every jolt that awakens or half awakens us seems to be the cause of a dream. If it be said that we always or generally dream when asleep, but only recollect a portion of our dream, then the question arises, why we recollect a dream each time we fall asleep, or are awakened, and no more? If we can recall twenty dreams in a night of interrupted sleep, how is it that we can only recall one or two when our sleep is continued? The length of time occupied by the dream we recollect is the only reason that can be given for our forgetting the rest; but this reason fails if, each time we are roused, we remember separate dreams.

"Nothing can be conceived better calculated than these facts to demonstrate the extreme agility of the mental powers, their total diversity from any material substances or actions; nothing better adapted to satisfy us that the nature of the mind is consistent with its existence apart from the body.

"The changes which the mind undergoes in its activity, its capacity, its mode of operation, are matter of constant observation, indeed of every man's experience. Its essence is the same; its fundamental nature is unalterable; it never loses the distinguishing peculiarities which separate it from matter; never acquires any of the properties of the latter; but it undergoes important changes, both in the progress of time, and by means of exercise and culture. The development of the bodily powers appears to affect it, and so does their decay; but we rather ought to say, that, in ordinary cases, its improvement is contemporaneous with the growth of the body, and its decline generally is contemporaneous with that of the body, after an advanced period of life. For it is an undoubted fact, and almost universally true, that the mind, before extreme old age, becomes more sound, and is capable of greater things, during nearly thirty years of diminished bodily powers; that, in most cases it suffers no abatement of strength during ten years more of bodily decline; that, in many cases, a few years more of bodily decrepitude produce no effect upon the mind; and that in some instances, its faculties remain bright to the last, surviving the almost total extinction of the corporeal endowments. It is certain that the strength of the body, its agility, its patience of fatigue, indeed all its qualities, decline from thirty at the latest; and yet the mind is improving rapidly from thirty to fifty; suffers little or no decline before sixty; and therefore is better when the body is enfeebled, at the age of fifty-eight or fifty-nine, than it was in the acme of the corporeal faculties thirty years before. It 's

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equally certain that while the body is rapidly decaying, between sixty or sixty-three and seventy, the mind suffers hardly any loss of strength in the generality of men; that men continue to seventy-five or seventy-six in the possession of all their mental powers, while few can boast then of more than the remains of physical strength; and instances are not wanting of persons who, between eighty and ninety, or even older, when the body can hardly be said to live, possess every faculty of the mind unimpaired. We are authorized to conclude, from these facts, that unless some unusual and violent accident interferes, such as a serious illness or a fatal contusion, the ordinary course of life presents the mind and the body running courses widely different, and in great part of the time in opposite directions; and this affords strong proof, both that the mind is independent of the body, and that its destruction in the period of its entire vigor is contrary to the analogy of nature.

"The strongest of all the arguments both for the separate existence of mind, and for its surviving the body remains, and it is drawn from the strictest induction of facts. The body is constantly undergoing change in all its parts. Probably no person at the age of twenty has one single particle in any part of his body which he had at ten; and still less does any portion of the body he was born with continue to exist in or with him. All that he before had has now entered into new combinations, forming parts of other men, or of animals, or of vegetables or mineral substances, exactly as the body he now has will afterwards be resolved into new combinations after his death. Yet the mind continues one and the same, "without change or shadow of turning." None of its parts can be resolved; for it is one and single, and it remains unchanged by the changes of the body. The argument would be quite as strong though the change undergone by the body were admitted not to be so complete, and though some small portion of its harder parts were supposed to continue with us through life.

"But observe how strong the inferences arising from these facts are, both to prove that the existence of the mind is entirely independent of the existence of the body, and to show the probability of its surviving! If the mind continues the same while all or nearly all the body is changed, it follows that the existence of the mind depends not in the least degree upon the existence of the body; for it has already survived a total change of, or, in the common use of the words, an entire destruction of that body. But again, if the strongest argument to show that the mind perishes with the body, nay, the only argument be, as it indubitably is, derived from the phenomena of death, the fact to which we have been referring affords an answer to this. For the argument is that we know of no instance in which the mind has ever been known to exist after the death of the body. Now here is exactly the instance desiderated, it being manifest that the same process which takes place on the body more suddenly at death is taking place more gradually, but as effectually in the result, during the whole of life, and that death itself does not more completely resolve the body into its elements and form it into new combinations than living fifteen or twenty years does destroy, by like resolution and combination, the self-same body. And yet after those years have elapsed, and the former body has been dissipated and formed into new combinations, the mind remains the same as before, exercising the same memory and consciousness, and so preserving the same personal identity as if the body had suffered no change at all. In short, it is not more correct to say that all of us who are now living have bodies formed of what were once the bodies of those who went before us, than it is to say that some of us who are now living at the age of fifty have bodies which in part belonged to others now living at that and other ages The phenomena are precisely the same, and the operations are performed in like manner, though with different degrees of expedition. Now all would believe in the separate existence of the soul if they had experience of its existing apart from the body. But the facts referred to prove that it does exist apart from one body with which it once was united, and though it is in union with another, yet as it is not adherent to the same, it is shown to have an existence separate from, and inde-

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pendent of that body. So all would believe in the soul surviving the body, if after the body's death its existence were made manifest. But the facts referred to prove that after the body's death, that is, after the chronic dissolution which the body undergoes during life, the mind continues to exist as before. Here, then, we have that proof so much desiderated—the existence of the soul after the dissolution of the bodily frame with which it was connected. The two cases cannot, in any soundness of reasoning, be distinguished: and this argument, therefore, one of pure induction, derived partly from physical science, through the evidence of our senses, partly from psychological science by the testimony of our consciousness, appears to prove the possible immortality of the soul almost as rigorously as "if one were to rise from the dead."

So reasons Lord Brougham on the philosophical *possibility* of the separate state, and on the certainty we have of the distinct and independent existence of the mind, as contradistinguished from what we designate material existence. With the christian, however, it is a question of fact and of faith, and he rejoices that his Lord has brought both life and incorruptibility to light in the gospel.

EDITOR.

LOCKE ON THE RESURRECTION.

[CONTINUED FROM PAGE 253.]

BUT your Lordship endeavors to prove it must be the *same body;* and let us grant that your Lordship, nay, and others too, think you have proved it *must* be the same body—will you, therefore, say that he holds what is inconsistent with an article of faith, who, having never seen this your Lordship's interpretation of the scripture, nor your reason for the *same body*, in your sense of the *same body;* or if he has seen them, yet not understanding them, or not perceiving the force of them, believes what the scripture proposes to him, viz.—that at the last day the *dead shall be raised*, without determining whether it shall be with the very same bodies or no? I know your Lordship pretends not to erect your particular interpretations of scripture into articles of faith: and if you do not, he that believes the *dead shall be raised*, believes that article of faith which the scripture proposes, and cannot be accused of holding any thing *inconsistent* with it, if it should happen that what he holds is inconsistent with another proposition—viz. *that the dead shall be raised with the same bodies*, in your Lordship's sense, which I do not find proposed in Holy Writ as an article of faith. But your Lordship argues *it must be the same body;* which, as you explain "*same body,*" is not the same individual particles of matter that the sinner had at the time of the commission of his sins, but that must be the same material substance which was vitally united to the soul here—i. e. as I understand it, the same individual particles of matter which were sometime or other during his life here vitally united to his soul.

Your first argument to prove that it must be the same body, in this sense of the *same body*, is taken from these words of our Saviour, "All that are in their graves shall come forth;" from whence your Lordship argues, that these words, "All that are in their graves."

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relate to no other substance than what was united to the soul in life, because a different substance cannot be said to be in the grave, and come, and to come, out of it. Which words of your Lordship, if they prove any thing, prove that the soul too is lodged in the grave and raised out of it at the last day. For your Lordship says, Can a different substance be said to be in the graves and come out of them? So that according to this interpretation of these words of our Saviour, no other substance being raised but what hears his voice, and no other substance hearing his voice but what being called comes out of the grave, and no other substance coming out of the grave but what was in the grave, any one must conclude that the soul, unless it be in the grave, will make no part of the person that is raised;—unless as your Lordship against me, you can make it out that a substance which never was in the grave may come out of it, or that the soul is no substance. But, setting aside the substance of the soul, another thing that will make any one doubt whether this your interpretation of our Saviour's words be necessarily to be received as their true sense, is, that it will not be very easily reconciled to your saying you do not mean by the *same body* the same individual particles which were united at the point of death; and yet by this interpretation of our Saviour's words, you can mean no other particles but such as were united at the point of death, because you mean no other substance but what comes out of the graves, and no substance nor particles come out, you say, but what were in the grave; and I think your Lordship will not say that the particles which were separated from the body before the point of death were laid up in the grave. But your Lordship I find has an answer to this, viz.—that by comparing this with other places, you find that the words of our Saviour, above quoted, are to be understood of the substance of the body to which the soul was united, and not to (I suppose your Lordship wit of) those individual particles —i. e. those individual particles that are in the grave at the resurrection. For so they must be read to make your Lordship's sense entire, and to the purpose of your answer here; and then methinks this last sense of our Saviour's words given by your Lordship wholly overturns the sense which you have given them above, where from those words you press the belief of the resurrection of the same body from this—that a substance could not, upon hearing the voice of Christ come out of the grave which was never in the grave. There (as far as I can understand your words) your Lordship argues that our Saviour's words must be understood of the particles in the grave. "Unless, as your Lordship expressly says, that our Saviour's words are to be understood of the substance of that body to which the soul was (at any time) united, and not to those individual particles that are in the graves;" which, put together, seems to me to say, that our Saviour's words are to be understood not of those particles only which are in the grave, but others also which have at any time been vitally united to the soul, but never were in the grave.

The next text your Lordship brings to make the resurrection of the same body, in your sense, an article of faith, are these words of Saint

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Paul—"For we must all appear before the judgment seat of Christ, that every one may receive the things done in the body, according to that he hath done, whether it be good or bad." To which your Lordship subjoins this question: "Can these words be understood of any other material substance but that body in which these things are done?" Answer—A man may suspend his determining the meaning of the Apostle to be that a sinner shall suffer for his sins in the very *same* body when he suffers for that he had when he sinned. The Apostle says, indeed, "done in his body"—and the body he had and in which he acted at five or fifteen was no doubt his body as much as that in which he acted at fifty was his body; though his body were not the very same body at those different ages: and so will the body which he shall have at the resurrection be his body, though it be not the very same body as at those different ages. And so will the body which he shall have after the resurrection be his body, though it be not the same which he had at five, fifteen, or fifty. He that at threescore is broke on the wheel for a murder he committed at twenty, is punished for what he did in his body, though the body he has, i. e. his body at threescore, be not the same, i. e. made up of the same individual particles of matter that that body was which he had forty years before. When your Lordship has resolved with yourself what the same immutable "HE" is, which at the last judgment shall receive the things done in this body, your Lordship will easily see, that the body which he had at birth—in youth—at manhood—and at death, and at last which he shall have after his resurrection, are each of them his body, though neither of them the same body with the other.

JOHN LOCKE.

THE INCONVENIENCE OF BEING ALWAYS RIGHT.

Brother Campbell,

WHATEVER some may think, it certainly appears to me a great inconvenience to be ALWAYS RIGHT. Sir Richard Steele imagined that the Protestants had the better of the Pope, in being always right, without having to set up the odious claim of infallibility. I grant, indeed, that in this respect they really have the advantage, and have shown discretion in preferring the peaceful enjoyment of a real possession, to the hazardous assumption of an obnoxious title. I say, a real possession; for persons who are never in the wrong we may be sure are infallible, even though they do not claim to be so; just as when we see an oyster, we know that it came out of a shell; or an apple, that it grew upon its appropriate tree. To assume the title, then, would be only to invite opposition, as it would be but to make an outward display of that inward pride which infallibility produces, and which the Protestants no doubt equally possess, as we may know by the violence of their opposition to the claim on the part of the Pope; for, as a French moralist says, "The reason why we cannot endure the pride of others is, because it wounds our own." Hence

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even two cocks can never crow upon the same dunghill without a quarrel. As regards the thing itself, however, I repeat that I conceive it a misfortune to any people to be always right, either with or without the title of infallibility.

In the first place, as I have already hinted, it exhibits and engenders pride, and causes every person to think himself better or wiser than every body else. This state of feeling was expressed with great *naivete'* by a French lady, who, in a little dispute with her sister, remarked, "I do not know how it happens, sister, but I never find any body but myself that is *always in the right*."

In the next place, where every one is always right, disagreements and violent contentions are inevitably produced. There are a great many different and contradictory opinions and sentiments in the world, and a great variety of questions, every one of which you know has *two sides* to be sustained; and the consequence is, that when persons are on opposite sides, and both equally right, there is no other way left but a resort to disputation and violent measures, in order to convince each other and yet continue right—for when a man is convinced by force, or "against his will," he is of the "same opinion still," and of course remains entirely right as he was before.

But further, it actually occasions differences of opinions, and is the means of introducing numberless speculations. For when a person is sure of being always right, he gives the reins to his imagination, and is hurried with rapidity through the boundless and airy regions of hypothesis, to those distant and ethereal worlds whence he can import new thoughts and theories, which are there light as the gossamer, different from each other as the countenances of men, and numerous as the leaves and flowers of Spring.

Again, this doctrine places people often in an awkward predicament. For when a man happens to change his opinions and pursue a course entirely contrary to his former one, it puts him to a great deal of trouble to prove that he is just of the same mind and as much in the right as ever. In fact he is obliged often to entertain in this way two contrary sets of opinions in order to be perfectly consistent, or utterly to deny that he ever held his former ones, or else to involve the whole matter in the obscurity of subtle reasoning and take refuge in darkness. You know what trouble our Presbyterian friends, both old school and new school, have had in this way. For the Westminster divines are right, as is admitted by both parties—the *orthodox* of course must be right—and yet the new school, who are on the opposite side from the orthodox, must be right also, because they too agree with the Westminster divines.

The church of Rome also, which has been infallible from time immemorial, long before even the Westminster divines acquired this right, is often obliged, in consequence of this doctrine, to fall back upon her power of working miracles in order to subdue the stubbornness of facts. Thus when Galileo, in the year 1615, discovered the truth of the Copernican hypothesis that the earth revolves round its own axis and also round the sun, and that the sun himself is stationa-

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ry, he was immediately summoned to Rome, and ordered to renounce such propositions. Subsequently he was compelled to abjure, upon his knees, and in the most solemn manner, those truths, which nature and his own understanding had shown him to be incontrovertible, and was condemned to perpetual imprisonment. But now-a-days, in the 19th century, this church believes the doctrine of Copernicus and Galileo to be true, and actually admits that the earth goes round.* Here, then, it is that a miracle is needed to prove that mother church has not herself performed a revolution; and, that although she now advocates a doctrine for which she formerly persecuted Galileo, she is just of the same mind and as infallible as ever. The power of working miracles would indeed be of little use to her if it did not enable her to reconcile contradictions; and it is this, perhaps, which distinguishes a *popish* miracle from all others, that it convinces people *contrary* to the evidence of their senses—as, for instance, in transubstantiation. Now the ancient miracles convinced people *by* the evidence of their senses, of things in accordance with *truth* and *reason*. Therefore, as it requires a *greater miracle*, or a *greater exertion of power* to prove a contradiction than a truth, so a popish miracle is greater than any other—requires a greater exertion of power, and gives consequently a corresponding degree of inconvenience.

Such are some of the inconveniencies of being always right. And these difficulties are constantly increasing with the increase of knowledge. In the dark ages, indeed, it was by no means so hard to be infallible. As the old French proverb says—

"Dans la nuit,
Tous les chats sont gris."

which we may translate thus:—

When light's away,
All cats are grey:

and it is so very easy to be immaculate in the dark, that in the dark ages of ignorance there was no great difficulty in being infallible—for who would venture to deny what he could not disprove? And who could show to others an error which he could not even find himself?

In latter days, however, light has increased, and people have become so curious that it is now really a difficult matter to be always right; and I have been led to consider seriously whether this doctrine be now really worth the trouble it gives. The only way, indeed, in which it could be sustained latterly has been by means of a new application of Pope's doctrine of optimism—that

— "In *erring reason's spite*,
One truth is clear—whatever IS is right."

They do not say with the doxology, "As it *was*, is *now*, and ever *shall be*," but only as "it is now;" for as to what "was" and what "shall be," the less that is said about this the better. In this way they have endeavored to keep right, and render their infallibility as perma-

* Our Lady of Babylon, in our own times, has excommunicated Gall and Spurzheim for teaching phrenology. It is not likely, however, that she will ever be a convert to this science. It is most probable, indeed, that she will always oppose it, for it would never suit her to have her *forehead* examined.

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nent and unchangeable as eternity itself, in which, according to the poet—

"Nothing is yet to come, and nothing past;
But an eternal NOW does always last."

And if at any time they are driven to argument about former views, their proofs and reasonings resemble those which the Free-thinkers submitted to Martinus Scriblerus upon identity; and their opinions are like Sir John Cutler's pair of black worsted stockings, which his maid darned so often with silk, that they came to be at last a pair of silk stockings. Now their reasoning is like this—that if these stockings of Sir John's were endowed with consciousness at every particular darning, they would have been sensible that they were the same individual pair of stockings both before and after the darning, and this sensation and conviction would have continued in them through all the successive darnings; and yet after the last of all there was not, perhaps, one thread left of the first pair of stockings; but they were grown to be a pair of silk stockings, as was before observed.

This, however, you know is a metaphysical argument, and is not by any means so easily understood as a plain matter of fact; and the truth is, people begin to think that if, in order that some persons may be always right, others must either cease to use their memories or their reason, and imagine that silk and worsted are the same, that certainly to be always right is in reality to be *forever wrong*—a contradiction which it is not so hard for them to swallow as a person might suppose. I am then candidly of opinion that it would be better for all parties to abandon a doctrine which was adapted only to the dark and Gothic ages, and at once unanimously admit their *fallibility* and their ignorance.

I have been led to these reflections from looking over the current publications of the religious world, and seeing the great trouble which the various denominations have in sustaining their opinions and preserving their own consistency while they conform themselves to the changing circumstances of the times, as the chameleon assumes the color of the object which happens to be nearest. And I am sorry to see that some of our own brethren are changing both in theory and practice, without seeming to be aware of the inconveniencies of being always right. Some who set out with opposing all speculation, are now busily engaged in it: some who once repudiated human opinions in religion, seem now disposed to make them almost a bond of union; while others take quite different views of some most important and interesting doctrines.

Thus the author of a late work has, among many fine thoughts and just and profitable reflections, introduced doubtful and remote speculations, which he seems to have placed upon the same footing of certainty as the gospel itself; while upon the subject of regeneration he has entirely changed his views!* And another professed advocate of

* This writer formerly supposed "born of water" to signify immersion, and "born of Spirit" to denote figuratively the being begotten by the Spirit (i. e. God who "is Spirit") through the "word of truth." He now thinks "born of Spirit," imports, born from the grave—the resurrection of the body. He hints that the former interpretation was 'riding the figure to death;' but I am afraid that by making it jump, like a kangaroo, from baptism to the resurrection, he has fairly broken its legs, if not its neck!

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the apostolic doctrine is furnishing the world with a system of what he calls "erratic truth." As a kind of first fruits of this new system we have been presented with a detailed account of the essential nature of the body, soul, and spirit of man; and sundry elaborate dissertations upon the state of the dead;—matters which the first apostles have never discussed. And we are promised some further developments of the same character, and expositions of some other "untaught questions"—probably the *modus* of the Divine existence—the time of the coming of the Son of Man—the anatomy and physiology of the spiritual bodies of the saints, while infinity and eternity will be reduced perhaps to solidity, or at least to sensible demonstration.

Now I think the brethren would do much better to confess their ignorance of all these matters, and no longer 'intrude into things which they have not seen.' I would respectfully suggest to them that they would be more profited, if, instead of debating about the words body, soul, spirit, eternity, or infinity, they would reflect that the Greek word PSUCHE for *soul*, denotes also the fickle and changing BUTTERFLY; and that the Greek word APEIRIA for *infinity*, also stands for IGNORANCE. These two equivocations might possibly save them the trouble of many. "What is the soul?" was a question once put to Marivaux. "I know nothing of it," he answered, "but that it is spiritual and immortal." "Well," said his friend, "let us ask Fontenelle, and *he* will tell us what it is." "No," cried Marivaux, "ask any body but Fontenelle, for he has too much *good sense to know any more about it than we do*." As it has been well observed, "It is indeed a good general rule that those know least of the mind who think they know its nature and substance best." And certainly it will be a sufficient apology for their ignorance of these and similar subjects, that the scriptures do not distinctly present or reveal them—that they have not occupied for a moment the attention of the Evangelists, nor constituted the burden of one of the apostolic epistles.

If, indeed, people would confine themselves to the subjects which are handled in the scriptures and treat of spiritual things in the language of the Holy Spirit, instead of their own "lingo," they would have no difficulty in being always right. For the truth of GOD (which is never *erratic*) abides forever. It is unchangeable, consistent, and eternal. And if our brethren have been heretofore really infallible, it has been simply because they have been governed by the *express sayings* of the scriptures. Now it is a great mistake for them to suppose that the infallibility is in themselves when it is only in the scriptures. But that they actually have committed this blunder, and got into the notion that they, like every body else, are always right, is very evident from their displeasure when any of their opinions are called in question, and the zeal with which they endeavor to sustain them. Those who deny the correctness of what they teach are represented as being "ignorant" or "incompetent to judge," and they object to their decision because "they do not understand the subject" or because they "have not sufficiently examined it;" in a word, they, as if

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were, use the language of the French lady quoted above, and say, 'I do not know how it happens, *beloved brother*, but I do not find any body but myself that is always in the right.'

But others think they know "how it happens" very well, and that it proceeds from several causes. The first (which we have already noticed) is, that they appropriate the infallibility of the scriptures to themselves. The second, perhaps, is, that 'they think more highly of themselves than they ought to think.' But there is one circumstance which has contributed, perhaps, more than either of these causes, viz. that since the time when they commenced the publication of their opinions, although they have indulged much speculation, and have been often inconsistent with themselves, yet no notice has been taken of it, it has been permitted to pass without remark. Whatever good things have been in our publications have been praised and copied—but the opinions, notions, and theories which they have contained, have been neither examined nor exposed. Our writers consequently have felt themselves emboldened to publish every conceit which has entered into their minds, without any fear of its being called in question, and have thus supposed themselves always right because no one has proved them to be wrong.

Permit me here to offer a suggestion, which seems to me of some importance. It is this: that we should have some periodical established for the express purpose of taking cognizance of these matters—in other words, that we should have, say, a Monthly or Quarterly Review. I know, indeed, that the various religious publications of the day might be reviewed in our present periodicals, but it is attended with great disadvantages. First, because no one of them is properly arranged for the purpose, or suited to this specific object: and secondly, because our writers do not seem willing to submit to be thus reviewed. They are so certain of being always right, that if you venture to touch their sentiments, you must either permit them to reply, and so get into an endless and useless debate upon the subject, and fill your pages with mere personalities or vain jangling, or else expect to be represented as treating them with unfairness, and injustice, by refusing to publish their elaborate dissertations.

But to return from this digression and to conclude, I would once more remind all parties, and particularly our brethren, of the risk they run in entering upon the fields of theory and speculation with the attribute of infallibility about them. Like the tauridor entering the enclosure for the bull-fight, clothed in a *scarlet* mantle, they provoke opposition, and may suffer defeat and disgrace. If they must needs have their theories in print, their publications should at least "smell of mortality" a little more, and not be so strongly scented with the oil of cedar. If they have a new thought or speculation to propose, they should do it modestly, and always (like Paul in 1 Cor.) distinguish it as their own opinion, advice, or hypothesis, and as something less certain than established truths. And they should be less sensitive when these opinions are called in question—take less pains to prove themselves to be always right, and confess at once that they are liable to

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be often mistaken. For otherwise, when the contradictions and absurdities into which a departure from or disregard of the express saying of the Bible will inevitably lead them, are exposed, the garment of infallibility will be as fatal to their reputation as the poisoned tunic of Dejanira was to Hercules. So long as they confine themselves to the scriptures, and seek not to be "wise above what is written," they will be usefully employed and free from danger. They are then not only infallible, but invulnerable, being clothed with the armour of Heaven. But when they descend from the lofty and honorable position which they profess to occupy, they expose themselves to evil, and the sword of argument will hew them, or they will be pierced by the shafts of satire. While the swift-winged eagle continues to soar aloft in his native heaven, he is secure from peril—it is only when he descends to the earth that he is pierced by the hunter's arrow.

With much respect, yours, &c.

D. A.

THOMAS PAINE AND MADAM BONNEVILLE.

A place is cheerfully given to the following communication, which offers some presumptive evidence against a statement relating to Madame Bonneville, contained in the short account of Thomas Paine lately presented to the readers of the Harbinger, from the "Christian Observer." It is well observed by the writer, Mr. Charles Cassedy, that 'a religion of a pure and elevated character,' by which we would understand the *Christian* religion, "requires no *aid* but that of JUSTICE, no *logic* but that of REASON, no *faith* but that which is founded upon RATIONAL TESTIMONY." And we would add that it inculcates no principles but those which are in accordance with truth and justice. It demands, therefore, in all cases, and more especially in those affecting character, that the testimony on both sides should be duly heard and examined.

With regard to Thomas Paine, it is probable the estimate formed of him by our correspondent is just. His strong natural abilities were evidently controlled and misdirected by immoral propensities, and he was thus unfitted to appreciate the purity of a religion, which it was more in harmony with his own character to judge of by its corruptions. R.

BENTON P. O., BEDFORD COUNTY, Tennessee, July 17, 1836.

Respected Sir,

MY irresistible convictions respecting your moral and mental character, and also the entertainment of strong presumptions that you have long been the object of unmerited personal vituperation, led me to the conclusion that you are an enemy to *defamation* in all its forms. But, sir, of all the characters in which vituperation can possibly appear, those imparted by the PRESS are most to be deprecated by mankind. The slanders of Medea, by the pen of *Euripides*,† have survived the long lapse of ages, and consigned the character of that unfortunate woman to an infamy as imperishable as the splendid talents of the writer and the renown of his genius. Ordinary and oral defamations, like meteors of night, usually explode unheeded, and perish in the fœtid atmosphere of which they are generated; but when once the *Press* has passed over them, the impressions of which are renewable forever, especially should they stand uncorrected, the characters of the victims are irretrievably disgraced, and their infamy becomes immortal!

In No. 7, vol. 7, of the "MILLENNIAL HARBINGER," translated from a work entitled the "*Christian Observer*," there will be found the following quotation; which, had it been confined to the merely ephemeral and transitory periodicals of the day, might have been suffered to pass to *oblivion*, without correction or remark. But, sir, the character of the "Millennial Harbinger," and the gen-

† See Campbell's translation of "Medea," 1st ed. "Pleasures of Hope."

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eral diffusion of the doctrines it advocates, not merely through America, but Europe, forbid the supposition that its pages will be unnoticed and unread by posterity; and, I think it will therefore be conceded, that those who are competent to the correction of a historical error, ought at least to attempt it; and, that the *same pages* which bear to posterity the record of *unmerited charges* against the reputation of an individual, and that individual a most amiable and unprotected woman, ought also to be the stentorian heralds of their ample refutation.

"In the year 1802," says the quotation, "THOMAS PAINE, having received an invitation from President Jefferson, repaired to America, where he passed the remainder of his days. He was accompanied by a MADAME BONNEVILLE and her two sons; this woman he had *seduced from her husband*, in whose house he had lived, and whose hospitality he thus repaid."

With the character of Mr. Paine, public or private, it is no immediate concern of mine to intermeddle; but, as regards the reputation of the justly celebrated Irish patriot, THOMAS ADDIS EMMET, to whose friendship I am mainly indebted for my education, as that reputation stands intimately connected with the narrative and character of Madam Bonneville, I shall take leave to make some remarks, which will probably not be uninteresting. Some time previous to the death of Mr. Paine, Mr. Emmet was employed to draft his last Will and Testament, in which he (Mr. Emmet) was named an executor. At this period, as well as can be recollected, Madam Bonneville RESIDED IN THE FAMILY OF MR. EMMET, as a teacher and governess to his daughters. When the Irish revolution was suppressed by the minions and tools of despotism, and the brother of this gentleman had been immortalized, with Russel and Sidney, as a sacrifice to *liberty* and *human rights*, the doors of his dungeon were opened, and he was permitted once more to revisit the light of day, but not the green fields of his country. He had been immured for the long period of *four years*, in the loathsome and gloomy cells of a fortress on the confines of Scotland; Ireland not being the soil on which a prison could long have stood, containing such an inmate. After being liberated, and after his paternal estate had been confiscated for his devotion to liberty, he was put on shore at Hamburg, and made the best of his way to France, like his own country, the land of hospitality to the unfortunate. Here, I have several times understood, he became acquainted with the *Bonneville* family, and probably obtained some personal knowledge of Thomas Paine, through that medium. Mr. Paine did then, or had boarded with this family. When he was imprisoned at Paris, as a revolutionist of freedom, during the reign of Robespierre, the present Madam Bonneville, who must then have been a mere child, was daily admitted to the outer door of his prison room to furnish him with food from her father's table. How ignoble and degraded must be the bosom that can hatch defamation from circumstances like these? how basely malignant the appetite that can luxuriate on such a hellish banquet! When Paine regained his liberty by the fall of Robespierre, he came to America, but I am convinced, *not* "accompanied by a Madame Bonneville and her two sons," as the defamation imports. Sentiments of gratitude to the Bonneville family, and I had it from good authority, much better than that which dictated the slander, induced him to signify to his benefactors, that if ever any of them should be reduced in circumstances by the revolutionary spirit of the times, he would make provision for them in the United States, where he possessed some property granted to him by Congress for revolutionary services. Miss Bonneville grew up to womanhood; her family became reduced in circumstances; and, after being married and losing her husband, she followed Mr. Paine to America, and took refuge in the family and under the protection of Mr. Emmet. Is it *probable*, my dear sir, that such a man, and such a family, would extend protection and countenance to a person of doubtful or ignoble character; or is it even *possible* that such a man as Emmet would make such a woman the tutoress and companion of his daughters! The truth is, and I am cognizant of the fact of my own knowledge, such prudence and caution did this lady exercise toward Mr. Paine, that she would never see him unless in the presence of a third person.

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But now for the birth, nurture, and maturity of the libel. There was in the city of New York, sometime before the decease of Mr. Paine, and after the arrival of Madam Bonneville in the United States, a weekly paper published in New York, called "THE WATCH-TOWER." This journal was edited by an Englishman, named *James Cheatim*, whose principal value as a partizan writer, was confined to ribaldry and factional abuse. With the undiscerning dupes of licentiousness and slander, for he professed to be a flaming republican, this man was successful in establishing some reputation as a writer. He was, for some short period, intimate with Mr. Paine, and professed greatly to admire his genius and talents. A disagreement eventually took place between them, which ended in confirmed and bitter enmity; and Cheatim undertook to write and publish a work, entitled "The Life of Thomas Paine." He was utterly incompetent to the task of even writing the memoirs of such a man as Paine; and had it been otherwise, his prejudices and passions would have poisoned the sound operations of his understanding, by the concoction of their own venom. The work, however, was written and published; and contained the *very libel* I here publicly denounce, as a false and malignant slander against Madam Bonneville. Mr. Emmet, at whose mansion the lady then resided, brought a suit against Mr. Cheatim on the libel, in the Supreme Court of New York, the present Chancellor Kent, I think, presiding, and a jury of the country, after a full and fair investigation, pronounced Mr. Cheatim's charges against her absolutely FALSE and UNFOUNDED, and the court ordered them to be erased from the work.—And now, sir, after the lapse of several years, the disgraced and disgraceful pages of a work which almost perished in the birth, are brought up to sustain the pure and elevated character of a religion which requires no *aid* but that of JUSTICE, no *logic* but that of REASON, no *faith* but that which is founded on RATIONAL TESTIMONY!

I am not the abettor or apologist of the follies or crimes of any man; and particularly not those of Mr. Paine. He was certainly a man of considerable genius, but measurably destitute of *refined* and *moral* education, which can alone prevent strong mental energies from running riot in excess. In plainer terms, mere *genius*, unaccompanied by an adequate *knowledge of facts* on which it may operate, begets false views of realities—false reasonings—and false conclusions. A sound and comprehensive mind, the deductions of which may be relied on, is one in which the powers of the understanding, operating on facts and realities, are capable of developing truth, and correcting the errors and frenzies of imagination. Mr. Paine was a man of genius, without possessing much historical or scientific information. That he entertained some contempt for religion, his writings evidently show; but, as we are bound to be charitable to the memory of those who have departed, the probability is that he transferred his hatred of *the abuses* of religion to its TRUTHS and IMPORTANT REALITIES, without being greatly conscious of the transition. He had witnessed, in Europe, the abuses of churches established by law, and their grinding exactions from the labors of the needy and destitute. Church history, as connected with the political revolutions and massacres of ancient times, had probably comprised the sum of his reading; and, not embracing in the scope of his reflections the simple fact that FANATICS invariably mistake the follies of their own conceptions of religious duty for the dictates of Heaven, he confounded them together in his sweeping denunciations of Holy Writ. His "Age of Reason," which I had never perused until within a few months past, I believe to have been written in France; and if so, with the probable intention of aiding the principles of political and governmental reform, in casting off the yoke of papistic domination, demolishing the abuses and oppressions of churches established by law, and facilitating the diffusion of doctrines favorable to republican freedom and rational liberty. But, sir, if these were even his motives, and they are the most charitable ones I can ascribe to his conduct and writings, he pursued a grossly mistaken and erroneous policy in all that relates to POLITICAL LIBERTY and REPUBLICAN GOVERNMENT.

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Religion, of a pure and genuine stamp, ought to be highly prized by every nation devoted to the blessings of political freedom. It restrains the excesses of the passions, and tames the unbridled ferocities of the human character; without its mild and grateful influence, our social sentiments become ropes of sand, liable to be disordered and broken up by every gust of vicious impulse: the horrors of the French revolution, which swept away all its social sympathies, and exhibited France an arena of misrule and unbounded massacre, attest these truths. Take away the belief in a God, the pure spirit of the Christian religion, and man's accountability to his Maker, taken in conjunction with the ennobling and lofty sentiment of IMMORTALITY, as I once remarked to you in my commentaries on your debate with *Mr. Robert Owen*, and you reduce man to the condition of the brute—annihilate his restraints of conscience—banish all his social emotions—and destroy his *fondest affections* for his fellow-beings, his progenitors, and his posterity! Bulwer somewhere says, and truly, that "all things else may perish, but the affections of man are immortal;" and I as firmly believe of Mr. Paine, as I do of my own identity and existence, that his absence of all faith in the immortality of the soul, and man's accountability to God, destroyed his social affections and sympathies, and blunted his sensibilities to all the finer emotions of humanity.

Those men who denounce religion, I do not mean its *abuses*, ought to reflect seriously on its influence, in procuring for man most of his individual, domestic, and political enjoyments; in fact, I firmly believe that no free government can long exist without this influence. Where is the man who can perform servile genuflexions to *monarchy*, and bow down to a being like himself, if he believes in doctrines which teach him that *homage* is due alone to the great God of the universe? Where is the man who can idolize the ignoble phantoms of political *aristocracy*, if he believes that all men are equal in the sight of Heaven, and that the principles of divine justice inculcate the maxim of the equality of human rights! What is it that now alarms the monarchies and despotisms of Europe, and gives birth to alliances and crusades against the political liberties of mankind, but the diffusion of those doctrines taught by pure religion? Nor are the vast regions of Africa and Asia wanting in manifestations of proof, that without those sentiments of liberty, justice, and equality, inculcated by the Christian religion, man is unfitted for the enjoyments of rational liberty, and absolutely incapable of exercising the high prerogative of self-government. Does not all experience teach us, that the *fewer* and *weaker* the restraints imposed on us by the coercions of religious and moral virtue, the more despotic, severe, cruel, and sanguinary, must be those constitutions and laws intended to restrain our excesses? The mildness or severity of all governments must and will be measured by the virtues or vices, the refinements or depravities of society. The Moors and Arabs of the Barbary coast, for these reasons, are as completely unfitted for the mild sway of republican government, as are our free citizens for the cruel dominations of Moorish or Turkish despotism.—These are some of my views of the importance of genuine religion, and of its benign influence in humanizing the character of man, and reclaiming him from those vices which unfit him for the enjoyments of rational freedom.

And in conclusion, after desiring the publication of this letter in the Millennial Harbinger, in order that ample justice may be done to the character of *Madam Bonneville*, and that her defamers may experience a merited rebuke, I must beg of you, my dear sir, to obtain from competent and authentic sources such information as may enable you to correct any errors, which, through defect of memory and lapse of time, may characterize the above narrative. Robert Emmet, Esq. of the city of New York, can probably furnish any necessary information relative to the life and character of Mrs. Bonneville, and also detail to you the particulars of the libel suit against Mr. Cheatim.

With great and very sincere consideration,

I am, dear sir,

Your obedient servant,

CHARLES CASSEDY.

ALEXANDER CAMPBELL.

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BEAUTIFUL TRIBUTE TO THE MEMORY OF A DECEASED WIFE.

THE following was addressed by Sir James M'Intosh, one of the first men of the age for intellectual greatness, to a friend. The instance which he so touchingly describes does not stand alone, but will find many a parallel among mankind, not always in the particular character of the improvement effected, but still in improvement which has a most important influence upon the whole life of the individual to whom it is imparted.
Episcopal Recorder.

"Allow me, in justice to her memory, to tell you what she was, and what I owed her. I was guided in my choice only by the blind affection of my youth. I found an intelligent companion, and a tender friend, a prudent monitress, the most faithful of wives, and a mother as tender as children ever had the misfortune to lose. I met a woman who, by the tender management of my weaknesses, gradually corrected the most pernicious of them. She became prudent from affection; and though of the most generous nature, she was taught frugality and economy by her love for me. During the most critical period of my life she preserved order in my affairs, from the care of which she relieved me. She gently reclaimed me from dissipation; she propped my weak and irresolute nature; she urged my indolence to all the exertions that have been useful or creditable to me, and she was perpetually at hand to admonish my heedlessness and improvidence. To her I owe whatever I am—to her, whatever I shall be. In her solicitude for my interest, she never for a moment forgot my feelings or my character. Even in her occasional resentments, for which I but too often gave her cause, (would to God I could recall those moments!) she had no sullenness or acrimony. Her feelings were warm and impetuous; but she was placable, tender, and constant. Such was she whom I have lost; and I have lost her when her excellent natural sense was rapidly improving, after eight years of struggle and distress had bound us fast to each other—when a knowledge of her worth had refined my youthful love into friendship, before age had deprived it of much of its original ardor. I lost her, alas! (the choice of my youth and the partner of my misfortunes) at a moment when I had a prospect of her sharing my better days.

"The philosophy which I have learnt, only teaches me that virtue and friendship are the greatest of human blessings, and that their loss is irreparable. It aggravates my calamity, instead of consoling me under it. My wounded heart seeks another consolation. Governed by those feelings, which have in every age and region of the world actuated the human mind, I seek relief, and I find it, in the soothing hope and consolatory opinion, that a benevolent wisdom inflicts the chastisement, as well as bestows the enjoyment of human life; that superintending goodness will one day enlighten the darkness which surrounds our nature, and hangs over our prospects; that this dreary and wretched life is not the whole of man; that an animal so sagacious and provident, and capable of such proficiency in science and virtue, is not like the beasts that perish; that there is a dwelling place prepared for the spirits of the just, and that the ways of God will yet be vindicated to man. The sentiments of religion, which were implanted in my mind in my early youth, and which were revived by the awful scenes which I have seen passing before my eyes in the world, are, I trust, deeply rooted in my heart by this great calamity."

Progress of Reform.

EXTRACTS FROM LETTERS.

BETHANY, September 9, 1836.

I HAVE been engaged for the last five months in travelling through Western Pennsylvania, and have made an excursion to Washington county, Md.—and perhaps it would be interesting to you and your numerous readers to learn

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the state of the cause in those parts. The reformation began in the latter place some three years since, principally through the agency of brethren Young, Jacobs, and Webb; and there are now some four or five congregations in the county, who meet together regularly every first day of the week to break bread, and attend stedfastly upon all the other institutions of the Lord's house. I rejoice in saying they are all doing well, and there is a prospect of a large increase.

In passing through Bedford county, in company with brother W. Lamphear, we visited several small congregations of disciples through the mountains, who, although few in number, are determined to hold on their way and be followers of those who by faith and patience have inherited the promises. There is a large body of Christians through the mountains, and there was once a prospect of a union being effected between them and the disciples; but I am sorry to say it has been defeated by the influence and exertions of one Mr. Lewis, who has been travelling among them for some time past, whose avowed object is to build up a party and destroy that union which should exist between those who acknowledge one Lord, one faith, and one baptism.

The prospects through Western Pennsylvania at present are truly cheering, and although we cannot tell of hundreds being converted, yet the cause has been for the last year, and up to the present is advancing steadily; and I can truly say I never witnessed more zeal and spirituality than is manifested by the brethren generally. The brethren through this region who speak in public are Young, Newmire, N. Lamphear, W Lamphear, Smith, and myself. Part of them have their business to attend to through the week, and speak only on Lord's days. These laborers have been principally confined to the bounds of Washington, Allegany, Fayette, and Westmoreland counties. I am not able to give the precise number which have been baptized during the summer; however, it is somewhere between forty and fifty. Two congregations have lately been formed at Williamsport and Cookstown, of eighteen members each. There are now within the bounds of the four counties some twelve or fifteen congregations, some of them quite large, and all more or less possessed of men of zeal, intelligence, and influence. The congregation at Allegany numbers about 80; at Pittsburg, 30; Washington, 40; Pigeon Creek, 18; Redstone, 20; Jacob's Creek, probably 30. The others I cannot give with certainty. They are all of one mind and soul, striving together for the faith of the gospel. We are rapidly approaching a crisis—the mists of ignorance and prejudice are being dispelled before the enlightening influence of the truth. All that is necessary is to make a fair exhibition of the truth. We know the truth will accomplish the object for which it was given, viz.—to enlighten the mind and convert the soul, for God has said it. O that it may be exhibited in its purity by the words and actions of all the brethren, and that the time may shortly come when all shall be one in mind, one in soul, and one in name, is the ardent prayer of your brother in the Lord. JAMES DARSIE.

LITTLE ROCK, Ark. July 1, 1836.

Last Lord's day (13th ult.) was united the first CHRISTIAN congregation ever assembled in Washington county. They assumed that uniting name, at which every knee is to bow. Twenty of us united and gave ourselves to the Lord and to each other in a solemn covenant, ratified by the right hand of fellowship, to walk in all the commandments of the Lord, and to take the Word for our guide in all things. Seven of our number had been a few days before buried with Christ in immersion.

We met again yesterday to set our house in order. Brothers Strickland and Roberson, being Elders, were set apart as overseers of the flock; and brothers Alexander and Conner, Deacons.

Last night and this morning twelve others united with us, four of whom were this morning buried with the Lord in immersion. We now have thirty-two, and doubtless we shall very soon have as many more—for the good work has begun in earnest.

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The cause of brother Strickland's change from his sectarian regularism, was the approach of the reformation, which aroused him—which set him to search for weapons to assail it, in doing which he slew himself.

The prospect is truly flattering here at present; and no doubt but the cause of truth will prevail. This I infer from what is really doing, and the signs of the times among the sects. Demetrius has raised the cry. Rev. Norwood, at a two days' meeting, told his people (Methodists) that C—ism and Devilism were but two links of the same chain, and that C—ism is the lowest link. This and many other such things are said, which goes to show what kind of spirits they are of.

Some may imagine that we are not in the right way. You must not think so. We are striving to believe and practise what the word of God enjoins, and that only. S****.

FLORIDA, Mo. July 31, 1836.

Since I wrote you last I have baptized a number of the most respectable citizens of this section of country, and many have left the sects and become disciples of the Lord Christ. Prospects are better now than they have been for months past. H. THOMAS.

DANVILLE, Vermillion county, Ill. July 12, 1836.

I moved to this place last August, at which time there was not a congregation of disciples nearer than 18 miles; since that we have constituted four congregations, and one in Danville. I have baptized a goodly number, besides attending to my practice, which has been considerable. Last Lord's day I went out 22 miles west, and baptized two, and constituted a congregation of fourteen. The gospel is moving onward amidst all the opposition of ignorant sectarians. I find it easy to proselyte when we get the people to understand how to read the gospel. But the declaimers of the day keep the people in ignorance, not knowing the right way themselves.

W. WALTERS.

WALTHAM, Te. August 20, 1836.

Truth is gradually gaining in this region. There is a congregation in Alexandria, about four miles from this place, who are now making considerable advances in the divine life. They are happily actuated by a liberal portion of that spirit which inspired the ancient Bereans to 'search the Scriptures daily,' &c. J. H. JOHNSON.

NORTON, August 12, 1836.

Since I left Virginia, a little more than a year ago, there have been about twenty baptized in the name of Jesus our Lord, who have united themselves with the congregation of disciples in Wadsworth. Although this may appear like a slow increase to those not acquainted with surrounding circumstances, yet all those brethren who live where they are surrounded with no less than four or five preachers in the bounds of their own society, who, for fear of losing their living and being left alone, are very diligent in circulating a report that vital religion is denied and experimental knowledge of God is not believed in by a certain class of people; and if the preacher is called upon to state who that class are, will say, 'I had reference to no individuals here,' or, 'If the coat fits put it on;' and the people are so strongly impressed that their feelings are of God, and well aware that the way to prove it is by the preaching of the preacher, who is also well aware that his best way to prove his teaching true is to appeal to the experience of his congregation: I say, those brethren thus surrounded can well realize how hard it is to get the ears of the children and relatives of such people; yet we are thankful that knowledge is on the increase and that our congregations on the first day of the week are increasing. I have been riding the year past as much as circumstances would permit, and in about eleven months have baptized 58 persons. ALMON B. GREEN.

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PROSPECT HILL, Miss. July 24, 1836.

Since my last I have immersed five, and brother Hodgen about the same number. The good cause is slowly prospering here. We need help, for brother Hodgen and myself are the only stationary proclaimers. A visit by yourself, or some other experienced and talented brother, to this country, would be gratefully received, and no doubt result in much good.

B. L. D'SPAIN.

GEORGETOWN, Ky. August 31, 1836.

I have just returned from another tour of about two weeks, embracing New Liberty, Warsaw, and Ghent. Brother Jacob Creath, Jun. the evangelist, was with me, and I urged him to the laboring oar, as it was a new field to him. He was most able, efficient, and overpowering in his discourses every day for the whole time. We had twenty-one persons to unite on the glorious foundation of the Apostles, &c. The saints were edified and rejoiced—sinners trembled, and sectarians were alarmed and enraged.

J. T. JOHNSON.

NOTTINGHAM, Harrison county, Ohio, August 10, 1836.

Through the tender mercy of our God, whereby the day-spring from on high hath visited us, I am favored with an opportunity this morning of writing a few lines respecting the onward march of truth. The good cause of the Saviour is progressing, so far as my knowledge extends. I have baptized a few recently in the Stillwater (Belmont county) congregation, and several have been added by brother Jones and others. The Barnesville congregation is doing well at present—increasing in knowledge and holiness. They have lately ordained two deacons in the primitive manner, viz.—by fasting, prayer, and laying on of hands, and are making exertions to erect a convenient house for worship. I have lately formed an acquaintance with a small body of disciples in Liberty, Guernsey county, collected by brother *James Porter*. I found them as sheep without a shepherd—scattered—laboring under difficulties. I have succeeded in rallying them, and they are now in a way to do well. They are making exertions also to build a convenient house for divine service, which is to be completed by the first of November. The Nottingham congregation continues to enjoy much of the divine favor—additions are constantly being made—almost every discourse brings some to enlist in the ranks of the faithful. We number at present about 80, and the prospect for a general ingathering was never better. The Lord be praised! ROBERT COOK.

WESTERN RESERVE, Deerfield, Portage county, September 17, 1836.

Several of the brethren requesting, I will right briefly inform you of the result of our four day's meetings, and some other success the truth has lately had in our region. A meeting commenced in Randolph on Friday before the first Sunday in June. The brethren taught and exhorted one another and the people four days. Twenty-two obeyed the word of the Lord, and more than that number have been added in that place since. The first of our regularly appointed annual meetings was in Canfield, Trumbull county, the last Lord's day in August. Many of the saints assembled, it was thought about a thousand, and that always makes a good meeting. I never witnessed more rejoicing in the purity and blessedness of the hope. I think I never saw a congregation so much affected by the power of redeeming love as this one, particularly on Monday. The meeting was crowned by the addition of thirty-seven. The week following we went to Wadsworth, Medina county, where, for the same length of time, the brethren ceased not to teach and preach Jesus Christ, and fourteen willing converts to the Lord made the good confession. Brother Henry assisted us in a two day's meeting in Deerfield, ending last Lord's day. The disciples were much enlivened, and six joyful and intelligent persons submitted to the Saviour. I will not mention any more instances. Many have been added within a few months at different places. Some of the brethren

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have frequently left their avocations—their attendance on their farms, &c. and have gone and proclaimed, with good success, the tidings of life to the dying people. We think the prospect of the triumph of the gospel was never so encouraging on the Reserve as it is now. A. S. HAYDEN.

Reformation Periodicals.

"THE GOSPEL RESTORED, or a Discourse on the Four Gospels of Christ, in eight lectures, with explanations of difficult scriptures. 'But in the days of the voice of the seventh angel when he should begin to sound, then the mystery of God [the gospel is called the mystery of God] as he had imparted it for glad tidings to his servants the Prophets, should be perfected' [restored to original purity.—By WALTER SCOTT. Cincinnati: Printed by *Ormsby H. Donogh*. 1836."

Such is the title inscribed upon a volume of 576 pages, containing nearly two-thirds of the matter annually published in the Millennial Harbinger. My absence from home has prevented me from reading this volume, which our brother Scott has offered as a substitute for his "Evangelist" for the year 1836. Since my return I have not had leisure to read twenty pages of it; but from the talents and attainments of its author, I have no doubt it will be read with advantage by all who wish to understand his knowledge of the mystery of Christ, as he has improved in it since the year 1827, when he became a practical evangelist of the ancient gospel. It is sold for $2,00 per volume, in sheets, exclusive of postage, which, over 100 miles, will add to it 60 cents.

LONDON MILLENNIAL HARBINGER.—We were sorry to learn by a brother direct from London, that the ill health and sinking energies of our aged and venerable brother *Jones* forbid his continuing the labors of the press longer that the close of the 2d volume of that work. It is to be hoped that some gifted brother in England will take hold of the helm and continue the good work of advancing the interests of a full restoration in fact of the original institution of Christianity, as it stands imprinted on the plain, simple, and inspired pages of the Living Oracles.

The following letter is the last information direct from Father Jones himself:—

"How to thank you sufficiently for your kind expressions of sympathy with poor unworthy me, under the loss of health, I know not; and can only say that they affected me deeply—I was quite unmanned by them—but I can do no more than express my unfeigned gratitude for them, and say that my health is somewhat improved since the return of Spring, which renders it less necessary for me to leave home. As respects your invitation to America, I should not have been able to accept it, had the case been otherwise. For, be it known unto you, that I have a female companion, wife and friend, to whom I have been long and ardently attached—we have been man and wife 50 years last new year's day—she is nine months older than myself, and of course so much wiser—and she put her *veto* upon my crossing the Atlantic *instanter*, which was all that was necessary to quash the project! If the Lord spares me a few months longer, I may possibly prevail on her to allow me to take a trip to Oporto per steamer—literally to realize Gen. xiv. 28. We have not seen him these ten years past—and never had parents a more dutiful and affectionate son. [See *my* Millennial Harbinger, vol. 1, p. 319.] But that excursion will probably not be till autumn, *if then*. Meantime I must, if spared, stick to my post and cultivate your correspondence."

"THE CHRISTIAN PREACHER" for July. This number of the Christian Preacher contains a very interesting discourse by *Aylett Rains* upon the proposition that the Divine government is a model for the parental. As the subject of family government is one of great importance, we would recommend the above discourse, in which it is so well handled, to the particular

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attention of the disciples. No subject at present is more deserving of inquiry and consideration. As brother Rains well observes in a letter lately received here, "This is the point on which we need a powerful and well directed effort. It is here that parents can most effectually serve the Lord their Redeemer. The rising generation *must* be educated for the Lord. If we fail here, great, fearfully great will be our failure! But we *need* not fail—we *must* not fail! The system of revealed truth which we advocate, unlike the particolored, stupifying, and perplexing systems of sectarianism, tends to the accomplishment of this most important and interesting—this most desirable and magnificent end—the bringing up of our children *in the correction and instruction of the Lord.* There is not in Christianity, as in the doctrine of the sects, any thing to hinder the free and effectual operation of truth in the minds of our children; but every thing to facilitate this operation; and to the intelligent parent every thing to stimulate and encourage him to train up his child in the way he should go, that when he shall be old he may not depart from it." We are happy to hear that brother Rains designs to furnish an enlarged edition of his discourse, and some additional essays upon the same subject. EDITOR.

MILLENNIAL HARBINGER—*NEW SERIES.*

ALMOST a year since we intimated our wishes to retire from the onerous duties of an Editor, and to enjoy a Sabbatical year or two after twice seven years' assiduous toils in the labors connected with a periodical press devoted to the most unpopular of all undertakings—a religious reformation. But no sooner was our intimation announced than complaints from all quarters came in to us, remonstrating in strong terms against our abandoning our post, at least during the storm which was not yet hushed in every corner of the land. An argument of more force with me than any other, from some of my earliest coadjutors in the work of restoring original christianity, spoke on this wise—"We stood by *you* in years of dubious conflict: now that the cause has taken root in the land, and is constantly spreading over the whole country, we want you to stand by *us*, as we stood by you, till more peaceful times."

Returned from a tour in which I have touched upon the territory of eleven states, I see many new interests arising, and about to arise, which call for a continuation of my editorial labors still longer. Upon the whole premises it seems to me that the crisis, as respects interests internal and external of the ranks of reformation, forbids my taking the desired rest. Encouraged, moreover, by an improvement in my health, and by the able assistance of our accomplished brother Dr. R. RICHARDSON, I have resolved to commence (the Lord willing) a *new series* of the *Millennial Harbinger* after the close of the present volume, of the present size, and on the same conditions, with sundry improvements in execution—of which, when we have more room, we may speak more fully. EDITOR.

READING THE THIRTY-NINE ARTICLES AT OXFORD.

IT would perhaps be amusing to a stranger to hear how the ceremony of reading the Thirty-Nine Articles, previously to being presented to a degree, is performed. The Dean of the College invites the young man to breakfast—a couple of articles are read—then succeeds a dish of cold meat—an interlayer of boiled eggs (if indeed the Dean be so munificent) divides the third and fourth; the doctrine of predestination requires to be swallowed down with a cup of tea, and the Dean reads the newspaper while the candidate reads the remainder. Is this an indecent farce, or is it not? If it is, why is it not discontinued? Answer: Because it is an old custom.

Note in the second part of "Oxford in 1834."

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THE

MILLENNIAL HARBINGER.

Number XI.—*Volume* VII.

A. CAMPBELL, EDITOR.

Bethany, Va. November, 1836.

NOTES ON A TOUR TO THE NORTH-EAST—*No. V.*

[CONTINUED FROM PAGE 441.]

WE arrived at Auburn, via Weedsport, on the afternoon of the 28th June. This is decidedly one of the most beautiful villages we have ever seen. Situated in the centre of a rich and agreeably diversified country, gently rolling and handsomely improved, this village, with a population of about 7000 souls, presents as many inducements to persons of taste to make of it a home, as any other place, climate only excepted, in the United States, which we remember to have visited. We had come to this conclusion before we were informed that at this time some twelve or fifteen sea captains, who had visited many countries, and of course enjoyed good opportunities of comparison, had, on retiring from the pursuit to the enjoyment of fortune, located themselves and their families in this delightful cluster of country seats, combining the advantages of the city with all the beauties and sweets of rural life. Goldsmith's designation of

"Sweet Auburn! loveliest village of the plain!"

admirably suits its namesake in the new world.

There is here the Penitentiary, or state prison, for the western division of New York, having at this time about 650 inmates. We spent one half day within its massy walls, in observing its order, arrangement, discipline, various manufacturing establishments, and a variety of the elegant and useful fabrics with which it is continually remunerating the state for its wisdom and humanity in the erection and government of so valuable a school for the unfortunate and vicious of society. Nothing, which we could imagine, is wanting to the perfection of the penitentiary system, as practically demonstrated in this mammoth establishment. The health, comfort, and reformation of the lawless inhabitants are supremely regarded in all their de-

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tails; and we had the satisfaction to learn that it is not only a source of revenue to the state, but that it has been singularly successful in reforming very many of the immoral, and in giving back to society some honest and industrious men in exchange for many unrighteous and vicious citizens. No opportunity of corrupting one another in the way of conversation is allowed in the prison, amongst the convicts, by day or by night, for while at business it is all silence, and at night they sleep in separate cells; so that, it is said, none are the worse for spending a few years in this institution, while many are greatly improved.

It is, as far as we could learn, generally agreed that this Auburn state prison is the best institution of the kind in the United States; and, indeed, it would seem worthy of being a model institution in comparison of any which we have ever visited. The specimens of its various manufactures, of most of the necessaries and comforts of life, exhibited to us, were all of the very first finish, and of the most durable construction; so that the products of this great manufacturing establishment deservedly command the highest prices.

We do not, however, attempt a detailed account of this splendid state institution. This is foreign to our designs, as it is beyond our powers of description. We only notice it in passing as one of the reforming institutions of the age, and one which gives peculiar interest to the village of Auburn. It may be added as a note for the moralist and the philanthropist, that in 650 convicts there are only 27 females; that the blacks in the institution are in proportion to all the whites and blacks in the state, in the ratio of three to one; and that the great mass of the convicts are persons who were neglected in their early education, and thrown into society with little literary and less moral instruction. There are, indeed, some few exceptions; and stranger still, there are some who once stood in "the sacred desk" as teachers of religion, who are now suffering the ignominious, but just reward of their hypocrisy and immorality.

To the natural philosopher it need not be remarked, that although the inmates of this prison are more healthy than the same number of persons any where in the country, yet because of their seclusion from solar light in the open air, they are marked with a paleness one would think by no means indicative of good health.

Next in importance to this great institution for restraining and reforming evil doers, is the great theological school of the Presbyterian church, located at but a short distance from the penitentiary. There are 60 or 70 students in this school, preparing for the warfare of this partizan establishment. While the Professors, in all theological dignity, kept at a respectful distance from our lectures, a number of the students lent us their ears occasionally as we expatiated on the heavenly elements of christianity. But from what we were constrained to infer, the major part sought rather for proofs of our heterodoxy, than to understand what the gospel is—a matter by far too simple to be taught in a school of technical and speculative divinity. They had heard that we were heterodox, and then listened for the proof.

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Before we dismiss the localities of Auburn, it ought to be noted that this village owes its rise and importance to water—as, indeed, every place of consequence in this empire state, as well as generally throughout the world. Babylon stood on the Euphrates; Rome yet stands on the Tiber; London, on the Thames; and Auburn, on the creek Owasco, two miles below its outlet from the lake Owasco. The water power, not for navigation, but for mill machinery, which is very superior indeed, first gave it its consequence among the hamlets of Cayuga. The richness and beauty of the country south of it, not surpassed, if Fame is worthy of credit, by any section in the state, also greatly advance its commercial importance. And now, so great is the thoroughfare for business or for pleasure, that almost every hour of the day stages arrive from all sections of the country.

We were not only hospitably and kindly received in this village by our brother S. E. Shephard, of the "Primitive Christian," and by brethren Allen and Mott, and others in this vicinity; but the Baptists themselves opened their very neat and commodious meeting-house, large enough for some 1600 or 2000 persons; and many of them, together with their liberal-minded Pastor, Elder *Parr*, attended our five lectures on the kingdom of heaven, contrasted with things modern as well as with things Jewish and patriarchal. We had the pleasure to learn that, in the judgment of the Elder and some of his more erudite charge, from all that appeared in our discourses, we were guilty of nothing deserving of the lesser or greater excommunication—neither of bonds nor of death—in contending for the Jerusalem gospel in opposition to the Roman and Protestant gospels of this our day of degeneracy. We did, no doubt, appear in his eyes, and in those of some not so fully anointed with "the true eye-salve," somewhat of a speckled bird; but nevertheless, not as one made for the cage, to be pecked by all the ravens and crows and vultures of the forests or the fields. But this, perhaps, is not saying all: there were some that seemed to feel, as well as to express their conviction, that the cause we plead was the old cause plead by the Apostles; and as such, worthy not only of the gravest consideration, but of the acceptance of all who acknowledged the authority of the Christian Lawgiver. We hope the seed sown in that village will not all perish, but that the new church, lately erected there, together with those in the surrounding country, will continue to increase and bring forth fruit to eternity.

From Auburn, brought forward on our journey by our brother Crane of Throopsville, we hasted to Ira, the neighborhood of brother Bartlett. There, on the 3d and 4th of July, we addressed a church of 90 or 100 members, together with many citizens, on the good things of the better country. Having enjoyed the hospitality of our brother Kellogg, and formed an interesting acquaintance with many of the disciples at Ira, we were obliged to hasten forward to meet our appointments.

From Ira we were conducted by brethren Dr. Joslin and Dr. Benton to Cicero, Onondaga county. Here our appointments were for the 5th and 6th. It was in Cicero, at the house of our hospitable brother

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Joslin and his amiable lady, we had the pleasure of an introduction to two of our oldest correspondents and acquaintances in the western part of New York—Elder Timothy Brewster of Jefferson county, and sister Wealthy Ann Lathrop of Syracuse. The former, now in his 76th year, was the first of the Baptist ministry to avow his allegiance to the Apostles' doctrine, and to stand up for the restoration of the ancient faith and worship: the latter, though in the morning of life, and surrounded with all the fascinations of a popular profession in the Baptist church, restrained, too, by the timidity natural to her sex, had nevertheless the moral courage and the attachment to the Prince of Martyrs, and his despised, though glorious and triumphing cause, to stand forward, singly and alone, and offer herself a victim to the demon of partizan zeal, to the anathemas of the over-zealous and orthodox Pastor of the Baptist church of Syracuse. She became, in fact, as far as the laws of society now-a-days tolerate, the *protomartyr* of the Apostles' doctrine in the state of New York. The singularity of her case attracted, as well it might, the admiration of the virtuous and the astonishment of all. The jealous preacher, fearful that her reading and lending the Christian Baptist or the Millennial Harbinger, would prove his ecclesiastic ruin—finding in her cultivated mind and amiable manners something to be feared, set forth a sort of inquisition, and got up a party to aid and assist him in the great and illustrious work of putting down a girl, because she loved and revered the Saviour more than his dry dogmas. And even with all this fearful odds against her, and after a system of contrivances and trials that would furnish matter for a heroic poem of twelve books, if only it had sublimity enough, he finally, after many months, succeeded by a vote of *seven* males (a special law having been made to suit the exigency, that *the sisters should not vote*) in excommunicating her from the sympathies and fellowship of all regular Baptists on earth and in heaven. The chivalrous Pastor ultimately fell a prey to his own heroism; for the heresy still worked in the bosom of his church and greatly afflicted him, till, in the visitation of the cholera, he was suddenly relieved by being called to give an account of his stewardship to Him who judges righteously.

Father Brewster is yet of sound mind and memory, and as zealous as ever to see the Lord's cause go on prosperously. Though afflicted with rheumatism, he came some 40 miles to have an interview; and, indeed, though but for a short period, (a part of two days,) it was a very pleasant one. He has seen the number of disciples greatly increase since first he lifted his manly voice in favor of the Apostles' teaching. There is something peculiarly consolatory and exhilarating in seeing an aged and venerable Father in Israel, with his eye stedfastly fixed on the heavenly Canaan, standing forward on the bank of the Jordan, and encouraging the sacramental host to combat the good combat of faith, and to lay hold on eternal life. Such appears to be the attitude of this venerable old man, who expects ere many moons or years to find repose in Abraham's bosom, and to mingle with the saints and martyrs of other times. May his last end be peace!

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We felt ourselves more at home in Cicero than in any place in the state. The reason was, the church there have a house of their own, and need not, as in most other places, when a public pleader for the truth visits them, to go to their neighbors and ask them for a house to speak in. I can cheerfully meet with a few *poor* disciples under the shade of a beech, or in a barn, as at Ira; but I cannot feel quite comfortable with a number of *rich* disciples in a very good meeting-house belonging to their more liberal Presbyterian, Baptist, or Methodist professing neighbors. Regarding, as I do, houses for christian churches to meet in, in this age and country, as much a mean of doing and enjoying good, as paper or ink to write or print the truth, I do not think that christians know what is expedient, or if they do, that they are "ready to every good work," if they have not a house for themselves and their friends when they call to see them.

The brethren in Cicero have a house commodious and agreeable to speak in. After our first three discourses here, five trust-worthy candidates came forward and confessed the Lord. They were immersed in the beautiful Oneida, three miles distant. We hastened from Cicero to Syracuse, carried there by our zealous and intelligent brother Spencer, one of the main pillars and deacons of the Baptist church. In the various trials of sister Lathrop, he plead her cause before the church, and was one of her faithful counsellors. His pleadings were, however, unavailing. He began to lose his reputation for orthodoxy—was charged with error, and tried by a quorum of elders and brethren, a council elect, amongst whom was one Elder Thompson, who, in the course of the examination, became himself tainted with the heresy; and to come to the point at once, though Deacon Spencer was then acquitted of any damnable error, finally both himself and Elder Thompson, and through these Elder Lowell, became more and more erroneous in the estimation of their brethren, and are now advocating in word and action the good old doctrine which is according to godliness.

In Syracuse we enjoyed the hospitalities of brother Spencer and of the kind relatives of sister Lathrop, while to the Episcopalians the vestry of St. Paul's, we were indebted for a cathedral in which to address the citizens. The people in New York generally are determined to seek, first and chief of all, the good things of this world, and then leave it to the mercy of Heaven whether the kingdom of heaven shall be added. In their Testament it reads "Seek first the present world, and the honors and rewards thereof, and heaven will be added to you:" while in the original Greek it reads, "Seek first the kingdom of God and the righteousness required by him, and all these things [food and raiment] shall be added." Hence by day, on all working days the congregations are thin. We had therefore to lecture every evening. The Pastors here watched their flocks with commendable faithfulness. If only half the pains were taken to save their hearers from the snares of Satan, that were taken to keep them from hearing me, it would fare much better with them in "THAT DAY." We, however, gained audience of the more intelligent citizens of the town, and

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an increasing interest in our developments was manifested to the last word. We spoke some five or six times in this flourishing village of some 4000 inhabitants.

In the vicinity and all round this village there are immense salt wells. One hundred acres are still employed for the purpose of solar evaporation; while there are many furnaces, say 186 factories, of from 15 to 40 potash kettles, constantly in operation. There is manufactured in this place, and at Salina, one mile distant, from two to three millions of bushels of salt per annum, as beautiful as can be seen in any country. This, however, is not the only great necessary of life and source of wealth in this neighborhood.* There are immense strata of Plaster of Paris along the canal, and in the vicinity of Syracuse there are inexhaustible beds of water-lime used for hydraulic cement. Thus kind Heaven has richly strewed in our path the bounties and blessings necessary to our comfort—that, perchance, the goodness of God might lead some to repentance.

From Syracuse we were conveyed by our brother Spencer to the beautiful hill of Pompey, 14 miles east of Syracuse. In 14 miles we ascend more than 14,000 feet above the canal, and are said to be some 2000 feet above the Hudson. Here is decidedly the finest American landscape, as respects beauty and grandeur, we have yet seen. When the air is clear a person can, from one or two points, command on every side a view of from 30 to 40 miles; so that on the top of this rich and fertile summit, covered with meadows yielding from 2 to 3 tons per acre, at a single glance north, south, east, and west, we survey a circle at least 60 miles in diameter, embracing within it not only the fountain head of the Susquehanna river and streams that bend their course to the gulph of St. Lawrence, but towards the setting sun the beautiful lakes of Oneida and Onondaga, which, from their silvery bosoms reflect the golden rays of the setting sun, and seem to gild the beautiful hamlets and villas on their borders with the beauties of some Elysium only seen by the bards of a more favored age. The villages and farm houses, and the beautiful green hills, skirted at this season with the deep green remains of ancient forests, throw all the graces of the Nine Muses over this wide expanse of rural bliss, and fill the scene with all the poetry of the Mantuan bard of the Augustan age.

Any one that has seen the panorama of the city of Mexico and the plains reaching to the base of the snow-capp'd Andes, with all their rich varieties of landscape, needs but subtract the antique castles and the sublime summits of those eternal mountains, and imagine the top of Pompey Hill the centre of a plain, commanding an amphitheatre of sixty miles, and he has got something full as grand and beautiful, if not so sublime, as that, in his eye, when he looks eastward and westward, and northward and southward, over the hill and dale and the hundreds of peaceful homes that beautify and adorn the wide-spreading valleys and the gently sloping eminences that variegate the scenes

* The salt water of the Salina spring is the strongest yet discovered in the world—40 gallons yielding one bushel of pure salt.

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of so many independent and contented families as crowd upon the vision in the landscape before us.

In this pure region we found an excellent society of disciples. The church, now about one hundred strong, is full of love and union, and there is intelligence and virtue here, I trust, yet to leaven all the surrounding society. Brother Wells, of whose hospitality we have partaken, is one of the ten disciples in the family of Asa Wells, Esq. This venerable patriarch, with his amiable consort, can show what few men in the empire state can show—eight sons and daughters, to say nothing of those with whom they have intermarried, healthy in the christian faith, and desiring supremely to walk in all the commandments and ordinances of the Lord without reproach. But Father Wells, long a believer in Christ (though within these three years himself and eight of his children have been immersed into Christ) brought up his family in the fear of God, and now he reaps the sweet and rich reward.

After speaking three or four discourses here and adding another member to the christian body in Pompey, we returned to Syracuse, and thence, by special invitation, to Cicero. The country had been considerably moved by our former discourses—three others had been immersed—and at the repeated solicitations of some of the brethren we agreed to deliver two or three speeches more in that place. We spent with them the 15th, 16th, and 17th days of July—had a very good audience—many seemed to be deeply interested—and at the close of the meeting we repaired again to the lake of Oneida, in which eight believers were immersed. Among these sixteen persons added to the church in Cicero, were some of the most respectable members of the Presbyterian congregation; but, indeed, those who knew all the immersed said that they were sober-minded persons, and of good standing in society. From the feeling manifested and the interest displayed, we hope many more will join themselves to the Lord and his people in that place.

On the evening of the 17th we returned to Syracuse, and after spending an agreeable evening at Captain Cody's with a number of our friends, early the next morning, before the sun rose, we were on our way to the city of Albany. EDITOR.

Saratoga Springs, July 23, 1836.

LETTERS TO "*A REFORMED CLERGYMAN.*"—No. II.

Respected Sir,

I HAVE already stated my conviction that the unfulfilled prophecies are mysterious, and that it is impossible to derive from them a certain and exact history of the future. Permit me now to present, as concisely as possible, some of the reasons which have led me to this conclusion.

In the first place, it appears to me that the glowing style and poetic imagery, so frequently employed in the prophetic books, must inevitably render their meaning doubtful and obscure.

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This style of writing has, you know, in all ages been much affected by the Oriental nations, who, being possessed of an ardent and impetuous temperament, are wont not only to express their feelings or emotions by the most lively tokens, and the most striking and perhaps extravagant gestures; but also delight to array the simplest thoughts in the most gorgeous and magnificent drapery. It is indeed quite natural that those who were accustomed to cast dust into the air to express pity or indignation; who covered themselves with sackcloth and ashes to signify abasement and affliction; who danced and leaped for joy; or rent their garments, beat their breasts, and sung mournful songs to denote lamentation for the dead, should manifest by an abundant use of bold and striking metaphors, both in speaking and writing, the same characteristic love of effect, and the same disposition to enhance the joys of felicity, or the griefs of calamity and misfortune.

Accordingly we find, even at the present day, amongst the Turks and Asiatic nations, that the most showy and pompous language is employed in relating the commonest events, and that the glories of the celestial world, and the most splendid figures in nature are put into requisition to give dignity, as in China, to an Emperor the "Son of Heaven;" in Turkey, to a Sultan who is the Grand Seignior and whose palace is the Sublime Porte, or in Schiraz, to a Governor who is the "flower of courtesy," the "nutmeg of consolation," and the "rose of delight." And it is the same lofty elevation of style which is so conspicuous a trait in the literature of the Hebrews, and which displays itself particularly in their poetry, which indeed being the appropriate language of feeling and of passion, affords among all nations full scope for splendid and glowing images. Now as prophecy is nearly allied to poetry,* and treats of the important and heart-stirring events of the future, it is couched in the poetic language of the people to whom it was delivered, and fully participates in the peculiar feature which I have been endeavoring to describe.

Thus, with the fervor of a poet, Moses upon the borders of the Red sea, sings of the deliverance of Israel. "The Lord," says he, "is a man of war, the Lord is his name; Pharaoh's chariots and his host hath he cast into the sea. The deeps have covered them; they sank to the bottom as a stone;—they sank as lead in the mighty waters. Thou stretchedst out thy right hand—the earth swallowed them." And David, still more fancifully, exhibits the sea as fleeing from before Israel:—"When Israel went out of Egypt, the house of Jacob from a people of strange language—the sea saw and fled: Jordan was driven back; the mountains skipped like rams, and the little hills like lambs." Again, in the book of Job, the war-horse has his neck "clothed with thunder," the "glory of his nostrils is terrible"—he "saith among the trumpets, Ha! ha!" and "swalloweth the ground with fierceness and rage;" or behemoth "drinks up a river, and trusts that he can draw up Jordan into his mouth;" while the "eyes of leviathan are like the

* *Among the Greeks and Latins the same words denoted both a prophet and a poet, no doubt from the resemblance in style of prophecy and poesy.*

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eyelids of the morning," and "burning lamps issue from his mouth," and "sparks of fire leap out." And, in the song of Solomon, by the same luxuriant imagination, the well-beloved is converted into a "bundle of myrrh" and a "cluster of camphire in the vineyards of En-gedi," or is represented as "leaping upon the mountains" and "feeding among the lilies."

And thus on the other hand, with the inspiration of the prophet, Jacob foretells the future fortunes of his sons, and affirms of Judah, that, "binding his foal unto the vine and his ass's colt unto the choice vine, he washed his garments in wine and his clothes in the blood of grapes: his eyes shall be red with wine and his teeth white with milk:" while Balaam says of Israel, "God brought him forth out of Egypt—he hath as it were the strength of an unicorn; he shall eat up the nations his enemies, and shall break their bones;" and, not to multiply examples, Isaiah, in speaking of "the day of the Lord" when the literal Babylon was to be destroyed, declares that "the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine:" and again, "I will shake the heavens, and the earth shall remove out of her place.—Behold I will stir up the Medes against them—and Babylon the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrha."

Now it appears to me that writings abounding so much in metaphors, pleonasms, and various other figures of amplification, which approach, if they do not actually constitute hyperbole, must be necessarily dark and mysterious, until explained by the events which they prefigure. For it is evident that they will by no means admit of a literal construction; and it is impossible to assign any limits to the excursive flights of fancy, or to ascertain what deduction these tropes and figures require, until we become acquainted with the objects which they are designed to exalt. No one, for instance, could form a just conception of the horse, from the account of him given in the book of Job, if he had never seen one, or possessed himself of a literal description; no one would expect leviathan to dwindle into the crocodile, or suppose, without a history of the occurrence, that "the day of the Lord"—the obscuration of the "stars" and "constellations"—the "sun" and the "moon," the light-bearers of the firmament—the "shaking of the heavens," and the "moving of the earth out of its place," should be simply—the taking of the city of Babylon by the Medes and Persians! The attempt to seek, therefore, a just knowledge of realities through figurative and poetical description, is as vain as would be the endeavor to ascertain the height of Pompey's pillar by measuring the shadow which it produces when touched by the first rays of the morning sun.

The second reason which presents itself is the use of symbols. A symbol, you are aware, is an object chosen as a substitute to represent something to which it has a real or supposed resemblance. And as it is selected, like other objects of comparison, according to the taste

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or fancy of the writer, it is almost impossible for us to discover what he intended it should signify; or to perceive the points in which it resembles the subject of comparison, until the latter be distinctly stated and defined. Hence the lamb, the red heifer, the laver, and various other symbols of the Mosaic institution, were never understood until the Messiah supplied the antitypes. And hence also, when Jesus said, "Destroy this temple and in three days I will raise it up," his language was misapplied, nor was it until he had risen from the dead that his disciples understood and appreciated his meaning.

When, indeed, prophecies have received their accomplishment, it then becomes a pleasing and a profitable task to consider the significance and trace the analogies of the symbolic language in which they were delivered; and in your letters already published you have made some interesting developments upon this subject. It is evident that symbols truly understood, may, like words (which are themselves arbitrary signs) form a ready medium of communication. And they have been accordingly much employed in this way in the East—as in the picture-writing or hieroglyphics of Egypt; while, in unison with that love of the metaphorical style which pervades those nations, Eastern lovers are wont to substitute the emblematic language of flowers for *billets-doux*. It is, however, equally evident that unless the symbols be explained, (and this can be done with certainty only by those who select them,) they will be as unintelligible as the accents of a strange and foreign tongue. This, as is well known, has been the case with the hieroglyphics of Egypt: and it seems to me it must necessarily be the case with the symbols or iconisms of unfulfilled prophecy. The symbols already explained by the scriptures or by the events are certainly too few in number, and the reasons for the selection of symbols in general too arbitrary and variable, to deduce from them certain rules of interpretation for those which are yet to be deciphered. And as the chief prophecies relating to the future are expressed in the symbols of the Apocalypse, I conceive it impossible to build with them a stable foundation for the fane of History, with whatever ingenuity they may be laid upon the sandy soil of hypothesis and conjecture.

Analogous to the figure of which I have just spoken, is that of prosopopeia, or personification. This is frequently used in the prophecies, and creates sometimes no little obscurity. Jeremiah, for instance, employs it when, foretelling the destruction of the infants at Bethlehem and its vicinity, he represents RACHEL as "weeping for her children." Now we know that Rachel, who was the wife of Jacob and the object of his earliest love, never lost any children. Her history informs us that she anxiously longed for children, saying on one occasion, "Give me children or else I die;" that she afterwards died in giving birth to Benjamin, whom she called Benoni, "the son of my sorrow;" and that she was buried in the borders of the tribe of Benjamin, *near Bethlehem*, in the very region where the innocents were slain.* From this circumstance, therefore, together with her supposed fondness for children,

* *Compare Gen.* XXXV. 19. *with* 1 *Sam.* x. 2.

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and her being the mother of Benjamin, from whom the tribe descended, she is by this most beautiful figure made to personify the bereaved daughters of Benjamin—she "weeps for her children and refuses to be comforted because they are no more." But it is very evident that this prophecy could never have been understood before the event, and scarcely even then, unless it had been quoted and applied by the inspired historian.

In the next place, even when the prophets deliver their predictions in literal language, these are for the most part obscure, or liable to misconstruction. This arises from various circumstances. Often they pay no regard to the order in which events occur, but place that first which is to happen last, and the last first, and thus a number of different incidents may be grouped promiscuously together in the prophecy in quite a different order from that in which they will occur. Again, they take no notice of the intervals which are to occur between certain events, but these are spoken of as though they were to happen at the same time, whereas perhaps in the actual fulfilment many centuries will intervene between them. Add to this, that many prophecies of future events are given incidentally, as it were, and sometimes quite unexpectedly, while the prophet is upon entirely a different subject, and are blended either with things which have so little apparent connexion with them that it is impossible to see their relations; or with others which, though really distinct, bear such a resemblance, and are so intimately connected, that it is difficult to distinguish them.

If time would even permit, it were unnecessary to adduce particular instances of these, and various other circumstances which often throw an impenetrable veil over the meaning of prophecy, and with which you are no doubt perfectly familiar. It is an evident truth that some of the most important predictions in the Bible, already accomplished, are those which from their connexion we would either refer to a different quarter, or fail to recognize as prophecies at all, unless they had been declared to be such by the sacred writers. I would merely refer to the application of part of the 68th Psalm—"Thou hast ascended on high," &c. to spiritual gifts, in the epistle to the Ephesians: that of the saying in the 2d Psalm—"Thou art my Son, this day have I begotten thee," to the resurrection of Christ, Acts viii. 33. that of the 4th verse of Is. lxiv.—"Ear hath not heard," &c. to the things of the gospel in 1 Cor. ii. 9. and that of Isaiah's remarkable saying to Ahaz—"The Lord himself shall give you a sign: Behold a virgin shall conceive," &c. to the mother of our Lord; not one of which could have been applied or understood without the aid of inspiration, much less without the events to which they relate

Upon the whole, then, when I consider the obscurity of the symbolic, figurative, and poetic style in which prophecy is so often couched, the manner in which even the literal predictions are scattered in detached and isolated portions through the ancient oracles, without regard to order, chronology, or connexion, and the important fact that, from the great obscurity of the prophecies, many of those

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already fulfilled could not even now be understood if the inspired writers had not made an application of them; I feel justified in the conclusion that the prophecies cannot be certainly or correctly understood, to say the least, until their accomplishment. Indeed I am confident that the prophecies were not intended to be fully explained before their completion, from various considerations—one of which is, that as the history of future events would be unprofitable to men, and would tend merely to gratify curiosity, it would not comport with the divine wisdom, or with the usual order of the divine economy to furnish it.

But while I insist that the attempt of the literalists to give us a particular and minute account of the Millennium, with the time of the coming of the Messiah, and all the attendant circumstances, is entirely vain; that a prophecy of the future can never be converted into history; and that events cannot legitimately be proved by prophecy, but, on the contrary, that prophecy must be proved and explained by events, I would not be understood to say that nothing at all can be gathered from the prophecies. I am aware that before the coming of Christ, a vague and indefinite expectation prevailed that a great personage was soon to appear in the world,* and I do not deny that grounds are afforded for such a general anticipation with regard to his second advent. Indeed a simple expectation of some leading events—the certainty that the Messiah will come a second time—that there shall be a resurrection of the just and unjust—a day of retribution, when all will be rewarded according to their works—the prospicience, on the part of the righteous, of eternal blessedness; and, on that of the wicked, of everlasting destruction, is, in my judgment, the substance of all that we can obtain—all that was designed for us to know with certainty—all that is necessary to put us in full possession of the Christian hope and the motives to Christian duty.

If, in conclusion, I were to attempt to illustrate the prophetic impulse, I would suppose the prophet to be like a person confined in a dark prison and permitted to obtain through narrow chinks in the massy walls, bright but hasty glimpses of the distant scenery. He perceives through the narrow opening the branches of a tree, but he cannot see the trunk with which they are connected—he sees at a distance in the valley the waters of the winding stream, which sparkle gaily in the sunbeams, but he is unable to perceive the fountains upon the mountain side from which they gush, or the rugged steep over which they are soon to be precipitated in the "headlong torrent's foamy fall." Now it is evident that such a person could form very imperfect ideas of the landscape; and just so, it seems to me, the prophets, indulged with brief and sudden views of future scenes, unconnected and imperfect, even when literal, could form or communi-

* I grant also that some of the prophecies relating to the first coming of Christ—respecting his being born at Bethlehem—of the family of David—and a few other items, were plainly delivered and distinctly understood; but it is to be remembered that this was necessary in order that he might be recognized and identified in the humble character of a servant in which he made his first appearance. As his person will be known without such aids when he comes with power and glory, we are not to expect them.

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vate only a vague and uncertain idea of the realities. The accomplishment of these prophecies is like the breaking down of the prison walls—the whole champaign bursts at once upon the view, and the various connexions and relations of things are clearly distinguished. Or, I might say that the prophecies are like a gallery of historical paintings, each of which presents, either allegorically or according to nature, a single scene—a battle—a marriage—a coronation—an execution, or some other important event, and which are hung up without any order as it regards either chronology, history, or the various divisions and nations of the world to which they have relation. Now as each of these paintings furnishes a view of but one event, and reveals nothing respecting the time when it occurred, the circumstances which occasioned, or the consequences which followed it, and it would be impossible for a person as unacquainted with the history of the past as we are with that of the future, to write the history of the world from such materials, so it is impossible to write a history of the future from the prophecies. Yet as the occurrences of the past, if presented to our view in a connected history, would explain and enable us to appreciate in some measure the excellence of such paintings, so the events of the future will, in like manner, be the interpreters of prophecy. Or, finally, I might borrow a comparison from an inspired writer, and say that prophecy is like "a lamp shining in a dark place." Now we know that by the aid of a lamp but a very imperfect view is to be obtained. It can give light only to the particular spot where it is placed, and the surrounding scenery is involved in impenetrable darkness. The fulfilment of prophecy, on the other hand, is the 'dawning of the day' and the 'rising of the day-star,' and it is only the effulgent light of day which can present things to us in their true colors and relations. While we do well, therefore, to "take heed" to our "most sure word of prophecy" as to a glimmering lamp in the midst of darkness, until its fulfilment, like the glowing splendors of the morning, shall dispel the gloom—"until the day dawn and the day-star arise in our hearts," we should patiently wait the appointed season of the dawn, and remember that as our feeble efforts can never increase the brightness of a lamp so that it shall rival the brilliancy of the sun, or convert the darkness into day, so it is impossible to convert the prophecies into a certain history of the future. Let us therefore "watch," for in such an hour *as we know not* shall the Son of Man come to be glorified in his saints and admired by all who believe—to judge the righteous and the wicked, and render to every man according to his works.

Such, then, are the views which I have been led to take of the prophecies. The best use which I think we can make of them is to receive from them with thankfulness and content the general expectation which they afford of great and important scenes yet future; and the best rule of interpretation which I can deduce from the fulfilled prophecies, in order to explain with certainty those which belong to the future, is, to wait until they are accomplished. In the meanwhile, however, we

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need not be prevented from supplying the Editor with a rule by which we ourselves may be interpreted, as he may probably think it time to raise the vizor by which some of his correspondents have been so long concealed. Till then I beg leave to remain, as ever,

Yours in all mystery,

D. A.

PROFESSOR RYLAND AND MR. MEREDITH.

WE copy from the "Biblical Recorder," the following review of Professor Ryland's late attempt to change the language and the doctrine of the Holy Scriptures:—

"*Baptism for the Remission of Sins; Examined in a Discourse by* Robert Ryland. *Text*—"*Then Peter said unto them, Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.*"—Acts ii. 38.

We have read this discourse with considerable interest; and our interest has been not a little enhanced by the consideration, that it treats of a topic which we have long feared was not well understood. We allude to the relation sustained by baptism to the remission of sins. The views of the author on this point, will be found in the following paragraphs:—

"The next subject in order is forgiveness. There are two theories on this doctrine, each claiming origin from the word of God, and each, therefore, demanding our assent. The one makes forgiveness consequent upon repentance towards God and faith in our Lord Jesus Christ, which are shown to be genuine by their purifying effects—by the universal obedience to which they prompt. The other suspends the enjoyment of a pardon till the believer has submitted to baptism—an ordinance which is thus made the only medium through which the blood of Christ can avail to the purification of the heart. The controversy, then, is not respecting the *obligation* of baptism, or the *import* of the *term*, but respecting its relative importance and position in the analogy of faith. As I believe the last named view of this subject is unscriptural and dangerous, I shall now attempt to show its incorrectness.

"The passage before us is adduced to prove the position I am now to controvert. The advocates of this theory tell us that Peter is to be literally understood as commanding the people to be baptized *for* the remission of their sins, or that the remission of sins was an *end* to be secured only by baptism. Let us examine the passage. The Greek preposition *eis* here rendered *for*, though frequently capable of this meaning, seems to me to have, in this passage and in this connexion, the force of *into*. This is indeed the primary and acknowledged sense of the word, when used with verbs expressing motion from one place to another. And in the New Testament it seems to be used to express the transition from one relation to another. Examples of this will presently be adduced. The meaning of Peter's words, then, may be thus stated: 'Be baptized into the confession or doctrine of forgiveness.' You are to repent of your sins and to believe in Jesus Christ. By that faith you are justified, pardoned, forgiven. You are then to submit to an institution in which you confess the forgiveness of sins as having been conferred by the Saviour, and by which you publicly enter into the relation of disciples to him. This obedience is the *evidence* of faith. It is an *effect*, not the *cause* of salvation.

"Let us now see if this interpretation can be sustained by the *usage* of the New Testament writers. We shall cite every passage from these writers in which the same Greek preposition is used in connexion with baptism, that Peter employs in the text under examination."

We must be allowed to say candidly and frankly, but with the utmost respect and affection, that we disagree with the author in the above, in several material particulars.

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In the first place, we by no means admit the conclusiveness of his criticisms. That the preposition *eis* does very frequently have the sense of the English particle *into*, will be denied, we presume, by no one. Nor will it be doubted that it has this sense in most of the instances adduced by the author. But that this term does not very often have the sense of *for*, and that it does not have this sense in the text in question, the evidence, we think, has not been furnished. It by no means follows that a term which is allowed to have some dozen or twenty significations, because it has a given sense in a few or even many cases, must therefore necessarily have the same sense, in any particular case which may happen to become a matter of inquiry. *Eis* may have the meaning of *into* in all the cases mentioned by the author, and yet in the text *may* have the meaning of *for*.

The proper question to be asked here, it appears to us, is this—What is the scriptural import of the phrase *eis aphesin amartion*—in the text rendered "for the remission of sins? To answer this question in short, we turn first to Matt. xxvi. 28. and read as follows—"For this is my blood of the New Testament which is shed for many, *eis aphesin amartion*, for the remission of sins." This passage is, in our opinion, decisive. That the blood of Christ was shed 'into the remission of sins,' or 'into the confession or doctrine of forgiveness,' we are sure no one will contend. On the contrary, that it was shed *for the remission of sins*, as an end, is equally beyond the possibility of a doubt. The same phrase occurs Mark i. 4.—"John did baptize in the wilderness, and preach the baptism of repentance, *eis aphesin amartion*, for the remission of sins. This passage, when interpreted by the former, as it ought to be, is not less certain and decisive in its import. To say that John preached the baptism of repentance *into* the remission of sins, would be to employ language singularly obscure, if not altogether unintelligible. See again Luke iii. 3.—"And he came into all the country about Jordan preaching the baptism of repentance, *eis aphesin amartion*, for the remission of sins." The same remark applies to this case which was made in relation to the preceding. These, including the passage in question, are the only instances in which the phrase *eis aphesin amartion* occurs in the New Testament. That the first case is decidedly in favor of the present rendering, *for the remission of sins*, and that the others are but little less so, it seems to us cannot admit of a doubt. To say the least, there is certainly no evidence in favor of the rendering proposed by the author.

That *eis*, when employed in the same construction as above, very commonly has the meaning of the preposition *for*, any one may satisfy himself by referring to such cases as the following:—"And offer the gift that Moses commanded *eis marturion autois*, for a testimony unto them." Matt. viii. 4. See also Matt. x 18.—Mark i. 44.—vi. 11 —xiii. 9.—Luke v. 15.—xxi. 14.—ix. 15.—xxi. 13.—Heb. iii. 5.—James iii. 5.—all relating to the single phrase *eis marturion*, and all correctly rendered "*for* a testimony."

In the next place we object to the *rendering* of the passage as proposed above. True, the author has not given a literal version of the text agreeably to his criticism; but the passage must be translated, and if his reasoning be correct, the rendering must be this:—"Repent and be baptized every one of you *into* the remission of sins." That this rendering is not very intelligible we think the author was aware, from the fact that he gave a paraphrase rather than a literal version. A rendering which requires a paraphrase to make the sense intelligible may always be suspected.

In the third place, we object to the *sense* as given in the paraphrase—because we believe that it destroys the point and meaning of the apostle's reply. The convicted multitude had just required to be told what they must do—what they must do to be saved—to obtain deliverance from the guilt and penalty of sin, as we must suppose of course. In answer to this question, the apostle uttered the language of the text:—"Repent and be baptized every one of you," &c. Now, when we suppose the apostle to have informed the Jews, in the sense of the common version, what they must do for the remission of sins, we suppose him to have given a direct answer to the question proposed; but when

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we suppose him to have told them what they must do for the *confession* or the *doctrine* of forgiveness, we suppose him to have answered altogether another question; and to have given them information which, at that particular juncture, to say the least, could have afforded but little satisfaction.

In the fourth place, we object to the *theology*—the sentiment inculcated in the above construction. It will not be doubted, we presume that the phrase *eis aphesin amartion*, is proposed in the text as an end not of baptism only, but of repentance also. "Repent and be baptized," &c. Now when a man is required to be *baptized* into the confession of remission. the doctrine, though not a little doubtful, may perhaps be received; but when he is commanded to *repent* into the confession of remission, a doctrine is inculcated which is as difficult of belief as it is of intelligible comprehension.

We object in the last place, to the necessary *tendency* of the argument before us. This argument, if we understand it correctly, goes to show that baptism has no sort of connexion with remission; and that, although a positive institution of the New Testament, and the only authorized medium of admission to the christian church, it is nevertheless a matter in which the sinner's salvation is in no way concerned. Now, when we hear two evangelists speak of the 'baptism of repentance for the remission of sins'—when we hear the King himself, in his last commission, affirm that 'he that believes and is baptized shall be saved'—when we hear an apostle, acting under that commission, require the people to 'repent and be baptized for the remission of sins'—when we hear Ananias say to Saul, 'And now why tarriest thou? arise and be baptized and wash away thy sins'—we believe that all this must mean something. And when we call to mind that three thousand were baptized on the same day of conversion—that the household of Cornelius had no sooner given evidence of repentance, than Peter demanded their baptism—that the Ethiopian eunuch was baptized in the midst of his journey—and that the Philippian jailor and his house were baptized at midnight—we cannot but believe that baptism has a much more important connexion with remission and salvation than is now generally supposed. At any rate, we cannot but suspect the expediency of any attempt to explain away the force of passages, which, if we be *not* much mistaken, are well sustained by the analogy of faith and the *usus loquendi*.

Let no one suppose that we are an advocate for the views of Mr. Campbell on this point. We believe that Mr. Campbell is in one extreme, and that our brother Ryland is in another. Mr. Campbell makes baptism just about every thing, by making it identical with regeneration: brother Ryland makes it just about nothing by disconnecting it entirely with remission. We believe the truth lies between these two extremes; and, although it may be difficult to define the precise point, as the scriptures have not done it—yet we believe that the two extremes are about equally remote from the truth, and equally to be avoided. *Edit. Bib. Rec.*

THERE are two modes of warfare employed by the advocates of modern Theology, against primitive Christianity and its defenders. One of these consists in seeking to change and corrupt the scriptures through which a knowledge of Christianity is communicated; the other, in misrepresenting the views of those who desire to restore the original simplicity of the gospel, and imputing to them sentiments which they disavow. We have a fair specimen of both in the article before us upon the subject of baptism for the remission of sins.

It would be indeed amusing, were it not a matter of serious moment and most grave consequence, to observe the various plans adopted in order to evade the force or pervert the meaning of Peter's language in Acts ii. 38. by which the connexion of baptism with remission is so clearly taught. Thus Dr. Fishback, compelled to admit baptism for the remission of sins, labored with much ingenuity to show that it was

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restricted exclusively to the Jews. Mr. Lynd, on the other hand, boldly inquires, "Are not the words capable of transposition?" and proceeds accordingly to change their order so as to connect remission with repentance and exclude baptism. Others when closely pressed in argument, have wished that the passage in question were not in the Bible at all; while Professor Ryland it seems, preferring adulteration to evaporation, has attempted to add a little to it by way of improving the diction of the Holy Spirit.

The preposition εις, in this place rendered "*in order to*" by some, and in King James' version "*for*," he would translate *into;* but inasmuch as the phrase "Be baptized *into* remission of sins" has too much meaning still—he would dilute it further by adding "*the doctrine of*" as a supplement to its *words*, and the doctrine of indoctrination as an addition to its *sense*, so that, according to this *most modern manuscript* of Professor Ryland, it reads, "Be baptized into *the doctrine* of remission of sins," and, according to his commentary, it means that the sinner is to submit to baptism as an institution in which he confesses the forgiveness of sins as having been conferred by the Saviour upon some previous occasion. Thus he makes baptism something like the Barmecide's feast—with this difference, that the latter had the theory or show of eating first, and afterwards a substantial entertainment; but the former has the sinner first to obtain remission of sins in reality, and then to be baptized into the doctrine of remission. Professor Ryland, however, being a *Baptist*, ought to consider whether his "doctrine" will now, by the help of a verb of motion, carry him *into* the water, or only into *the doctrine of* the water, and whether this same "doctrine" is likely to take the righteous or the wicked *into* heaven or hell, or only into *the doctrine* of everlasting punishment, or of life eternal One thing is certain, that no Pedobaptist has ever taken greater liberties with sacred writ, or used more unwarrantable means to evade the argument for Christian immersion itself, than has Professor Ryland upon this occasion, to nullify the meaning of this institution. But it is not my present object to notice the criticisms of Professor Ryland, or to defend baptism for the remission of sins as taught in many parts of the scriptures and expressly in Acts ii. 38.; I wish merely to call the attention of the reader to the fact that the opposers of the ancient gospel are compelled to corrupt the scriptures in order to weaken and evade them. Indeed the variety of the plans which they employ to pervert or obscure the obvious meaning of Acts ii. 38. is sufficient proof of the importance and the plainness of this passage, and it would not be worth while to defend it until they first agree among themselves whether it shall be bestowed upon the Jews by Dr. Fishback—transposed by Mr. Lynd—adulterated by Professor Ryland—or expunged by a unanimous vote of those whose theories it is likely to subvert.

It is with no small degree of pleasure that we find Mr. Meredith upon this occasion an honorable exception to those who would so handle the word of God. The reader will perceive that he has, in a

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style which does him much credit, and with arguments which can be neither evaded nor refuted, exposed the fallacy of Professor Ryland's criticisms, and the impotence of his reasonings and his theology. He has declared that he "makes baptism about nothing by disconnecting it entirely and absolutely with remission;" and with a degree of candor and frankness which deserves to be imitated by all his Baptist brethren, he admits that baptism is positively connected with remission of sins, and that it "has a much more important connexion with remission and salvation than is now generally supposed." These concessions are deserving of special notice, as alike creditable to Mr. Meredith, and illustrative of the power of truth.

But, on the other hand, it is much to be regretted that after all his praiseworthy opposition to the plan of wresting the scriptures from their obvious meaning, Mr. Meredith should himself furnish an illustration of the other mode by which men attempt to impede the progress of primitive Christianity—viz. the misrepresentation of the sentiments of those who advocate it. "Mr. Campbell," says he, "makes baptism just about every thing by making it identical with regeneration."

This misrepresentation has been so often exposed that it is scarcely necessary to speak of it again. We will nevertheless observe that Mr. Campbell has never made baptism identical with regeneration in the popular sense, as including both a change of state and a change of character. Mr. Meredith must be aware that the early Christians applied the term *regeneration*, in a far more simple and restricted sense, to baptism as indicative of the completion of that process by which sinners are born again unto God—that the Westminster Confession of Faith defines baptism to be "the sign and seal of regeneration"—that the Episcopal church to this day regards infants as regenerated in baptism, and that the term is so used irrespective of that change of character which in modern times it has come to express. It is therefore ungenerous in him to avail himself of an ambiguous expression which now covers so much ground in order to misrepresent the views of Mr. Campbell. Baptism *alone* is not regeneration in any sense. It is styled in scripture, "the laver" or "washing of regeneration," but never regeneration itself. No one is regenerated or born again unless they are *born of the Spirit* as well as of water; and we cordially agree that to make baptism every thing and to make it nothing "are two extremes equally remote from the truth, and equally to be avoided." R. R.

ATHEISM.

BY CHARLES CASSEDY, ESQ.

Respected Sir,

THE importance of *vital religion* to the happiness of mankind, not only as regards the present, but a future existence, is a theme which requires no comment with reflecting minds. Take from man his belief in a SUPREME BEING; divest him of all sublime veneration

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and reverential awe for the infinite *wisdom—power—glory*—and *beneficence*, displayed in the beauties and visible splendors of the universe around him; let him conceive that he is without accountability to a superior Being, from whom he must have derived the nobility and elevation of his intellectual existence; strip him of the fond and grateful conception, that this great and beneficent Being exercises a *general* and *particular* superintendency over the destinies of mankind and the universe; extinguish in his bosom the divine impulse that leads him to hope and faith in the immortality of his own existence; let him come to the definitive conclusion that those AFFECTIONS for parents, offspring, relatives, friends, and fellow-beings, which Bulwer calls immortal, are not to survive the tomb, and overleap the boundaries of time—and language, sir, has no powers of expression adequate to the dreadful condition, moral and intellectual, into which such deadly scepticism would plunge the human race.

There can be no better test, sir, of the *wisdom* or *folly*—or the *truth* or *falsehood* of any creed or system of belief, than the simple process of admitting it for a moment to be CORRECT, and then tracing the *consequences* to which it must inevitably lead. Say the ATHEISTS, "There is no God; we do not believe in such a Being, because we cannot comprehend his essence, and the modes of his existence—would you have us to believe in a Being we cannot comprehend?"

Does not man believe in his own identity? Has he any doubts of the reality of his own existence? Would it not be infinitely more difficult and absurd to *disbelieve* in his own identity and existence, than to admit the fact of his *belief*—from the simple *consciousness* of his susceptibility, physically, morally, and mentally, to the action and influence of every thing around him in the universe? Can his want of comprehension of his own essence and modes of existence, by any possible process of reasoning, preclude his believing in the *reality* of that existence? Is not man susceptible of the sensible influence of heat and cold, and of the action of the elements upon his system? And will he deny this influence, and the action of these elements, because he cannot analyze their essence and define their modes of operation? If man is to disbelieve in every thing for which he cannot account, his case must be deplorable indeed, and his ignorance fatally incurable! Who that is indued with vision, will deny the unclouded splendors of the rising sun, merely because he cannot analyze the great luminary of day, and define the action of light upon the human eye? Who that is invested with the sense of hearing, will deny the existence of that sense, and the impression of sounds upon the auditory nerves, merely because he cannot analyze and define either? The scriptures inform us that GOD created *man* in his own image: the misfortune of these *irrational* reasoners is, that they attempt to mould an infinite and incomprehensible God in the image of man; and, utterly failing in the attempt to reduce an infinite Being to finite conceptions and human models, they affect to disbelieve in the existence of a GOD they cannot comprehend. This I believe to be something like a solution of the absurd and contradictory enigma of ATHEISM.

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But let us admit for a moment that there is no God; and what sort of a spectacle, to the perceptive and reasoning faculties of man, would the universe present? In fact, my dear sir, what sort of an inscrutable enigma would man present to himself?—Here, he would say, is a visible universe, which is not the effect of wisdom, beneficence, and design, but merely the result of CHANCE. The *order* I observe in the vast assemblage of objects around me, from the regular and unvarying movements of the great planetary system, down to the minutest subject of impulsive motion in nature, is the result of *disorder* and *accident*. There is neither *wisdom* nor *power* visible to man in the universe:—these apparent and seeming attributes of a Being which the christians call GOD, are the offspring of *folly* and *weakness*. Inert, lifeless, shapeless, and unintelligent masses of mere matter, imparted to themselves motion, animation, form, organization, intelligence—and produced the great and wonderful phenomenon of animated nature, from the minutest insect, upward to man the lord of all. In other words, dead and inert matter imparted to itself what it did not originally possess—motion, life, form, *organization*, and *intelligence*.

Unintelligent as is brute matter, says the ATHEIST, it gave to man an exquisitely organized brain, presumed to be the throne of intelligence; a heart, which is probably the seat of vitality; and a nervous system, so keenly sensitive as to animate with feeling and susceptibility of impression, the whole human frame:—it organized the eye to see and the ear to hear; accident and chance alone prevents the *eye* from *hearing* and the *ear* from *seeing!* There are in man no indications of the work of a superior Being, or of the predominance of wisdom and design. The feet and legs *were not* designed to support the body, nor have their organizations any reference to the power or functions of locomotion; chance alone prevented the hands and arms from performing pedestrian evolutions. Chance gave consistence, form, and expression to the human head and face; it placed the eye in front, and in a superior position, that it *might not* distinguish objects dangerous to self-preservation, and facilitate the performance of duties auxiliary to the same end; and it also organized the ear, and placed it on either side of the head, that it *might not* concentrate the impulsions of sound, and throw them with adequate force within the labyrinths of the auditory nerves.

Brute *matter* and *chance*, again says the ATHEIST, formed man with intellectual powers, passions, and emotions, unknown to and infinitely superior to such *creators*, and gave him dominion over all the inferior orders of nature. These blind and undesigning causes, have given birth to a being exquisitely organized, replete with the light of intelligence and understanding, and capable of appreciating, in an astonishing degree, the infinite wisdom and power displayed in the great movements, order, and harmony of the universe! These unintelligent and undesigning parents have endowed their offspring with perception, memory, understanding, judgment; they have taught him to refer his knowledge of particular facts to the discovery of general principles, by which he has unfolded the elements of science; they

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have taught him to analyze the chemical compounds of INANIMATE MATTER, (one of his parents)—and to demonstrate conclusively that CHANCE (his other atheistic progenitor) denotes the agency of some power not appertaining to mere matter; they have taught him the arts of design in architecture, and shown him that the IDEAS of structure, material, co-aptation, and form, exist in the contemplative faculties of man, before such conceptions have been operated on by human hands. They have done more: they have enabled him to construct machines of unerring exactness, by which to mark the lapses of *time*, which are abstracts of his conceptions of ETERNITY; and of the graduations of *space*, which are abstracts of his perceptions of INFINITY—which, as they have not a merely material being, but exist only in the *regions of thought*, lose him forever in endless labyrinths of conjecture and doubt:—

> "And urge him earthward, 'reft of every trust,
> In joyless union, wedded with the *dust:*—
> Frail as the leaf in autumn's yellow bower,
> Dust in the wind, or dew upon the flower!"

These are some of the absurd doctrines of *Atheism*, carried out in their applications to what we *know* of man and the universe; these are some of the consolations which flow from the irrational reasonings of reasonable beings. Deny the existence of a God, says Doctor Young, and all is mystery; admit his existence, and all the enigmas of time and eternity are solved! As I have said before, if man is to disbelieve in every thing for which he cannot account, his ignorance must not only be deplorable, but fatally incurable. He would see the light of day, and disbelieve in its existence; he would hear the deafening reverberations of the thunders, and fancy them delusions; he would witness the destructive powers of the lightnings, when they rive in atoms the gnarled and lofty oak, and deny their blasting and desolating energies; he would view, with incurable apathy, the visible beauties and splendors of nature, and believe them to be shadows and unrealities. Take away our ideas of the existence and superintendency of an INFINITE BEING, clothed with wisdom, omnipotence, and omnipresence, from the universe, and man immediately imbibes a sentiment of solitary and utter abandonment, and ceases to feel an interest in the objects around him. His ties on life immediately become attenuated and feeble; feeling none of the ennobling pride of an elevated and imperishable destiny, he would soon experience the degradations of a moral and intellectual decay; the bonds which unite his loves, affections, friendships, and social emotions with those of his fellow-beings, would become extinct; no polar star of light, and hope, and faith, would illuminate the dark vista of futurity—or shed even a dim and twilight splendor round the precincts of the tomb; all nature would become to him a barren and solitary waste, with which as an intellectual being he would cease to hold kindred or sympathy; in fine, *death* would present him with nothing but the gloomy and appalling spectacle of a dreamless and unconscious tranquility, a sleep that never ends;—for, sir, abstract from man his faith in the existence

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of a creating and superintending God, and the lofty and ennobling sentiment of immortality dies within him!

Atheism seems to me to be produced and sustained by the pride and ignorance of man; a pride and ignorance which lead him to doubt and disregard the obvious and visible proofs of a supreme Being, and to torture his inventive follies and visionary reasonings for demonstrations of Atheism, infinitely less conclusive than those which support the contrary doctrines. Ask him to account for the visible phenomena of the universe, and he will tell you the whole is the result of CHANCE. Ask him to account for the order and regular movements of all the objects in nature, and their known fidelity to fixed and invariable laws, and, instead of referring these phenomena to a supreme and intelligent GOD, which would rationally solve the problem, he will tell you that they resulted from mere accident—accident which chanced to hit upon order, and the observance of steadfast and unvarying laws from the dawn of eternity. Atheists seem to me to take a perverse and inverted view of all the objects of Creation and Providence; and to perpetuate their obduracy in error, by their own struggles for voluntary blindness. They can distinguish no providential economy, no superior wisdom, no regular connexion between causes and consequences, *no perfection of design in the universe!*

Ask them why the earth does not present a plain and even surface; and they cannot distinguish the supreme WISDOM and perfection of DESIGN, which heaved the primitive mountains into the clouds; clothed them with eternal snows; undulated, gradually, the inferior mountains and hills downward to the shores of the great oceans, that we might be supplied with fountains of pure water from the rains, the dews, and the fusion of the snows on those mountains—that the courses of the rivulets, creeks, and rivers, in their meanders from the distant "cloud-capp'd" mountains in the interior of vast continents, might irrigate and fertilize whole countries for the convenience and habitation of man—and find their way into the "fountains of the great deep," whence are drawn up, by evaporations unceasing in their agency, the waters which again descend in dews and rains, to moisten, enrich, and clothe with verdure the whole face of nature! Suppose the waters to descend from the clouds, unbroken into an infinity of particles by the resistance of the atmosphere—and would not the habitations of man, and all his works, be swept from their foundations and destroyed, in the impetuous rush of these resistless cataracts! There is nothing, my dear sir, in the aspect and economy of nature, that does not speak supreme wisdom and perfection of design, to the intelligence of the man who knows how to interrogate the great objects which surround him. The earth, the air, the great oceans of the globe, sustain myriads of inhabitants suited to these different elements. Who does not see, in the shape and conformation of the fish, a singular and wise adaptation to the element in which he lives —and to *no other?* The moment it is exposed to the air, on the dry land, it ceases to live. Do not the figure, the feathery plumage, and the wings of the bird, denote him the inhabitant of the air, the com-

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panion of the clouds? Will any man deny that the feet, the limbs, the stomach and intestines—in fact, the whole conformation and organic structure of land animals, denote the spheres in which they are to live and move, and even the particular climates to which they are consigned by nature? Are the fins and lungs of the fish adapted to locomotion and respiration on the dry land? Can the eagle and all other volant animals, fitted to wing the atmosphere and float on the pure mountain breeze, exist in the suffocating medium of a surging and tumultuous ocean, and find subsistence among the monsters of the deep? Atheist—sceptic—blind idolater of *chance;* you who deny the visibility of wisdom and design in the universe—where is thy blush! The configuration of man and his organic structure; the coaptation or adjustment of each portion of his frame to the others and to the whole structure of that frame; the uses and designs of the limbs; the articulations and ligaments of the joints; the convolutions and dispositions of the muscles which move those joints; the pulsific muscular energies of the heart, which unceasingly, through the period of a long life, propel the vital fluid through the entire human frame; the foraminous character of the otherwise solid bones, which affords passages for the exquisitely sensitive and tender nerves, that are given off in pairs from the great nervous spinal column, and impart feeling and sensibility to the whole human structure; are not all these intelligible arrangements, conclusive proofs of the existence of a supremely intelligent and superintending power above us?

Contemplate the wonderful attributes inherent in what physicians and metaphysicians denominate the human SENSORIUM, the focal point on which are made all impressions derived through the medium of the senses, and in which seems more especially to reside the intellectual powers of man! Did the blind and unintelligent operations of mere matter connect this sensorium and these mental energies with the grand spectacle of the astronomical heavens, and with all other objects perceptible in the universe? Have the operations of blind and inert matter given perceptions, emotions, passions to the rock, or mental and reasoning energies to the clods of the valley? Did matter impose laws upon itself, by which the intelligible and wisely arranged order of the universe is regulated and sustained? Another great difficulty with *Atheists* seems to be, that, as they have attempted to model a GOD after human archetypes and in human moulds, they utterly fail in finding in the infinitude of space, a *sensorium*—a central point, whence can emanate the supreme intelligence and power displayed in the universe; in other words, they cannot find in their *God* the organization and modes of existence and operation found in man, and they reject a belief in the Supreme Being altogether! Can a finite being, circumscribed in wisdom, power, and modes of existence, comprehend the infinite intelligence, omnipotence, and illimitable modes of existence, rationally attributable to a supreme and infinite Being? Does the astronomer who predicts the return of a *comet*, from calculations of a small portion of the ellipsis of its orbit, require to be bound to the tail of that comet, and whirled

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through the infinitude of space, before he can believe in the truth of his own demonstrations? Does the man who can calculate, with mathematical certainty, the future occurrence of an eclipse, reject all faith in his calculations and the event, merely because he cannot accompany the heavenly bodies through their orbicular revolutions? It is but a small part we see and know of every thing—and not the whole; this circumscribed view of things is itself evidence of the existence of supreme wisdom. It is by the configuration and exterior that we distinguish a human being; and the probability is, that could man detect by a piercing flash of vision, the whole complicated and exquisite phenomena of the human frame, the discovery would be so overwhelming as to destroy life. The eye is susceptible of the grateful influence of light, but where is the vision that would not be destroyed by an exposure of the eye to the unclouded brilliancy of the sun? The wisdom and beneficence of a superintending Providence are as visible in what has been secluded from human view, as in what has been disclosed to mankind. In fine, every thing in nature demonstrates the existence of a God, whose attributes are supreme wisdom, beneficence, and power; and, I find it much less difficult to admit the existence of such a Being, than to close the eyes of my *understanding* against palpable demonstrations of the important truth.

[TO BE CONTINUED.]

NOTES ON A TOUR TO THE NORTH EAST—*No. VI.*

[CONTINUED FROM PAGE 497.]

IT is not till we have approached Rome, within a few miles of Utica, on the canal route from Syracuse, that the country in view possesses much interest. But so soon as we enter the Mohawk Valley, through which the canal passes for 107 miles till it reaches the Hudson river at the city of Troy seven miles north of Albany, the country becomes more and more interesting. From Syracuse to Frankfort, eight miles east of Utica, a distance of sixty-nine miles, the country is so level that the canal, without any lock, descends only one half inch per mile. The whole valley of the Mohawk, and the gradual acclivities gently receding, frequently visible from ten to twenty miles, under good cultivation, present to the eye of the passenger on a packet-boat gently floating on the canal, a richly variegated and most delightful scenery, especially at this season of the year. Sometimes at a single glance of the eye, a landscape of many miles displays a thousand beauties on which the mind loves to dwell amidst the pleasing associations of health, contentment, competence, liberally enjoyed by a very dense and flourishing population. Here you see extensive plains covered with cattle, feeding on rich pastures or reclining under the cool shades of wide-spreading trees; there the hills are clothed with sheep cropping the tender grass. On this side the country rolls in gentle undulations—on that it spreads

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into fertile vallies. Here it rises in stately hills decorated with every shade of forest green—there it suddenly breaks into towering cliffs, whose rugged eminences, yet unbleached by ten thousand storms that have spent their fury upon their dark bleak surface, stand majestic, as if defying alike the hand of man and the wear of time; while, in the mean time, the placid Mohawk in silence smoothly glides along their base, studded with clusters of little islands, and forcing the canal almost under the rocks of granite capped with limestone, which, in perpendicular spires, rather overtop the admiring passenger, who gazes in mute astonishment at these displays of that Omnipotent Hand which upholds that mighty frame of nature, of which our globe itself is but as a small dust in the balance.

One cannot but think, if he attend to all the indications in this rich and fertile valley of one hundred miles and more, that, in ages long gone by, the waters of Lake Ontario found their passage in this direction to the Atlantic. Passing by Little Falls in the night, we cannot say much of the scenery in that vicinity, nor of the narrow pass which only admits the river to pass between mountains of granite and limestone, where the canal rests on a wall nearly thirty feet high, constructed from the bed of the river, and is mountain-bound on either side, and sometimes chiselled out of the side of the mountain. But at other points in this valley it would appear that the mountains have been cleft, and that immense currents of water had washed channels in some places a mile or nearly in width, and several hundred feet deep. As it now is, and including the whole distance from Utica to Schenectady, a distance of 80 miles, one can hardly imagine a more beautiful country than borders on this river, sometimes on both sides, but most generally on the north side, for the most part well improved and fertile—presenting as much to produce contentment (if country or circumstances had such power) as any other section of country in the United States. But, alas!

> 'They build too low, who build beneath the skies—
> Content and peace from no condition rise.'

And here the devotion to wealth, the nobility and aristocracy of New York, dries up (to the great majority) every fountain of pleasure which nature, and art, and religion open to mankind.

At Schenectady, a beautiful village of some 6000 inhabitants, we left the canal and took the rail road, which crosses the Mohawk on a bridge 997 feet in length. The distance to Albany is fifteen miles. This city of Albany, the second in the state, and the seventh in the union, the capital of New York, is situated on the west side of the Hudson and near the head of tide-water, with a population of 35,000, having been settled next to Jamestown, Va. A. D. 1612. We did not intend to make any long stay, being at least 50 per cent. below par in consequence of having spoken fifty-nine discourses in fifty-four days. For that reason we passed, without a call, the city of Utica with its 12,000 inhabitants, and only spent one night in Albany. We visited the splendid cathedral of the Regular Baptists of the Par-

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ticular order, and heard the Rev. Doctor Welsh commenting on one of David's psalms, which sounded very much out of place in a christian temple, which, with its lot, cost 35,000 dollars. But in this Patrician church Mr. Martin Van Buren and Governor Marcy hold pews, and therefore it should have all *the graces* of the richest Ionic, Corinthian, and Doric orders—superb as the Ephesian Portico, sacred to Diana. Our friend Welsh, with whom we conversed a few minutes, is quite a fluent and *graceful* man; and if not profound as Dr. Gill, is more popular than Andrew Fuller. There is in this city a Second Baptist Church; first in time, but second in rank, being fitted only for the Plebeian ranks, and possessing at least as much religion, though not so much fashion, and dignity, and honor in the eyes of the great men, as the Cathedral Corinthian and Ionic Church. What a blessing it is that in this age the Christian religion accommodates itself so pliantly to the various tastes, fashions, and circumstances of mankind! King William in England, King Louis in France, Governor Marcy in New York, Pope Gregory in Rome, Patriarch Cyrillus in Constantinople, Archbishop Howley in Canterbury, and Mr. Welsh in Albany, may all be *saints* elect, and genuine "candidates" for immortality—the poverty, ignominy, self-denial, and devotion of the old fashioned christians to the contrary notwithstanding!

We were much delighted in finding our well-tried and faithful brother Carman, from Baltimore, in this city, anxiously waiting our arrival. With him we partook of the hospitalities of his nephews, the Messrs. M'Intosh's, during the evening; and on the morrow at 9 o'clock took our passage in the rail-road cars, via Schenectady, for Saratoga Springs, distant about 40 miles, where we arrived in time for dinner.

During the preceding afternoon we sauntered along the Hudson and viewed the docks and harbors of the river, and the Erie canal at the point where the patriotic De Witt Clinton, then officiating priest in the temple of Trade, celebrated the rites of matrimony between the waters of Lake Erie and their briny cousin of the Atlantic; the fruits of which union have been 3000 canal boats carrying the various necessaries and comforts of life from one end of the land to the other, floating on the Erie canal; to say nothing of the various daughters and grand-daughters in Ohio and the West, all of which are covered with the immense riches and bounties of nature conglomerated from the Valley of the Mississippi to the great emporium of the Empire State sitting on many waters.

At Saratoga Springs we found a respite, though in the midst of that greatly diversified crowd of visitants which in the warm season of the year flock here from East, West, North, and South—the greater part, indeed, rather for amusement, for display, for making or mending their fortunes, than for repairing their constitutions. Still there are many of the feeble who wait upon the moving power of these waters, and are seen loitering about as if they were seeking health from purer skies and liberal draughts of these medicinal fountains. We went for health, and for repose; and therefore, drank and bathed,

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and bathed and drank in good earnest, as if we had some faith in their health-restoring powers.

From an analysis made by Dr. Steele of Congress Spring, which is a combination of many springs artificially thrown together, it appears that a gallon of the water contains the following substances and proportions:—

385 grs. of chloride of sodium.
3½ grs. of hydriodate of soda.
9 grs. of bicarbonate of soda.
96 grs. of bicarbonate of magnesia.
98 grs. of carbonate of lime.
5 grs. of carbonate of iron.
1½ grs. of silex.
311 cubic inches of carbonic acid gas.
7 do. do. of atmospheric air.

There are in this vicinity some ten or twelve springs; the principal are called the Hamilton, the High Rock, the Flat Rock, the Columbian, the Washington, the President, and the Congress Spring; the last is much more used than any—indeed, than all of the others.

The High Rock Spring is the most curious: a conic rock, about five feet high, its base of nine feet in diameter, formed by a concretion of particles thrown up by the water, which still rises through its centre, and which formerly flowed over its summit, is the outlet of this fountain. The water now rises only within two feet of the surface, having found some fissure in the rock, or in the earth under it, by which it discharges itself. The gas given out of this spring, confined in its centre, will in twenty seconds render breathless any animal that can be thrust into it. In our presence a chicken was held in it twenty-two seconds, and was so far gone that it was with difficulty its life was restored.

The immense quantities of carbonic acid gas present in these waters is not satisfactorily accounted for by any theory we have seen, nor can it be explained by the lights of science already possessed. It is one of the mysteries of Madam Nature yet unexplained. Upon the whole, these waters are certainly medicinal to many persons—perhaps all, except consumptive persons, are benefitted, more or less, by a rational use of them. But all persons laboring under any form of breast complaints, had better keep at a distance from the Springs of Saratoga.

We sought an acquaintance with the elders of the Baptist church of this village—Messrs. Fletcher and Wayland. We were introduced to the former; who, after consultation had with his co-pastor, the Senior Wayland, informed me that being regarded as heretical, I could not be permitted to address the Baptist community in that place. The gentleman, after expressing this decision, began to interrogate me on our views of certain matters on account of which we were repudiated; when, to my surprise, I found him most profoundly ignorant of the whole affair, and that, like a distinguished Pagan who commanded Paul to be whipped, and then asked what he had done—our

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friend Fletcher and his colleague, after condemning us of heresy, asked what we believed and taught.

We got a grant of the Methodist meeting-house at 5 in the evening of the first day of the week; but a meeting of the celebrated revivalist, Mr. Burchard, being, after my appointment was made, postponed from 3 until 4, so interfered with my arrangements, as greatly to diminish my audience, and thus prevented me, whether by preconcert or otherwise, from obtaining a favorable opportunity of addressing the citizens and strangers during my stay at the springs. I spoke once on Lord's day evening and on Monday night in the Universalist meeting-house, to comparatively small audiences; for the rulers of the synagogues effectually secured their audience by preventing them from hearing aught I had to say for the Bible alone and the old faith as published in that book.

I heard a half of one of Mr. Burchard's discourses. This is the gentleman, who is said to have converted the preacher Finney, and who has got up the new converting process so successful in New York. He is admirably fitted for such a work: of an interesting appearance—an eccentric Whitfieldite phiz and voice—wild, enthusiastic, and persevering—impassioned in his oratory, illogical in much of his reasoning, and extremely hazardous in his quotations and applications of scripture—vehement, boisterous, and declamatory, he compels his audience to be prayed for, and will have them on the penitential benches whether or not. Like a tornado in passing through the country, he upturns every thing that can be moved, and will make some two or three hundred converts in two or three weeks. *It* is "the Holy Ghost" first, last, and middle of his prayers and sermons. I dare not repeat the stories I have heard of this revivalist, or of his *ephemeral* converts. They are all in the superlative. Like Perfectionism, Mormonism, and New-Lightism, this revivalism will have its day. The people now-a-days love excitement, strong feeling, noise, shouting, vehemence, and passion. He that shouts loudest, cries longest for fire from heaven, and talks most of hell, damnation, and eternal burnings, will catch the greatest multitude, and be most sainted by the ignorant and thoughtless mass, who cannot tell the difference between Old Testament and New, Sinai or Jerusalem.

I should, perhaps, have had a better opinion of Mr. Burchard's personal religion and morality, if I had not learned from a respectable source that he represented me as a Unitarian, and my 'followers as all Unitarians or Deists.' While I believe the ninth commandment I cannot believe any man acts like a good man or a christian, who "bears false witness against his neighbor." The cause which I plead can only be withstood by such a course as that now adopted—false witnesses, misrepresentations, proscriptions of our writings, and stopping the ears of the people. So long as this can be done, the people will be an easy prey to all these delusions; but in spite of such efforts the truth will be heard and shall prevail. We formed a few acquaintances at Saratoga Springs that will not soon be forgotten, and scattered a few seeds that will not, we anticipate, easily be rooted out.

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After the refreshments of one week at Saratoga we proceeded to Vermont, and arrived at Factory Point, near Manchester, in Bennington county, on the 27th July. Here we were cordially met and hospitably entertained by our excellent brother W. P. Reynolds. We spoke six discourses at the different points of his labors—viz. Factory Point, Rupert, Dorset in the county of Bennington, and also at Pawlet in the county of Rutland. Here we found some excellent and devoted disciples of our Master, heartily engaged in the great work of restoring the ancient Christian institutions. Single and alone as respected ministerial aid, this intelligent and zealous brother Reynolds has boldly and successfully plead the cause in this section of Vermont. Borne down with many discouraging circumstances and pecuniary embarrassments, (without at the same time the loss of character or of zeal,) he has never been depressed in spirit, nor disheartened in his labors of love. Several small societies have been gotten up by his means. He wants help, and I know of no one who deserves it better. Will not some of the travelling brethren lend him aid?

In the vicinity of Manchester is one of the loftiest mountains in this land of mountains and vallies. It rises 2900 feet above the village, and is 4004 feet above the ocean. Ice and snow are sometimes found on its summit at midsummer. The Green Mountains, stretching to the north and south as far as our vision extends, first present themselves fully to our view on our approach to this flourishing village. The whole route from Saratoga to this spot is picturesque and full of interest. At Schuylersville, 12 miles east of Saratoga, on our journey we pass over the spot on the bank of the Hudson, where, in October, 1777, General Burgoyne surrendered to the American army. The remains of the fort are yet visible, and the spot is marked where the British arms were stacked on that memorable occasion. We surveyed these premises with all the usual associations of ideas; but our brother Taffe felt still a livelier interest in the scene, from the recollection that his father, as one of the soldiers of the Revolution, had marched over these grounds and acted his part in all the trials and achievements of the campaigns of '77. The day being very pleasant, and the roads agreeable for such a mountainous country, we enjoyed all the rich scenes and romantic landscapes of these fifty miles, as we wound our way to the base of the Green Mountain, where we arrived at the going down of the sun.

Though this region is comparatively sterile, rocky, and rather cold, still the population is dense, intelligent, and blessed with competence. God has in all the varieties of country and circumstances equalized the conditions of human life on a scale of more exact and equal approximations than philosophers, politicians, or economists generally suppose. The doctrine of compensation is greatly corroborated by a minute and careful attention to all that constitutes the various localities fitted for the abode of man, as they appear in different regions of the earth. Pure air, limpid water, a more salubrious climate, and a firmer constitution, together with very rich, picturesque,

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and beautiful scenery, compensate for the longer summers, richer vallies, and less tedious winters of other portions of our land. If the citizens of Vermont have not all the exuberant luxuries of the South, they have firmer vegetables, more delicious substantials, and a better appetite than they of a warmer and a wealthier land. If, too, the soil is less abundant in corn, it is more profuse in grass and fine meadows; and if the soil is comparatively sterile, it has marble mountains and mineral hills that will give subsistence to myriads of men for generations to come. Thus full compensation is made by the kind Father of mankind to all his children; and as it was in gathering the manna in the desert, so will it be found in the various lots of mankind when canvassed by the eye of reason and judged by the standard of faith—"He that gathered much had nothing over, and he that gathered little had no lack."

In one mountain of very white marble, immediately in sight of Manchester, some thousand men are now at work in its various quarries and workshops, preparing monuments for the dead and ornaments for the living. We had the pleasure of sojourning one night with Captain Underhill of Dorset, who opened the first marble quarry in this mountain. This gentleman showed us the spot, close by the Dorset meeting-house, where, from the one side of a log a rivulet flows to the Atlantic, via the Hudson and New York; and from the other side of the same log rises another brook, which wends its course, via the St. Lawrence and Quebec, to the same ocean. Here is but a hand's breadth between two of the fountains of these two rivers which pursue such a different course and throw their arms around so many miles, embracing all New England in their meanderings to the sea.

In our addresses in Vermont we found it expedient to open more fully the principles of the reformation we plead, and still farther to disabuse the public ear from Fame's unfaithful and unkind reports. We broke the loaf on Lord's day with some forty or fifty brethren at Pawlet, after addressing a large congregation on their duties. Brother Carman exhorted the brethren in some very appropriate remarks while celebrating the supper. After our discourse some two or three persons arose to declare their determination to be subject to the Lord. It was not convenient then to attend to their baptism. From Pawlet we turned our face to New Hampshire and Massachusetts; and on Monday evening, after bidding our new acquaintances adieu, we took our passage in the stage for Boston. EDITOR.

New York, August 19, 1830.

Natural Theology---No. 4.

THE following chapter "*Of the Connexion between Natural and Revealed Religion*" in Lord Brougham's discourse, contains the only objectionable matter in this otherwise admirable treatise. That his views and reasonings may be fairly examined and fully understood

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by our readers, we shall extract the whole article on the above "connexion," and place our own remarks at the bottom of the page in the form of notes:—

"The ordinary arguments against Natural Theology with which we have to contend are those of atheists and sceptics; of persons who deny the existence of a First Cause, or who involve the whole question in doubt; of persons who think they see a balance of reason for denying the existence of a Deity, or who consider the reasons on both sides so equally poised that they cannot decide either way. An objection of a very different nature has sometimes proceeded, unexpectedly, from a very different quarter—the friends of Revelation—who have been known, without reflection, to contend that by the light of unassisted reason we can know absolutely nothing of God and a Future State. They appear to be alarmed lest the progress of Natural Religion should prove dangerous to the acceptance of Revealed; lest the former should, as it were, be taken as a substitute for the latter. They argue as if the two systems were rivals, and whatever credit the one gained, were so much lost to the other. They seem to think that if any discovery of a First Cause and another world were made by natural reason, it would no longer be true that "life and immortality were brought to light by the gospel." Although these reasoners are neither the most famous advocates of revelation, nor the most enlightened, we yet may do well to show the groundlessness of the alarms which they would excite. (1.)

"1. In the *first* place, it is worthy of our consideration that the greatest advocates of Natural Theology have always been sincere and even zealous Christians. The names of Ray, Clarke, Derham, Keill, Paley, attest the truth of this assertion. None of these was likely to lend his support to any system the evidence of which put the outworks of Christianity in jeopardy. Some of them, as Clarke and Paley, have signalized themselves as strenuous and able defenders of the truth of Revelation. Derham actually delivered his celebrated work on the great truths of Natural Theology as a series of sermons preached in Bow Church, at a Lecture for the promotion of the Christian religion, founded by Mr. Boyle. At the same Lecture, in St. Paul's, was delivered Dr. Clarke's argument *a priori*, and indeed his whole "Evidence of Natural and Revealed Religion," as well as his "Demonstration of the Being and Attributes of God;" and Dr. Bentley, the first preacher upon that foundation, delivered in like manner as sermons his argument in favor of Natural Religion from the structure of the human mind, the animal body, and the universe at large. (2.)

(1.) We are of the number of those who contend that "by the light of unassisted reason;" or, as we would express it, the light elicited by our reflections upon the universe, "without any supernatural aid," we can "know absolutely nothing of God and a future state." But we are not alarmed at the appearance of any rivalry between natural and revealed religion in their claims upon the acceptance of mankind. Our difficulties and objections arise from other sources and considerations. As it appears to us, the notion of natural theology as prerequisite to the revelation of God; or that by reflecting upon creation a person may arrive at the ideas of the unity of one Self-Existent, and of the future and eternal world, robs the Bible of its supreme glory as making God known to us, impairs the evidence in favor of its divine origin, and weakens its claims upon society at large. Many are beguiled by such reasonings into the paths of Deism, and entirely misplace the proper effect which the works of creation possess in the argument for God and religion. The material creation is but *the picture to the eye;* but the Bible is *the word to the ear.* The Oracle tenders the proposition concerning God and a future world, and all the works of creation are the illustration and confirmation of the great proposition. We are led to think that a Hottentot or savage would, on seeing a terrestrial globe one foot in diameter, or a map of the United States three feet by four, as readily infer that the former represented the whole earth, and the latter our own country, without a teacher and without a guide, as learn any thing of one God and a future world from the exercise of his mere senses on the objects around him.

It would logically be incumbent upon our distinguished author to show that a human being, with simply the volume of creation before his eyes, by his unaided powers of reasoning *a posteriori* upon it, could with certainty *infer* the knowledge of God and a future life. And then to make his reasoning conclusive and convincing, it would be highly expedient to adduce some persons who had actually arrived at this knowledge, without any assistance, direct or indirect, from the Bible, whether in the form of an oral or written tradition, or any other document addressed to the *ear.* Upon such evidence, and upon such only, could we admit that man *without faith* can know any thing of the Self-Existent and the world that is unseen and future.

(2.) There is no controversy concerning the point in vindication of which the next two paragraphs are written. It is conceded that many have written and contended for natural religion

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"This Lecture was expressly founded by Mr. Boyle in support of the Christian religion; and no reference to Natural Religion, apart from its uses in supporting Revelation, is to be found in the terms of the gift. The subject of the eight sermons is to be, in the words of the will, "The proof of the Christian religion against notorious infidels, viz. Atheists, Theists, Pagans, Jews, and Mahometans, not descending lower to any controversies that are among Christians themselves." Yet the great Christian divines whom we have named so construed these words as to include a proof of Natural Religion among the most essential arguments for Christianity; and almost as many of the sermons preached at the Boyle Lecture, during the first forty years after its foundation, relate to the doctrines of Natural Theology as to those of Revelation. So far were the divines of that day from holding the two subjects as hostile to each other.*

"2. But, *secondly*, Natural Theology is most serviceable to the support of revelation. All the soundest arguments in behalf of the latter pre-suppose the former to be admitted. Witness the profound work of Butler, his "Analogy of Natural and Revealed Religion to the Order of Nature," the most argumentative and philosophical defence of Christianity ever submitted to the world. But Lardner and Paley, and all other writers on the same side, abound in references to Natural Theology, and in the course of their reasonings assume its truths as postulates. (3.)

"We may suppose that those practised controversialists and zealous Christians did not make such assumptions gratuitously. We may safely give them credit for not resting their case upon more postulates than the exigency of the argument required. Such a course if unnecessary would have been most unskilful, and might have proved dangerous by opening the door to new attacks. But they are not peculiar in their view of the subject. Boyle and Newton were as sincerely attached to Christianity as any men in any age, and they are likewise the most zealous advocates of Natural Religion. Lord Bacon, though imbued perhaps with a certain degree of prejudice on this subject, but of a philosophical and not a polemical origin, distinctly places the truth of Natural Religion at the entrance of theological study, and regards the evidences of Revelation as founded upon the previous demonstration of Natural Theology. "The latter," he says, "is the key of the former, and opens our eyes to the genuine spirit of the scriptures, but also unlocks our belief, so that we may enter upon the serious contemplation of the divine Power, the characters of which are so deeply graven in the works of creation." He elsewhere also lays it down as clear that Atheism is to be refuted not by miracles, but by the contemplation of nature, and accurately takes the distinction between Revelation and Natural Religion; that the former declares the will of God as to the worship most acceptable, while the latter teaches his existence and powers, but is silent as to a ritual.

"Accordingly we proceed a step farther, and assert, *thirdly*, that it is a vain and ignorant thing to suppose that Natural Theology is not necessary to the support of Revelation. The latter may be untrue, though the former be admitted. It may be proved, or allowed, that there is a God, though it be

* "If any one will read the vituperation rather than sermon against infidels, with which Dr. Bentley commences his discourses upon Natural Religion, he will see no reason to doubt the zeal for Christianity of that most learned preacher."

who have believed the Bible, and that they have thought it essential to their success in pleading for its inspiration. And many there are who believe the Bible and the infallibility of the Roman church. But our author is not so illogical as to adduce this in proof of any other proposition than that, in the judgment of many of the defenders of christianity, there is no rivalry between natural and revealed religion.

(3.) His second point, viz. that natural theology is most serviceable to the support of revelation, is not doubted. We contend that all the reasonings of our author upon this subject, the chapter now under consideration alone excepted, and of Butler in his analogy, are serviceable to the support of revelation, as illustrative and confirmatory of things already known. But this is a different service from that of suggesting first of all, and independent of the Bible, the ideas of God and a future world.

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denied that he sent any message to man, through men or other intermediate agents; as indeed the Epicureans believed in the existence of the gods, but held them to keep wholly aloof from human affairs, leaving the world, physical as well as moral, to itself, without the least interference in its concerns.† But Revelation cannot be true if Natural Religion is false, and cannot be demonstrated strictly by any argument, or established by any evidence without proving or assuming the latter. A little attention to the subject will clearly prove this proposition. (4.)

"Suppose it were shown by incontestable proofs that a messenger sent immediately from heaven had appeared on the earth; suppose, to make the case more strong against our argument, that this messenger arrived in our own days, nay, appeared before our eyes, and showed his divine title to have his message believed, by performing miracles in our presence. No one can by possibility imagine a stronger case; for it excludes all arguments upon the weight or the fallibility of testimony; it assumes all the ordinary difficulties in the way of Revelation to be got over. Now, even this strong evidence would not at all establish the truth of the doctrine promulgated by the messenger; for it would not show that the story he brought was worthy of belief in any one particular except his supernatural powers. These would be demonstrated by his working miracles. All the rest of his statement would rest on his assertion. But a being capable of working miracles might very well be capable of deceiving us. The possession of power does not of necessity exclude either fraud or malice. (5.) This messenger might come from an evil as well

† "It is singular, too, that this sect inculcated religious duties towards the gods, whom nevertheless they neither believed to be the creators nor governors of the universe. Cicero says of its founder, 'De sanctitate, de pietate adversus deos libros scripsit Epicurus. At quomodo in his loquitur? ut Coruncanum, ut Scævolam, Pontifices maximos te audire dicas.' 'You would think,' says he, 'to hear him, it was our high-priests descanting upon holiness and piety.'"

(4.) It may indeed be allowed that there is a God, and at the same time be denied that he has spoken to man, as both the ancient and modern Epicureans have alleged: but this is not logical proof that either the ancients or the moderns got their ideas of God without revelation. It is not usual for persons in possession of stolen goods to acknowledge that they have fraudulently come into the occupancy of them. Neither does it comport with the pride of philosophy, in any age, to own that she was a debtor to the Bible for all her just conceptions of God and of the unseen and eternal world.

(5.) It is here our author begins to labor and to lose himself—unless, indeed, we are greatly mistaken. It is not before this his *third* step, he makes an effort to sustain his proposition—*Miracles cannot prove a revelation from God but only as they are sustained by the discoveries of natural theology!* Therefore, "*it is plain that no sufficient evidence can ever be given by direct revelation alone in favor of the great truths of religion*"! And the reasons are, "The possession of power does not, of necessity, exclude either fraud or malice"—"The miracles of Jesus were not denied by the ancients, but it was asserted that they came from evil beings."—"A being capable of working miracles might very well be capable of deceiving us." But what does all this prove! Does not our author inadvertently substitute the *possession* of supernatural power for the *exercise* of it. The latter is the miracle, not the former. And is not the *exercise* of any power, natural or supernatural, that which characterizes the power as good or evil. Now as a miracle, in Bible acceptation, is neither the possession nor the exercise of supernatural power, abstract from some moral point, from some proposition; therefore, the two must always be viewed *conjointly*, and not separately, to ascertain the quality of the power and the person displayed in the act.

We agree with the Lord Chancellor, that "the *possession* of power does not of necessity exclude either fraud or malice;" but we are constrained to repudiate the inference which seems to be drawn from this or some other assertion—that the exercise of power does not of necessity exclude the idea of fraud or malice; for the exercise of power benevolently does of necessity exclude the idea of malice, as clearly as the exercise of power malevolently includes the idea of malice and excludes that of benevolence. "Many good *works*," says Jesus, "have I shown you from my Father." All the displays of supernatural power in support of the mission of Moses and of Christ, were either works of direct benevolence or of justice, (which is essential to goodness.) The works supernatural were then godlike—either displaying goodness or vindicating justice; and these two are much more one and the same than most persons at first thought imagine.

But in our philosophy of miracles there is no occasion for such reasonings. The exercise of supernatural power is the miracle, and the miracle is but a seal attached to a proposition. The proposition addressed to the ear, and the miracle to the eye, explain each other. The meaning of a seal is an engraving. The meaning of a display of supernatural power is the proposition which elicits it. It is thus possible for a miraculous power to do more than prove its own existence—it may prove the possessor to be both a good being and a faithful witness. Our author appears to assert that miraculous power can only prove by its exercise its own existence: we, on the other hand, conclude that it also proves the quality of the messenger and the intent of his message.

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as from a good being; he might come from more beings than one; or he might come from one being of many existing in the universe. When Christianity was first promulgated, the miracles of Jesus were not denied by the ancients; but it was asserted that they came from evil beings, and that he was a magician. Such an explanation was consistent with the kind of belief to which the votaries of polytheism were accustomed. They were habitually credulous of miracles and of divine interpositions. But their argument was not at all unphilosophical. There is nothing whatever inconsistent in the power to work miracles being conferred upon a man or a minister by a supernatural being, who is either of limited power himself, or of great malignity, or who is one of many such beings. Yet it is certain that no means can be devised for attesting the supernatural agency of any one, except such a power of working miracles; therefore, it is plain that no sufficient evidence can ever be given by direct Revelation alone in favor of the great truths of religion. The messenger in question might have power to work miracles without end, and yet it would remain unproved, either that God was omnipotent, and one, and benevolent, or that he destined his creatures to a future state, or that he had made them such as they are in their present state. All this might be true, indeed; but its truth would rest only on the messenger's assertion, and upon whatever internal evidence the nature of his communication afforded; and it might be false, without the least derogation to the truth of the fact that he came from a superior being, and possessed the power of suspending the laws of nature.

"But the doctrines of the existence of a Deity and of his attributes, which Natural Religion teaches, preclude the possibility of such ambiguities and remove all those difficulties. We thus learn that the Creator of the world is one and the same; and we come to know his attributes, not merely of power, which alone the direct communication by miracles could convey, but of wisdom and goodness. Built upon this foundation, the message of Revelation becomes at once unimpeachable and invaluable. It converts every inference of reason into certainty, and, above all, it communicates the Divine Being's intentions respecting our own lot, with a degree of precision which the inferences of Natural Theology very imperfectly possess. This, in truth, is the chief superiority of Revelation, and this is the praise justly given to the Gospel in sacred writ—not that it teaches the being and attributes of God, but that it brings life and immortality to light. (6.)

But our author proves too much for himself: for if supernatural power can only prove its own existence, how will the universe prove any more than itself? For if supernatural power, wisdom, and goodness displayed in healing the sick or in raising the dead, cannot prove to us that the operator is as good and as wise as he is powerful, how can all the works of creation, all the displays of supernatural power in the universe convince us that there is one self-existent, good, and wise First Cause, the Creator of all things!

Again, whatever power can suspend the laws of nature could establish them. This is our best conception of supreme power. Now as we call no power miraculous but that which suspends the laws of nature, there is no greater power conceivable than the power of raising the dead or of giving sight to a blind man. Other beings above man, or man himself, may pretend to such power, or they may as instruments of the Supreme Power, be permitted to exercise it: still, however, the power that works a miracle is a divine power, and must always prove the presence of the Divinity with him that controls or suspends at volition the laws of nature. Moses, therefore, divested the magicians of the power as Jesus and the Apostles did the evil spirit which tormented the diseased unfortunates of that age; thereby asserting that their power was not only supernatural but supreme.

(6.) There is nothing which his Lordship has written on this subject which so much astonishes me as the assertion—that the doctrines of the existence of a Deity and of his attributes which natural religion teaches, preclude the possibility of such ambiguities and remove all these difficulties. We thus learn that the Creator of the world is one and the same, &c. Of these assertions to my mind there is no proof. What nation or people did ever, by natural theology, come to the knowledge of the unity and immutability of God? Did the Egyptians, Phenicians, Greeks, Romans, or any other people, ancient or modern? The Jews, indeed, by a revelation had this knowledge of the unity and perfections of God, while all the nations with their natural theology were destitute of it. This incontrovertible fact places our distinguished author's reasonings in an unpropitious attitude, and goes very far to prove that there is some delusive assumption at the foundation of his reasonings here, which it shall be our business in another essay more fully to expose. Meanwhile, we thought it expedient to accompany this chapter with a few notes, having in contemplation a more logical and argumentative essay upon the subject of miracles, in reference to the allegata of this chapter "of the connexion between natural and revealed religion."

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"It deserves, however, to be remarked, in perfect consistency with the argument which has here been maintained, that no mere revelation, no direct message, however avouched by miraculous gifts, could prove the faithfulness of the promises held out by the messenger, excepting by the slight inference which the nature of the message might afford. The portion of his credentials which consisted of his miraculous powers could not prove it. For unless we had first ascertained the unity and the benevolence of the being that sent him, as those miracles only prove power, he might be sent to deceive us; and thus the hopes held out by him might be delusions. The doctrines of Natural Religion here come to our aid, and secure our belief to the messenger of one Being, whose goodness they have taught us to trust.

"4. In other respects, the services of Natural Religion are far from inconsiderable, as subsidiary to, and co-operative with, the great help of Revelation. Thus, were our whole knowledge of the Deity drawn from Revelation, its foundation must become weaker and weaker as the distance in point of time increases from the actual interposition. Tradition, or the evidence of testimony, must of necessity be its only proof: for perpetual miracles must be wrought to give us evidence by our own senses. Now, a perpetual miracle is a contradiction in terms; for the exception to, or suspension of, the laws of nature so often repeated would destroy the laws themselves, and with the laws the force of the exception or suspension. Upon testimony, then, all Revelation must rest. Every age but the one in which the miracles were wrought, and every country but the one that witnessed them—indeed, all the people of that country itself save those actually present—must receive the proofs which they afford of Divine interposition upon the testimony of eye-witnesses, and of those to whom eye-witnesses told it. Even if the miracles were exhibited before all the nations of one age, the next must believe upon the authority of tradition; and if we suppose the interposition to be repeated from time to time, each repetition would incalculably weaken its force, because the laws of nature, though not wholly destroyed, as they must be by a constant violation, would yet lose their prevailing force, and each exception would become a slighter proof of supernatural agency. It is far otherwise with the proofs of Natural Religion; repetition only strengthens and extends them. We are by no means affirming that Revelation would lose its sanction by lapse of time, as long as it had the perpetually new and living evidence of Natural Religion to support it. We are only showing the use of that evidence to Revelation, by examining the inevitable consequences of its entire removal, and seeing how ill supported the truths of Revelation would be, if the prop were withdrawn which they borrow from Natural Theology; for then they would rest upon tradition alone.

"In truth, it is with Natural Religion as with many of the greatest blessings of our sublunary lot: they are so common, so habitually present to and enjoyed by us, that we become insensible of their value, and only estimate them aright when we lose them, or fancy them lost. Accustomed to handle the truths of Revelation in connexion with, and in addition to, those of Natural Theology, and never having experienced any state of mind in which we were without the latter, we forget how essential they are to the former. As we are wont to forget the existence of the air we constantly breathe until put in mind of it by some violent change threatening suffocation, so it requires a violent fit of abstraction to figure to ourselves the state of our belief in Revelation were the lights of natural religion withdrawn. The existence and attributes of a God are so familiarly proved by every thing around us, that we can hardly picture to ourselves the state of our belief in this great truth, if we only knew it by the testimony borne to miracles, which, however authentic, were yet wrought in a remote age and distant region.‡

‡ "Mr. Locke has said upon a similar question, "He that takes away Reason to make way for Revelation puts out the light of both; and does much the same as if he would persuade a man to put out his eyes, the better to receive the remote light of an invisible star by a telescope."

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"5. The use of Natural Theology to the believer in Revelation is equally remarkable in keeping alive the feelings of piety and devotion. As this topic has occurred under a former head, it is only to be presented here in close connexion with Revealed Religion. It may be observed, then, that even the inspired penmen have constant recourse to the views which are derived from the contemplation of nature when they would exalt the Deity by a description of his attributes, or inculcate sentiments of devotion towards him. "How excellent," says the Psalmist, "is thy name in all the earth, thou hast set thy glory above the heavens. I will consider the heavens, even the work of thy fingers; the moon and the stars which thou hast ordained." See also that singularly beautiful poem the 139th Psalm; and the Book of Job, from the 38th to the 41st chapter.

"It is remarkable how little is to be found of particularity and precision in any thing that has been revealed to us respecting the nature of the Godhead. For the wisest purposes it has pleased Providence to veil in awful mystery almost all the attributes of the Ancient of Days beyond what natural reason teaches. By direct interposition, through miraculous agency, we become acquainted with his will, and are made more certain of his existence; but his peculiar attributes are nearly the same in the volume of nature and in that of his revealed word."

EDITOR.

Order—No. 3.

R. RICHARDSON TO F. W. EMMONS.—*LETTER III.*

OFFICERS.

Dear brother E ——,

WHEN a certain number of Christians agree to unite together to keep the ordinances of the house of God, it is necessary that they should be organized; or, in other words, that they should make a proper arrangement and disposition of the particular members of the body before they can be duly recognised as the body or church of Christ. Being assembled, therefore, for this purpose, it is not only *comely*, but absolutely *necessary*, that, in the first place, some one shall be, by the vote or concurrence of the assembly, called to preside or take the chair—that good order may be preserved, and the business of the meeting properly despatched. It is also necessary, if it be requisite that the proceedings and decisions of the assembly should be remembered, that some one be appointed to record them, that there may be no misunderstandings subsequently respecting their import.

Some persons think it unscriptural and improper to appoint persons to preside or keep order in any assembly of disciples, unless with the title Elder or Bishop. But I am supposing the disciples now convened for the purpose of taking the subject of church order, and their own circumstances, into consideration, and as it would be improper for any member to anticipate and prejudge the question by nominating Elders in the first instance, and not merely unscriptural (i. e without scriptural authority) but *anti*-scriptural, or contrary to the scriptures, for the assembly to appoint persons as Elders or Bishops, unless the latter had first signified their desire for the office, and had been fully proved as it regards their qualifications, it follows that the assembly is compelled by necessity to call some person or persons to preside in the mean time. It is obvious that some one must either *usurp* the office of President or Moderator in order to conduct the business and take the sense of the meeting, or *be appointed* thereto by the assembly. The latter is undoubtedly the most "comely," and indeed is the only way in which any single member can be clothed either with the confidence or the authority necessary to preserve order; and it is of no importance, if it even be unscriptural or without law, so that it is plainly necessary; for necessity, it is said, has no law. That no public meeting is in order without some one to preside, is already decided by the common sense and experience of mankind: as, therefore, it is *scriptural* to have order and decorum in a Christian assembly, the ONLY means by which it is in their power to obtain this order cannot, to say the least, be *anti-scriptural*. The question, then, relating to presidents has nothing to do with that of bishops—since persons to preside must be appointed of necessity, before the question of bishops can be discussed, and before bishops can either be proved, elected, or ordained.

The assembly then, being called to order, proceeds to take into consideration the various duties which devolve upon the church, and to distribute these offices among those members who appear best qualified to fill them:—The best readers are selected for the regular reading of the scriptures—those who have a gift for prayer, to pray—or exhortation, to exhort—and those who excel in singing, to lead in this department.

As there are, however, the two offices of bishop and deacon, which are very essential to the perfection of a church, it becomes necessary to ask the important question—Are there any persons willing and desirous of being proved or put on trial for these offices? Are there any members

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who have the peace and prosperity of the church greatly at heart; who, expecting to spend their lives in this particular church, feel their own happiness indissolubly connected with it, and who are therefore willing and desirous to devote the whole or a considerable portion of their time to the good work of watching over its welfare, and promoting its interests and its usefulness? If such persons there be, it is of course the duty of the church to authorize them to perform the duties belonging to these offices, in order to ascertain their capacity to fill them.

I conceive it to be a matter of great importance to remember that these persons, thus authorized, are *only on trial*—that they have not yet obtained the offices of bishop and deacon, and that these names should on no account be given to them. If they are styled bishops and deacons, as is too frequently done, they are likely to become puffed up by such titles, and actually to imagine that they are already invested with office and have attained perfection. Hence they will never improve, and will always continue to discharge the duties of the office in an imperfect and bungling manner. But if, on the other hand, it is distinctly understood, and constantly kept in mind, that they are merely on trial—mere probationers, they will not only be more humble, but having an illustrious standard before them in Paul's description of the Christian bishop and the deacon, they will in view of these offices improve constantly in conforming themselves thereto, and seeking to acquire those attributes of character which the apostle says "*must be*" possessed by these officers. Besides, as it is only after they are "proved" and "found faithful" that they are to receive the office, to bestow the title previously, and call them what they are not, is *to speak falsely*. When, however, they are fully proved, (and this may require many months,) if found faithful they are to be ordained by fasting, prayer, and imposition of hands, as the scripture mode of inducting into office, and without which no one can be regarded as duly authorized to act officially. Many churches are so anxious to obtain elders and deacons that they appoint persons quite prematurely, and those too who are not only not at all qualified, but who have very imperfect views even of the duties of these offices. This is a great error. When a church has admitted some persons on trial for these offices, she should wait with patience until they acquire the necessary experience and give a sufficient proof of their qualifications, conscious that in the meantime she is enjoying their best services, and is in the most favorable circumstances to attain her desire.

To return, however: when the question is asked, if it be found that no one is willing to be put to the proof, (and in my experience, I have found persons far *more willing to be called* BISHOP or DEACON, than to *prove that they deserved these titles,*) it then becomes necessary that some of the functions commonly performed by these officers should be discharged as fully as practicable by other members. As in the natural body, when the seeing is lost, the hearing and the touch become more acute and in some degree supply the deficiency, so other members must of necessity be called upon to perform in part at least the duties of these officers, though it is not to be expected that any substitute can fully supply the want. The meeting, therefore, proceeds to distribute among those who seem best qualified, some of those duties which would otherwise have devolved upon those set forward on trial. Some are chosen to preside at the stated meetings—some to teach the congregation in public—some to attend to the institution of the supper—while others are appointed to receive and take charge of the contributions, apply them to the various purposes intended, and minister to the comfort of the disciples and the wants of the poor and afflicted.

According to this view of the subject, the congregation presents itself in three different conditions—first, without elders and deacons and without any persons on trial for these offices, having the various functions distributed among the members—secondly, with persons under probation for these offices, who in the meantime exercise as far as they are capable all the duties of these officers—and thirdly, with bishops and deacons fully proved and ordained, exercising officially the authority appertaining to their offices, and devoting if necessary their whole time to the care of the congregation.

A variety of questions have come up from time to time, respecting the duties of Elders and Deacons; such as, the possibility of a church existing without them; whether or not these are the only officers in the church, and whether it be lawful for a church to celebrate the Lord's supper in their absence. Many of these questions it seems to me have originated in very narrow and contracted views of these offices, and in not making proper distinctions between ordinary and peculiar duties. As it regards the church existing without them, it is plain that if it cannot exist without them it cannot exist at all; for if there can be no church without bishops, it is certain there can be no bishops without a church. There can be no overseer where there is nothing to oversee—no shepherd, without a flock. Besides, bishops and deacons must be proved, and consequently must be permitted to discharge the functions of these offices for some time before their capacity can be ascertained. According to the scriptures, therefore, and the nature of things, we must suppose a church to exist in the first instance, and to be for some time under the care of persons who are not officially bishops or deacons, but merely on trial, who nevertheless preside, teach, wait upon the Lord's table, watch over the flock, and distribute the alms of the church, without either the offices or the titles until they have given full proof of their capacity and their faithfulness.

Nor is it by any means to be supposed that Bishops and Deacons are to monopolize all the functions performed by the body of Christ. In the ancient church there were many other functionaries. Some of them it is true were spiritual gifts which have been withdrawn as no longer necessary; but the body of Christ has "many members" still, and it is still true that "every member has not the same office," and it is the duty of the overseer to see that the work is properly done, rather than to do it himself. I grant indeed that, as the highest officer in the church, it becomes his privilege (as the greater includes the less) to assist in any of the public duties in which other members may be employed; but nothing appears to me more unscriptural or unnatural than that the whole body should as it were dwindle to a shadow, that one or two members may be prodigiously augmented: or that the congregation should be converted into the laity, in order that a few should be invested with the robes and honors of the clergy.

As it regards the notion that a church cannot celebrate the Lord's supper without elders, it is singular that any can entertain such an opinion when all admit that the ordinance receives no efficacy or power whatever from the person who officiates upon the occasion. And it is strange

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that all do not perceive that the person who gives thanks for the loaf and the cup never gives thanks *for* the congregation in the first person singular, as though he were a mediator and occupied a higher sphere, but that he always employs the pronoun *we*, and is merely the mouth of the congregation, who say the Amen to his thanksgiving, and that each member breaks the loaf as well as he. Those who take this view imagine that the duty of breaking the loaf is the *peculiar characteristic* of the Bishop's office. For if it be not *peculiar* to the bishop, it of course might belong to another. And when we look at it in this light it appears quite absurd. What! must the bishop be "blameless, the husband of one wife, vigilant, prudent, of comely behaviour, hospitable, fit to teach, not given to wine, no striker, but gentle, not quarrelsome, not a lover of money, one who rules well his own house," &c.—in order that he may stand up in the congregation and give thanks in the breaking of the loaf! And must the deacons be "grave, not double-tongued, not giving themselves to much wine, not persons who earn money by base methods; holding fast the secret of the faith with a pure conscience," and with all this be "first proved,"—that they may carry the loaf and the wine along the rows of benches upon which the members sit—the highest idea entertained by many of the Deacon's office! Such a *view* of the duties of these officers is not only unreasonable, but entirely derogatory and disparaging to the true character of their important functions. Of course I would not be understood as wishing to detract in the least degree from the importance of that solemn duty—the commemoration of the Lord's death. I conceive it to be of the greatest importance, and one of the chief purposes for which disciples meet together. I speak only of the extreme simplicity of this institution as contrasted with the necessary qualifications of elders and deacons, in order to show the absurdity of supposing it to be the chief end of these offices, or to require such qualifications in order to its being duly attended to.

It is highly necessary that just conceptions should be formed of these offices, and in order to this, it is requisite to ascertain what it is that distinguishes them. We know that every thing which has a distinct existence has some quality or attribute by which it is known from every thing else, though it may possess other qualities in common with many things. Honey is sweet, and so is sugar, but each has a quality superadded by which they can be clearly discriminated. The ivy is clothed with verdant leaves, as well as the oak which it encircles; yet the ivy and the oak can be distinguished from each other, and from all the trees of the forest, by properties which are peculiar to themselves. So it is with the officers of the church:—they may each perform in some respects similar services, yet each one has some duty to fulfil which appertains to no other.

Some suppose, as I have already stated, that it is the peculiar duty of the Bishop to break the loaf, and that of the Deacon to distribute it to the members. This I have shown to be absurd, in regard of the high qualifications required in these officers, and the fact that each member participates in giving thanks and breaking, as well as distributing the loaf.

Others imagine that it is the peculiar province of the Bishop to preside; but it is evident that this duty must be performed before bishops can possibly be created, and that merely to preserve order and decorum in a public meeting requires no such qualifications as theirs. Some, again, think that the special duties of the Elders are teaching and ruling. As to teaching we cannot, in my view of the matter, make it the distinguishing feature of the office. We know that to teach and edify, as well as to exhort one another, is enjoined upon the members as a duty and privilege in common; and although it is to be exercised of course in subordination to those who have the direction of the meetings, it may still be exercised, and it is indeed often found that members have the gift of teaching in a high degree, who would be, on account of their want of other qualifications, such as age—a family, &c. entirely precluded from the elder's office. I grant that ability to teach is one of the necessary qualifications of the bishop, but it does not therefore follow that teaching is the great end and object of this office—it may be only the means to a greater end. And as it regards ruling, the word translated "ruler" in the scriptures (*egemon*) denotes in its primary signification a leader; and it is undoubtedly in this sense we are to understand it, rather than as indicating absolute authority. Hence Peter exhorts the elders to be *examples* to the flock rather than *lords* over God's heritage. Nevertheless there must be a necessary degree of official authority in the bishop, and a proper subordination on the part of the members of the church, who are particularly exhorted to "submit themselves." And here it is that we approach the peculiar and distinguishing feature or duty of the bishop's office, which is found in the reason given for this submission—"FOR THEY WATCH FOR YOUR SOULS *as those who must give account*."

Here it is that we find the characteristic of this most important and responsible office. To him is committed the care of the congregation—it is his peculiar province to visit all the members—make himself acquainted with their spiritual welfare—inquire into the state of their minds and feelings—make himself perfectly acquainted with all the doubts and difficulties by which they may be harrassed, and the temptations to which they may be exposed—to heal the various jars and secret discords which prevail, before they issue in greater evils—to instruct the ignorant, confirm the weak, and furnish an example of humility to the proud;—in a word, "*to* WATCH *for their* SOULS;"—"to watch," as Paul exhorted the Ephesian bishops—yea, "*to warn every one night and day with tears.*" As the shepherd makes his flock to "lie down in the green pastures," and "leads" them "by the still waters," so the christian pastor gently guides his charge to the pure sources of spiritual wisdom and enjoyment: and as the former protects his trust from the attacks and incursions of their savage foes, the latter guards and defends the church from those spiritual enemies by whom she is constantly environed.

We can now see the relevancy and necessity of the various qualifications specified. He "MUST BE fit to teach," that he may, both in public and in private, correct the errors and promote the instruction of the ignorant. "He MUST BE able to exhort and confute the gainsayers," that he may stop their mouths and expose their devices, lest they should "subvert whole families by teaching things which they ought not." He "MUST BE blameless," lest when he has occasion to admonish the disorderly, they should retort by blaming him. He "MUST BE" able to "rule his own house;" for "if one know not how to govern his own house," says the apostle, "how shall he *take care* of the congregation of God?" He "MUST BE prudent, just, holy, temperate," that he may be an example to all—in short, he "MUST BE" just such a person as the apostle describes, for no other person could perform the duty required, and the congregation DARE NOT, as they

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value their own safety, commit their spiritual interests to a character of inferior excellence, or model themselves after a less perfect exemplar. I would not be understood to say, however, that every bishop should possess all these qualifications *in the highest degree*. He must possess them all *in some degree*. It is naturally to be expected that some one will excel in one point and some in another; and hence the importance of a plurality of elders in every church, that one may supply the deficiencies of another, and that the church may have the benefit of united wisdom, and the perfection arising from combined excellencies.

Bishops, then, are indispensable to the perfection of a church; and we can clearly see the great necessity for their being "proved" and "found faithful" before they are permitted to exercise their duties permanently and officially. And as to Deacons, we can perceive from what is said of them in the scriptures, and in church history, and from the distribution to the widows being committed to them by the church at Jerusalem, that their peculiar duty is to receive the contributions for the poor, and make the proper application of them to the wants of the society in which the congregation is located. If Jesus, who had not where to lay his head, and the small company of disciples which followed him, poor, friendless, and forsaken, had nevertheless "a bag" in which was stored the bounty bestowed by friendship and gratitude, that it might be again dispensed to "the poor," how important it is that every congregation of his professed disciples should so imitate their Master—and do good to all that they may be the children of God—a peculiar people zealous of good works! And how important, too, that those to whom this charge is committed, should, more faithful than Judas, so bestow the alms of the congregation that men might be induced to glorify God! Doubtless the 'showers of mercy' and the 'distributors' were deacons, while the deaconess had for her peculiar department the care of sick and indigent females, and those duties which can be better and more appropriately performed by females.

How sadly then have men in latter days changed the order of the house of God! How poor a comparison will modern churches bear to those in primitive ages possessed of bishops and deacons faithfully occupied in their respective duties! And how far have men departed from the "ancient order of things," when they make to themselves bishops, elders, or rulers, to break the loaf, to teach or to preside in meeting; or deacons to hand the loaf and the cup to the congregation; while the great duties—the only features by which these offices can be distinguished, are entirely lost sight of, and utterly neglected!

But to return: I have spoken of the church as existing in three different conditions, the first of which is—without elders, and also without those who desire this "good work," and are willing to submit their capacities to perform it to the scrutiny of the brethren. Now in this condition, it seems to me that no good reason can be assigned why the congregation should not proceed, as before observed, to distribute to the members the various duties of presiding, teaching, reading, &c. which are absolutely essential to their existence and growth as a body, and not at all peculiar to the office of elder. If all the functions of the congregation cannot be exercised, as many as possible should be performed; and so soon as persons appear who are willing to fulfil the appropriate duties of elders and deacons these can be superadded, in order to perfect the church in all its functions, that it may not only sustain itself, but also benefit others. Childhood precedes manhood; and as a child is unable for some time either to take care of itself, or do any thing for others, although it is all the while possessed of the same members as a full grown man; so an infant church requires the nursing care of an evangelist at first, and time to acquire strength and knowledge, before it can fulfil all the duties which may subsequently be performed.

It was from these considerations that the congregation at C——, composed of about 100 members, unable to find any who were desirous of performing the work of elders and deacons, made the following arrangement and distribution of the various functions:—1. Two brethren were chosen to preside, or preserve order in the public meetings. 2. Four others to read the scriptures, to each of whom was assigned his own department—the Law—the Prophets—the Psalms—or New Testament. 3. Four others to teach, whose duty it was to follow the readers and teach the scriptures which they read every Lord's day, so as to keep pace with them. To each of these was assigned his department likewise, one having the Psalms; another, the Prophets; a third, the Law; and the fourth, the New Testament, so that each might make his particular portion of the Bible a special study, in order to be able to do it justice. The teaching itself consisted in each teacher exhibiting to the church the places in which any portion of his chapter was quoted in other parts of the Bible (as the quotation of the Law, Prophets, and Psalms in the New Testament) and calling the attention of the audience to the use made of those quotations by the sacred writers. 4. Two others to wait upon the Lord's table—alternately, both being present, and to supply each other's place during the absence of either. 5. Four others to exhort. 6. Four others to receive and apply the contributions. 7. Eight brethren to constitute a standing committee, whose duty it was to visit those who were overtaken in any fault and endeavor to restore them, and to bring forward in a proper manner, all cases of discipline which require the action of the congregation. 8. Two others to lead in singing. 9. Three to pray or give thanks before the several ordinances of reading, teaching &c.

This arrangement will perhaps appear a little uncommon to many; but those who read the apostolic epistles with care will perceive that it approaches the ancient order of things more closely than the disposition usually made of the members and the offices, where one or two members do every thing and the rest of the congregation sit still and do nothing. Here a number of members are called into action, each of whom knows his duty, and promptly fulfils it at the proper moment. This, however, will more fully appear when the services come to be considered.

Of the second and third conditions but little remains to be said. Elders and Deacons, or those on trial for these offices, will of course supersede some of the functionaries under the first condition, especially those who have the discipline committed to them; while they will superadd to all the services above mentioned, that of taking care of the spiritual welfare of every family, and every member in the church—or, in the language of the scriptures, of 'watching for their souls.'

You will perceive, then, that I regard each particular church, existing as it were in a state of infancy, adolescence, and maturity; and that as the infant possesses some organs, and requires certain aids, which the man does not, and the latter can perform some functions to which the

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former is inadequate; so there are certain officers required in the first condition which may be dispensed with in the last, and some most important duties which can only be fulfilled when the church reaches maturity. There is more analogy than is commonly supposed between a congregation of new converts now, and one in the days of the apostles; and if a variety of gifts were then absolutely necessary to the growth and preservation of a church, we may rest assured that "helps" and "diversities of ministries" are needed now in a condition not very widely different. It appears to me that much evil has arisen from not properly distinguishing the *different periods* spoken of, and from not paying sufficient attention to that *period of probation* which is absolutely necessary in order to ascertain the capacities and faithfulness of those who desire to be stewards in the house of God. It is to these two points that I conceive the attention of the disciples, and particularly of those who are engaged in proclaiming the word, should be invited.

Favor be with you,

R. RICHARDSON.

Materialism---No. 3.

ARGUMENTS for a separate state between death and the *resurrection*; for hades; for paradise; for Abraham's bosom, and for something called spirit as distinct from the gross substance of the human body, have been offered from the following topics:—

1. From the appearance of Moses on the mount of transfiguration before the resurrection of the *Resurrection* and the *Life*.

2. From Hebrews xii. 9. "We have had fathers of our *flesh*, who chastised us and we gave them reverence: shall we not much rather be in subjection to the FATHER OF OUR SPIRITS, and live?"

3. From Luke xxiv. 39. "A *spirit* has not flesh and bones as you see me have."

4. From 2 Cor. iv. 16. "But though, indeed, our *outward man* is impaired, the *inward man* is renewed day by day."

5. From 2 Cor. v. 6. "While *at home* in the body we are absent from the Lord; but we are desirous rather to be *absent from the body* and to be *present with the Lord*."

6. From 2 Cor. v. 3. "We shall not be found *naked* when divested of our earthy mansion, but shall be invested with a heavenly tabernacle."

7. From Hebrews xii. 23. "The *spirits of just men* made perfect."

From these scripture topics we have sketched with great brevity a few arguments against the notion that the whole man goes into the grave and continues there until the morning of the resurrection; and against the notion that man is only a compound of flesh, blood, and bones—all body and breath, without any thing that can live or act independent of his fleshly being. We now proceed to another topic, which we shall call our—

8th Argument. Matth. x. 28. "Fear not them that kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell."

Here it is PSUCHE, rendered *soul*: and not PNEUMA, *spirit*; and it is GEHENNA, *hell;* and not HADES, the separate or invisible state. Let it then be observed that *psuche* is here, as in many other places, used for the *spirit*, or indestructible part of man. The Great Teacher of the truths of the unseen and eternal world here asserts unequivocally that men can kill the body, and that they cannot kill the soul. By

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implication, then, the Saviour teaches that, as respects human power, *the body is mortal*, and *the soul deathless* or *immortal*. They are two parts of man—both also susceptible of pain. Man can afflict or destroy the one—God alone can afflict or destroy the other.

Gehenna, or hell, is never used for the *grave*, or the general and common state of the dead, as is the term *hades*. It is used only in reference to punishment and pain. Unless the Messiah had acted the theorist and assumed the speculative philosopher, we cannot imagine how he could more unambiguously and forcibly have taught that the destiny of the soul and the body at death is not one and the same, or that *the soul lives when the body is killed*. Consequently, the soul is not, in this acceptation, the blood or the animal life, but the thinking and deathless spirit of man—which, to use the words of Solomon, "returns to God who gave it" when "the body returns to the dust."

We offer a *ninth argument* from 1 Cor. xv. 44. "*There is a spiritual body*." Hence the dead saints will be raised in spiritual bodies. But will it not strike the attention of all, that a spiritual body is—only a *body* and not a *spirit*: but it is much more homogeneous, and consequently a more suitable accommodation for a human spirit justified, than an animal or "natural body." But our argument is—as the natural body is not the natural man, neither is the spiritual body the spiritual man; and as the animal body is not the *sinner*, so the spiritual body is not the *saint*, but the habitation of a pure spirit. If, then, the saints have spiritual bodies at the resurrection, that which inhabits a spiritual body is something distinct from it; for all will agree that as the natural body without the spirit is dead, so the spiritual body without the spirit would not make an immortal saint.

Argument 10. James ii. 28. "For as the body without the spirit is dead." James argues from a matter that is universally true, and universally admitted, to illustrate a matter not apprehended by all the persons whom he addressed. His illustration is, that as "the body without the spirit is dead, so faith without works is dead." With him, then, we argue that at death there is a separation of the spirit from the body—and not a falling asleep of the spirit in the body.

At this crisis of the examination there falls into my hands the "PHYSICAL THEORY OF ANOTHER LIFE," by the eloquent and learned author of the "NATURAL HISTORY OF ENTHUSIASM;" from the first section of which I hasten to treat my readers to a few pertinent reflections:—

"That which christianity requires us to believe is the actual survivance of our personal consciousness *embodied*, and the perpetuity of our sense of good and evil, and our continued sensibility of pain and pleasure, and the unbroken recollection, in another life, of the events and affections of the present state. What christianity decisively affirms is, that the LIFE—moral, intellectual, and active and corporeal—is not commensurate with, or dependent upon animal organization; but that it may, and that it will spring up anew from the ruins of its present habitation. 'Destroy *this* body,' and the man still lives; but whether he might live immaterially, is a mere question of philosophy

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which the inspired writers do not care to decide. In almost all instances it is with facts, rather than with abstruse principles, that they have to do, and in relation to our present subject, after having peremptorily affirmed that human nature is to survive in another state, and is to rise embodied from the ashes of its present animal organization, St. Paul leaves speculation at large, neither affirming nor denying any hypothesis that may consist with the fact which alone is important to our religious belief.

"Let it be distinctly kept in view, that although the essential independence of mind and matter, or the *abstract possibility* of the former existing apart from corporeal life, may well be considered as implied in the christian scheme; yet an *actual* incorporeal state of the human soul at any period of its course, is not necessarily involved in the principle of our faith, any more than it is explicitly asserted. This doctrine of what is called the immateriality of the soul, should ever be treated as a merely philosophical speculation, and as unimportant to our christian profession. The question, then, concerning pure immateriality we regard as having been passed, untouched, by Paul: nor do we consider it as in any specific manner important to the inquiries upon which we are about to enter. Nevertheless there may be an advantage in concisely stating what seems to be the present relative position of the two parties in the old controversy concerning matter and mind—a controversy very likely to die away forever.

"The antagonist principles are then thus balanced:—Two classes of facts, readily distinguishable, present themselves to our consciousness. Those of the one class we involuntarily attribute to an external world, and think of as the consequences of our connexion with matter, or as the effects which its properties produce upon our minds. But those of the other class we as invariably regard as belonging to the mind, and as arising from itself; and they are, many of them at least, of a sort which we might easily imagine to have a place, if there were no external world, or if the mind had no sentient knowledge of its existence. Theory and speculation apart, the entire mass of our consciousness resolves itself naturally and easily into these two elements, and it is only by the temporary force of some arbitrary system of philosophy that we can be brought to regard the two elements as essentially one and the same; and the constitution of our minds reluctates every moment at the violence done it by any such means.

"But notwithstanding the remonstrances of common sense, the attempt has in every age been renewed on the one side by the materialist, and on the other side by the speculatist, (if we may so use the term,) to melt down these two elements into a mass, or to annul the distinction between them;—the one by affirming that mind is a mere organization, or a product of matter; and the other by alleging that these varied sensations, or states of the mind, which by 'a natural prejudice' we attribute to an external material world, are in fact nothing more than peculiar conditions of the mind itself, and that there neither is an external world, nor can be; or that even if there were, we could never have any substantial proof of its existence.

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"Now the two parties, if indeed two such parties may be said to be yet extant, have nearly come to an agreement on one point—namely, that our belief of the reality of matter and of mind can never be made to stand together as collateral truths, equal in authority and resting upon the same sort of evidence, and ascertained by the same process of reasoning. If at last they are to consist one with the other, the one must be assumed as intuitively certain, and as incapable of proof by reasoning; while the other must thence be derived in the way of inference, and must, however well proved, yet take a secondary place in the order of things known. Which of the two, then, shall we assume as needing no proof, and employ as a fulcrum of argument in proving the other, or in disproving it?

"The materialist—and in this argument the materialist must take the atheist as his companion—the materialist says, 'It is impossible for me to doubt the existence of matter; for it is under my touch, it is before my eyes, and its properties are the subject of the only sciences that are absolute in their methods of reasoning and infallible in their results. But as to mind, otherwise than as it is merely a function of animal organization, or a product of cerebral secretions, I know nothing, and can know nothing of it; and the inquiry concerning it ever has been, and must always remain obscure and unsatisfactory.'

"But the spiritualist contemns this summary treatment of the argument by his antagonist as crude and illogical, and such as can satisfy none who are competent to analyze strictly their own consciousness. He affirms that this statement of the case by his opponent takes for granted the very facts that are to be proved; and in reply to the materialist, he says, 'All I contend for, and which I affirm to be intuitively certain, and known without proof, you first tacitly assume and then formally deny. What are all these sensations of touch and sight, and what are these demonstrations of mathematical science of which you speak, but so many states of the mind—so many mental phenomena, as I may term them, which, while they imply necessarily the existence of mind, do but render the existence of matter probable, or at best demonstrate its reality by a circuit of reasoning.

" 'I will grant you that an external world may exist, and I believe that it does exist; but this very belief, let it rise as high as it may, together with the argument that sustains it, are still only so many elements of my mental consciousness, and can never nullify or annihilate that of which they are parts.' This scepticism concerning the reality of matter and an external world, which is of a far more subtile and sweeping kind than that of the materialist concerning mind, he finds it impossible to supplant; and he feels himself undermined in his assault upon spiritualism, and his foot sinks whichever way he endeavors to advance. His opponent therefore leaves him with this defiance—'Prove the existence of an external world, if you please, or if you can;—and I too believe it to exist; but I believe it by inference, and therefore hold it as a truth, if not inferior in certainty, yet assuredly as subordinate to that primary truth—the existence of mind.'

"Now even if it were granted that from a due regard to the constitution of the human mind, its physiology obliges us to receive its instinc-

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tive and voluntary conviction of the reality of an external world as a proper evidence of its existence, and as superseding all reasoning on the subject, so that the two truths should be considered as alike intuitively known, still the spiritualist will retain the advantage he has gained over his opponent; for it is manifest that, if there be room at all for hesitation or scepticism in relation to either truth, it is matter, not mind, that is in jeopardy. The very ground of the assumption that the existence of an external world ought to be admitted as certain, without reasoning, is nothing else but a consideration of the laws or constitution of the mind. Mind, therefore, and its elementary principles, stand first in logical order; and the existence of matter follows, if not as an inference, yet as a truth to be affirmed after another has been granted.

"The bearing of this controversy upon christianity may thus be stated:—The doctrine of the materialist, if it were followed out to its extreme consequences, and consistently held, is plainly atheistic, and therefore incompatible with any form of religious belief. It is so, because, in affirming that mind is nothing more than the product of animal organization, it excludes the belief of a pure and uncreated mind—the cause of all things; for if there be a supreme mind, absolutely independent of matter, then unquestionably there may be created minds also independent of matter. But if the materialist is ready to admit, as he usually does, the divine existence and the pure spirituality of the divine nature, and if he professes to mean nothing more than that created minds are in fact always embodied, and that, apart from some material structure or animal organization, there is no consciousness or activity; then, and in this sense understood, materialism becomes a doctrine of little or no importance to our faith as christians; for it may consist well enough with what is affirmed in the scriptures concerning the immortality of man, the resurrection, the intermediate state, and the existence and agency of invisible orders. On the other hand, although the great principles of theology are saved and respected by the spiritualist, yet if he goes so far as to call in question the reality of the external world, and the material universe, it will not be without having recourse to very subtile modes of reasoning, and to abstruse distinctions, that he can reconcile this sort of scepticism with the plain sense and explicit affirmations of the inspired volume.

"Morever, as christianity, by its characteristic temper, distastes philosophic refinements of all sorts, it will reject those which tend to introduce a species of mysticism scarcely less atheistic than the boldest doctrine of the materialist. To bring into doubt in any way (and it is of little moment in what way or on what pretext) that which the common sense of mankind has always assumed to be certain, is, if not to shake the evidence of all truth, yet to paralyze the faculty by which evidence of any kind is seized and held. Whether you rob a man of his treasure, or disable the hand that grasps it, you do him an equal injury; or perhaps we should say that the latter is the worse wrong of the two.

"Our present references to this controversy may be dismissed with affirming the probability that it will ere long become totally extinct;

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for as the atheistic materialist finds himself dislodged from his too hastily assumed position, by a scepticism more profound and refined than his own, he is not likely again to provoke discussion on the subject; while, on the other hand, the spiritualist, who would never have entertained or advanced his scepticism concerning the external world if he had not been incited to do so as a summary means of dealing with the atheist, will no longer have any urgent motive for reviving the argument after it has been generally confessed that philosophic atheism is indefensible. Thus, as we may fairly hope, the two worlds of matter and mind will henceforward be permitted quietly to co-exist.

"But be this as it may, the doctrine of the scriptures concerning the destiny of man stands untouched; or, to revert to the argument of St. Paul on the subject of the resurrection, it is altogether independent of any such abstruse questions, inasmuch as it is *body* and not *spirit* about which he reasons. His interrogations and his replies may be reduced to these:—'Have the dead ceased to exist? Have those who have fallen asleep perished? No; for there is a spiritual body and another vehicle of human nature as well as a natural body, and therefore the dissolution of this animal structure leaves the LIFE untouched.' The animal body is not itself the life, nor is it the cause of life; nor, again, is the spiritual body the life, nor the cause of it; but the one as well as the other are the instruments of the mind, and the necessary medium of every specific and productive exercise of its faculties.

"The Christian Scriptures, then, and St. Paul specifically affirm not any abstruse metaphysical doctrine concerning mind and matter, but the simple physiological fact of two species of corporeity distinct for man; the first, that of our present animal and dissoluble organization, which we share, in all its conditions, with the irrational sentient tribes around us; and the second, a future spiritual structure, imperishable, and endowed with higher powers and many desirable prerogatives."

So reasons our accomplished author, and his reasonings on this subject so fully harmonize with my own, that I cannot withhold the pleasure of expressing myself in his language. EDITOR.

Progress of Reform.

EXTRACTS FROM LETTERS.

NEW ALBANY, Ind. August 8; 1836.

SINCE my last I have immersed some 35 or 40 persons, several of whom were Pedobaptists. During my last tour in company with brother Jesse Marrity, we immersed 15 persons, and united the brethren in Washington, Clark county, Ind. in one body, with their bishops and deacons, to attend to the institutions of the Lord's house. Some of them had previously belonged to other denominations. Sixty-six had their names enrolled together as a congregation to worship God according to his word. May the good Lord bless them abundantly! I also immersed three persons in Middletown, Ky. a few days since. One other confessed, but not yet immersed.

W. M. BROWN.

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FINNEYTOWN, O. September 4, 1836.

On the 3d Lord's day in August the brethren at White Oak had a four days' meeting—brethren Burnet, Lane, and Trowbridge attended, and I assisted, but I had to leave before the conclusion. Fourteen were added through the course of the meeting, as I have since learned.

B. U. WATKINS.

CALLAWAY COUNTY, Mo. July 22, 1836.

We are progressing as usual in the reformation—still receiving additions, and those intelligent and some quite influential persons; so that the prospect seems to brighten. Being scattered over a large territory, the brethren thought it would be more profitable to divide—so there is a church organized at Millersburg, which bids fair to prosper, and I trust will prove a blessing to many in its vicinity.

Old brother Stone has visited us in this section last Spring, and immersed several, and I trust his labor will not be in vain amongst us, but will be like 'bread cast upon the waters—found again after many days.'

We are to have a two days' meeting, commencing to-morrow at brother Peter Mason's, at which we expect several of the proclaimers, and trust that it will not be long until the public mind will be disabused even in Missouri.

ABSALOM RICE.

ELLA, Genesee co. N. Y. September 3, 1836.

It gives me great pleasure to be enabled to write you that the gospel of Jesus Christ is gaining some friends in this part of God's vineyard. There are many who profess to receive the record God has given of his Son; but few take it for their guide, or the man of their counsel, believing it and practising it in their lives, without a human creed attached. O when will the glorious gospel of our God have its desired effect upon the hearts and consciences of men! When will the name of Jesus be honored throughout the world!

The gospel will not prosper as long as there is such a selfish spirit manifested among those who profess to be the immediate followers of Jesus.—The divisions and contentions among the different parties and sects of the day tend only to impede its progress, and are the chief causes of infidelity; and as long as professing christians continue to sow the seeds of those unhappy dissensions which have so long prevailed in this and other christian lands, we cannot expect to behold so rapid and extensive progress of the gospel as in primitive days. Were more attention paid to the manifestations of christian love and the practice of Bible religion—such as humility, charity, meekness, patience under injuries, brotherly kindness, and such virtues as the word of God inculcates, how different would be the scene! The unbeliever would be constrained to say with the heathen, See how these christians love one another. Until these things are so, and those professing the name of Jesus throw aside their superstitions and human inventions and come to the standard of divine truth, we need not soon expect the name of Jesus will be known in every land and praised by every tongue. If we but cast our eyes over the world and thoroughly scrutinize the general movements of the day, we shall see that they are only calculated to hinder the progress of the gospel. Let the Bible become the only standard of faith and practice among the different classes of society, it could not fail of producing a beneficial and saving influence on mankind. Where the dictates of the Bible and a serious obedience to its precepts are attended to, it will not, cannot fail in producing those heavenly effects which the Saviour intended. It is in the sacred oracles alone that the will of God, the character of man, the remedy for moral evil, the rules of moral conduct are clearly brought to view. And the man who rejects the revelations of Heaven, or refuses to study and investigate the truths they contain, can never expect to rise to the sublime heights of virtue and to the fair abodes of heaven; for the Bible alone unfolds the plan of redemption and the way in which sinners may obtain forgiveness and acceptance with Him whose laws they have violated. It declares that Jesus died for our offences and rose again for our

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justification, and in his name we may obtain remission of our sins; and that having made so costly a sacrifice for the sins of the world, he will refuse nothing that can contribute to the present and everlasting happiness of the believer in Jesus. He who spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Such declarations, when cordially received, are sufficient to allay all the fears of a guilty conscience, to inspire the soul with holy love and gratitude to him who rules and reigns on high.

May the Captain of our Salvation direct us in all things!

S. P. B.

GEORGETOWN, Ky. September 4, 1836.

I have just returned from Richmond, Madison county, Ky, near which we had a meeting of near two weeks. It was a most glorious time. We received twenty-nine good soldiers of the cross, and the prospects are good for hundreds. We hope to attend to this matter during this fall. Jacob Creath, Jun. was with me on the first Saturday and Lord's day of the meeting, but was taken sick. I was then alone with the resident brethren until Thursday night, when brother Challen reached us. We had a most successful and cheering time.

J. T. JOHNSON.

CHARLOTTESVILLE, September 29, 1836.

We have the pleasure to inform you that notwithstanding the opposition with which we meet—opposition varied in its nature—associational decrees, locked meeting-houses, newspaper annunciations of our heresies, pulpit and private attacks, which sometimes come in the form of argument, but oftener in the form of palpable misrepresentation, and invariably excluding the privilege of reply—that we are still increasing in numbers, influence, knowledge, and prudence. Since the first of January we have constituted three churches in this county, and the prospect now before us warrants the hope of continued accessions within the bounds of the Albemarle Association. May our heavenly Father, who is rich in all wisdom and power, grant that this result may take place!

My dear brother, how anxiously concerned should we be to extend the Saviour's reign. When I see the desolating influence of sectarianism around me, the prayerless, Christless, heartless professors that crowd sectarian altars—when I see more than nine-tenths of the community (non-professors) all saying, "We wish to be christians," yet ignorant of that which constitutes a christian, and waiting for the delusive promise which every sectarian system of the day holds forth—that *at some day God will grant them that assistance which he now withholds, and without which they are unable to believe or obey.* When I see the blinding, withering errors of the day, ruining the *choicest*, the best, and the *largest portion* of christendom, my spirit is stirred within me.

I am more and more convinced that the systems of men are powerless and cannot convert the world—that the world can never, *never* be converted to God until men quit their speculations and *"preach the word."* So long as "man's wisdom" and the "experience" of prayerless professors, who know neither the form nor power of godliness, shall triumph over the plain teachings of the Spirit in the written word, so long must myriads perish in their sins! As my confidence in the systems of men has diminished, my confidence in God's word has increased. With what pleasure can I announce the *word*, with its invincible evidences, to an unbelieving world! When they have believed it with what pleasure can I call upon them in the language of the Holy Spirit to "reform and be baptized *for the remission of sins.*" What a crowd of heaven-born motives have we *then* to present to these pardoned and adopted sons, motives springing from the very state in which they now stand, to induce them to love God, to love the brotherhood, to love all men, to observe the "all things" which Christ and his Apostles have enjoined—to walk in the "light as children of the day." What a glorious scheme is God's scheme for saving men! It is simple, plain, *all-sufficient!* There is a feature in this scheme

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written on all its parts—(alas! that the traditions of men should for a moment obscure it!) it is this—that *God is more willing to save sinners than sinners are to be saved themselves.* Surely, then, on the part of God *all things are done*——"*all things are ready.*" Blessed be his name!

JAMES H. GOSS.

ANECDOTE.

Dr. BEATTIE, speaking of his son, thus observes:—He had reached his fifth or sixth year; knew the alphabet, and could read a little; but had received no particular information with respect to the Author of his being. In a corner of a little garden, without informing any person of the circumstance, I wrote in the mould with my finger the three initial letters of his name, and sowing garden cresses in the furrows, covered up the seed, and smoothed the ground. Ten days after he came running to me, and, with astonishment in his countenance, told me that his name was growing in the garden. I laughed at the report, and seemed inclined to disregard it; but he insisted on my going to see what had happened. "Yes," said I carelessly, on coming to the place, "I see it is so; but what is there in this worth notice—is it not mere chance?" and I went away. He followed me, and said with some earnestness, "It could not be mere chance; for that somebody must have contrived matters so as to produce it." "So you think," I said, "that what appears so regular as the letters of your name, cannot be by chance?" "Yes," said he, with firmness, "I think so." "Look at yourself," I replied, "and consider your hands and your fingers, your legs and feet, and other limbs; are they not regular in their appearance, and useful in you?" He said they were. "Came you then hither," said I, "by chance?" "No," he answered, "that cannot be; something must have made me." "And who is that something?" I asked. He said, "I do not know." I had now gained the point I aimed at, and saw that his reason taught him (though he could not express it) that what begins to be, must have a cause; and that what is formed with regularity, must have an intelligent cause. I therefore told him the name of the Great Being who made him and all the world, concerning whose adorable nature I gave him such information as I thought he could in some measure comprehend. The lesson affected him greatly, and he never forgot either it, or the circumstance that introduced it.

Vermont Telegraph.

THE SOURCE OF TRUE RELIGION.

I design to take my religion from the Scripture; and then, whether it suits or suits not any other denomination, I am not much concerned; for I think, at the last day it will not be inquired whether I was of the Church of England or Geneva, but whether I sought or embraced truth in the love of it.——LOCKE.

IMMORTALITY.

If something of us did not subsist after death, whose nature is capable to be adorned with truth and virtue, such as we affirm the rational soul to be, we should never have a pure desire of excellent things. For the very suspicion of the soul's mortality extinguishes all desires of virtue, and turns them all to bodily enjoyments, whatever they are, or however obtained.

Hierocles upon the Golden Verses of Pythagoras.

TO CORRESPONDENTS.

"DIDYMUS" is requested to wait until the essays to which he refers are completed. Should his difficulties not be removed, he will please present them again at a future period.

"TRUTH, No. 1," has been received.

A number of queries on file will be attended to.

An article "on the necessity of a pure speech" will appear in the December number.

Being pressed for room at the close of the volume, a number of communications are unavoidably laid over for the present, which may appear hereafter as circumstances render it eligible.

EDITOR.

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THE

MILLENNIAL HARBINGER.

Number XII.—*Volume* VII.

A. CAMPBELL, EDITOR.

Bethany, Va. December, 1836.

ATHEISM.

[CONTINUED FROM PAGE 504.]

WITHOUT a belief in the IMMORTALITY OF THE SOUL, admissible alone on the sublime conception of a supreme, superintending, and self-existent GOD, man is lost in a maze of conjecture and uncertainty, which renders life valueless; blots out human existence, as connected with the *past* and *future;* and subverts the very foundations of religious veneration and moral virtue—the two great principles of human happiness. The hope, the desire, the noble and ennobling sentiment of immortality, seem to be instinctive in man alone, of all the orders of animated nature. He alone, of all created existences, enjoys with rationality, devotion, and enthusiasm, the wisdom and splendor diffused through the universe, and experiences a thrill of unspeakable horror at the idea of his own annihilation. There is in man a natural and invincible desire to live, as it were, in the *past* and *future:* to contemplate the great events of antiquity, and the fate of his progenitors in the long lapse of ages gone by; and to carry his hopes and anticipations forward into the dark vista of futurity. He contemplates with awful and intense interest, the stupendous monumental ruins of past ages; developes in their time-struck vestiges and decaying inscriptions, the characters of generations long since mouldered into dust; recognizes with sublime, yet gloomy and awful emotions, the progressive desolation impressed on every thing that is the work of human hands, by the gradual and resistless march of time—and he asks himself, Are these scarcely legible inscriptions, these vague and empty remembrancers, these mouldering and silent walls, and the doubtful and uncertain records of profane and fictitious history, all that remain of the myriads of human beings, like myself, who have lived their short hour on the stage, and gone down to

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oblivion! Mankind, in all grades and conditions of life, from the untutored savage to the man of high intellectual culture and scientific refinement, have ever considered the present stage of existence as a mere prelude to the great drama of limitless being. This doctrine is inculcated not merely by revelation, but by the very disposition, nature, and mental capacities of man; in truth, without admitting its authenticity, this state of being seems without adequate *aim* or *object*, and the great enigmas of futurity become absolutely insolvable.

Unlike those of the brute, the affections and passions of man overleap the boundaries of time, and survive even the repulsive horrors of the tomb; the provident affection of the brute for its offspring merely extends to the period of its maturity and competency to provide for itself, while that of man for his posterity extends to the latest ages and generations. The fact is, that the unquenchable desire in man to be remembered with gratitude and admiration by posterity, is but an emanation of the great sentiment of *immortality*, implanted in the human bosom. It is visible in the untutored savage, who accompanies the body of his deceased relative or friend, with trophies of former achievements and glory; it is seen in the school-boy, who inscribes his name and exploits on a tree or a rock; it is witnessed in the headlong career of conquerors, who have overthrown kingdoms and empires that their names might be perpetuated; it is observable in the patriotic statesman, who benefits his country that his name may be inscribed on the records of history and descend to future times; in truth, it is plainly demonstrable on the decaying inscriptions and monumental ruins of antiquity, intended to perpetuate the glory and renown of anterior generations to future ages!—Do the *instinctive* capacities and circumscribed views of the brutal creation present any such lofty and ennobling sentiment as that of *immortality* in man? The brute cannot reason on *appearances* of death; his views do not even extend to the *extinction* of life—much less to any *consequences* that are to supervene: his dread and evasion of injury are merely instinctive, and nearly involuntary impulses to self-preservation. With the brute the origin, the progress, the maturity, and the extinction of life, are neither objects of contemplation nor solicitude: the present embraces its whole scope of vision—its whole horizon of life—its sole view of existence! It is essentially different with man; in proportion to his superiority in wisdom and intellectual strength, he lives in the *past* and *future*. From the intellectual elevation of the *present*, on which he stands conspicuous and alone, he looks backward on anterior ages, and forward into futurity. His mental vision spans the whole scope of the history of his species from the earliest periods; embodies and contemplates the passing events of his own times; embraces with rational, philosophic, and comprehensive energy, the great aspect of nature as it presents itself to his mind; and begets an unspeakable solicitude to obtain a knowledge of the future destinies of his race. With these broad, lofty, profound, and comprehensive views; feeling that he himself is not *self created* and *self endowed*; and believing, from visible data and rational induction, that blind and

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undesigning CHANCE alone could never have produced so exquisitely organized and mentally endowed a being as himself—or so vast, complicated, beautiful, and harmoniously arranged a universe as he beholds, he comes to the only conclusion that cannot lead him to ABSURDITY—and refers the origin of all things to the creative power of a BEING whose attributes and essence are the incomprehensible fountains of all the wisdom, beneficence, and omnipotent energy, displayed in the spectacle of the universe.

This sentiment of an over-ruling and indefinable Power, must have *darkly* pervaded the human bosom even from the dawn and commencement of time. It must have been derived, originally, from revelations rationally and intellectually visible on the whole face of nature. Man, from the earliest ages, must have felt himself a measureably weak and defenceless being; and that his destinies were regulated by some *supreme* and *mysterious* Power equally beyond his understanding and control. He saw indications of its desolating energies in the destructive flashes of the lightnings; he heard its voice in the deeply reverberating thunders that seemed to shake the pillars of creation; he saw its omnipotence in the movements of the great planetary system; and became conscious of its beneficence and wisdom, in the fruitful sources every where presented for his subsistence, comfort, enjoyment, and happiness! In the absence of data, facts and realities, especially in the dawn and infancy of intellect, man invariably resorts to fancy and fiction for the solution of every enigma. It was this original and crude idea of a DEITY, darkly shadowed forth to uncultured human intellect, that furnished the PAGAN with his idol gods of wood and stone—in the likeness of elephants, serpents, bulls, and bears; it was this same crude conception that produced the POLYTHEISM of the Greeks and Romans, and peopled the air, the waters, the firmament, and even the volcanic caverns of the earth with innumerable gods and goddesses in human shape—and endowed with human vices and passions; and it is this same crude and horrid idea of a Divinity, that now pervades the vast regions of Asia, and furnishes the idol JUGGERNAUT with temples of absurd idolatry, and a car of triumph to crush the ignorant and trembling victims of his worship!—But have not these numerous and idolatrous nations, with all their ignorance and superstition, done more for the honor of human intellect, in endowing their idol and imaginary gods with wisdom, power, beneficence, and even passions, than has the solitary, bereft, abandoned, and parentless ATHEIST, with his "cultured soul and sapient eye serene," and his DEITY of brute, unconscious, unintelligent, and undesigning matter?—Human nature, in all its stages of improvement or retrogradation, elevation or decline, fashions a GOD according to the weakness or strength, the shallowness or profundity of the human intellect. The pagan, the polytheist, the theist, and the atheist, without the aid of scriptural revelation, merely conceive of the existence and supremacy of *Gods*, which are the creation of their reason or fancy. The savage sees his deity in the sun, the moon, or the clouds of the firmament; and hears him in the whist-

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ling of the winds, the echo of the wild and solitary mountains, in the tumultuous thunders of the cataract, or in the deep and solemn roar of the ocean. But the man of expanded, highly cultivated, and powerful intellect—who knows how little can be accurately known by a being of merely finite perceptions and mental capacities, respecting an infinite and incomprehensible God, comes to the irresistible conclusion, enforced by the whole aspect of nature and its unspeakable sublimities, that there exists in the very essence of all things a SPIRIT of wisdom, intelligence, power, beneficence, and design, infinitely beyond human conception or understanding, that created and superintends the mysterious destinies of the visible and invisible universe!

The very power that formed man of the physical elements, that breathed into his nostrils the breath of life, that imparted such an *unerring co-aptation* and *organic structure* to his frame, that indued his mind with moral intelligence, and mental capacities which seem unending in improvable progression, must have implanted an instinctive and rational presentiment of IMMORTALITY in his very nature. Such a sentiment, connected with faith in the being and existence of a GOD, rationality points out as essential to the moral government of mankind. Intellectual man would degenerate into a barbarian, and forever continue a savage, were he not susceptible of the conscientious approbation or censure of a superior being. Man is rendered joyful and happy by the approving smiles of his own conscience; but infinitely more so, by what he believes with deep sincerity to be the approving smiles of HEAVEN on his conduct. On the contrary, REMORSE, "the worm that dieth not," for the commission of crimes and outrages, even where no testimonials of delinquency exist —a *remorse* which frequently destroys the health of the victim, and sends him to an early grave, of which innumerable instances can be produced, sufficiently attests man's accountability to a supreme, invisible, and *secret witness* of his guilt. In the moral, and even political government of mankind, what would be merely human laws and punishments in the restrainment of vice and injustice? How many secret murders would be committed, of which no vestiges of proof would remain—and how many outrages against justice and humanity would be perpetrated, were it not for the deep and awful sentiment of accountability to GOD, and the apprehensions of the future inflictions of divine punishment? Do we not see that human laws become cobwebs where these sentiments of future accountability and punishment have become extinct in the human breast? What a dreadful spectacle of horror and sanguinary outrage did the French revolution exhibit when that great nation degenerated into *Atheism*; affixed over the gates of their grave-yards, the terrible inscription—"DEATH AN ETERNAL SLEEP"—and instituted *revolutionary tribunals*, to legalize by mere mockeries of justice, the perpetration of the most atrocious, indiscriminate, and tumultuous murders!—What earthly tribunal could sit in judgment here?—What human hands adjust the scales of retributive justice, in scenes of such sanguinary outrages on humanity

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as these?—The fact is, and it is worthy of the deepest consideration, not only by individuals but the legislatures of nations, that without admitting the immortality of man, and his accountability to a supreme Being, the very foundations of society would be broken up, and present nothing but a bottomless vortex of degeneracy and crime!

But, apart from these important and weighty considerations, what would be the probable influences on the great mass of human beings, of universal infidelity respecting the immortality of man? By *immortality* I here mean the consciousness of identity and existence beyond the grave—and beyond the limited sphere of our present state of being. Except to the mere sensualist, he who despicably lives to luxuriate and revel in the debaucheries of the senses, the idea of entire disconnexion with any future state of existence, must be unspeakably dreadful. In truth, under the appalling anticipation of utter oblivion, in the words of Shakspear, "the worst penalty that age, poverty, pain, and imprisonment could lay on life, would be a Paradise to what we would *fear* of death." Take from man the moral sublimity of a belief in his future existence, and the visible beauties and splendors of creation would darken around him; even "night, in the zenith of her dark domain, would be sunshine" to the gloom and despair involved in anticipations of so dreadful and horrid a destiny. With what sentiments would such a being look on his parents, his offspring, his relatives, his friends, and on society? With the certain prospect of oblivion before him, what to such a man would be all the warm affections and tender sensibilities of existence? Would he not vegetate in frozen and incurable apathy, or become a monster of outrage and iniquity? Would he not say to himself, "What to me, the ephemeral being of an hour, are the affections of parentage and offspring; what interest have I in the social sympathies of humanity —or in the performance of duties attached to the moral regulation, or political government of mankind? I can reap no benefit from sacrifices to duty, patriotism, or virtue; they are empty names—words without meaning. I have no prospect of a future life, in which *virtue* will be rewarded and *vice* punished. The murderer of millions, for the achievement of conquest—and the patriot who rescues hundreds of millions from the sword of the assassin, will meet the same fate!—Before the setting of to-morrow's sun I will probably be no more. I will suffer nothing—lose nothing by the total extinction of life. The character I may leave behind me, good, bad, or indifferent, will have no influence on an unconscious and dreamless sleep of eternity; and as to the effect of my posthumous reputation on my offspring, it can be of little moment to beings of an hour, who will soon follow me to darkness and oblivion. I will live for myself alone; doomed in a short time to close my eyes in entire forgetfulness, I will make the most of life and its enjoyments. All the penalties of human law shall not restrain or curtail these enjoyments—they can but reduce me to nothing. The lapse of time will soon bring my life to a close, and it matters not whether a little sooner or later; the event will be the same. My life has no adequate end or aim; these intellectual powers,

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the boast and pride of my race, with the horrid prospect before my mind, serve but to embitter the short remnant of my existence. The noble and ennobling ambition of benefitting mankind by the magnanimity of my conduct, and of being remembered with admiration and gratitude by posterity, has become extinct in my bosom; the deepest and loudest echoes of renown will fall senseless on the dull cold ear of death and oblivion!"

This, sir, is no thread-bare dream of fancy—no visionary picture of the horrid misgivings of *infidelity*. The delineation embraces no more than has been experienced by thousands—I will add by *millions*, who have run to self-abandonment and ruin, merely from their desponding hopes of IMMORTALITY. Perhaps it may be said that I have overcharged this picture respecting the *consequences* of scepticism and infidelity to society and mankind. Christians may possibly question my correctness of deducing results; they can never experience the horrors of scepticism; they are secure in a faith, and consciousness of immortality, from Divine Revelation, which bids defiance to the sophistries of scepticism and infidelity; but I am confident that both the *Sceptic* and *Infidel* will acknowledge the dreadful fidelity of the portrait, and reflect deeply on the truth and correctness of its sombre shades.

To act up to my *professions of candor*, which few have dared to do while living, while many have left behind them, in their writings, testimonials of opinions injurious to society, as well as proofs of their moral cowardice, I am compelled to admit that I know both from experience and observation, much of the truth and correctness of the foregoing delineations. There is a sameness or identity in the operations of the human intellect, and the generation of human opinions, hopes, and fears on the great subjects of LIFE, DEATH, and IMMORTALITY, which leads me to presume that all men of common rationality feel a deep and vital interest in forming correct estimates respecting them; and it was measureably with the intention of engaging both your *mind* and *pen* on investigations deeply interesting to mankind, and vital to the happiness of thousands, that I have called your attention to these subjects. The being and governing providence of a GOD, and the immortality of the *human soul*, constitute, in my estimation, the very basis of the christian religion. It would probably be in vain were you to adduce *miracles* in support of the doctrines of a God and immortality; however well and sufficiently attested they might be to the minds of christians, they would have little weight with men who acknowledge no revelation but that which is visible in the constitution, aspect, and operations of nature. These men and their opinions are to be confounded and overcome on the grounds they themselves assume; and the ridiculousness and fallacy of their dogmas demonstrated by the palpable absurdity of their results. Could you effectuate these great objects—objects I have but inefficiently attempted to achieve in the above communication, you will entitle yourself to the gratitude of a most unfortunate portion of mankind, who would not fail to acknowledge the greatness of the

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obligation. No rational being can possibly be so obstinate in error as to volunteer his own damnation, and the sacrifice of his own present and future happiness; and I am convinced that very many who now profess both scepticism and infidelity, would most willingly abandon their errors—errors, sir, which have mainly sprung from the *abuses of vital religion*; which, if I comprehend any thing of the tenor of your life, you are endeavoring to correct.

With unfeigned sincerity, and great respect,

I am, sir, your obedient servant,

CHARLES CASSEDY.

ALEXANDER CAMPBELL, *Bethany, Brooke county, Va.*

BENTON P. O., BEDFORD COUNTY, Tennessee, July 25, 1836.

THE NECESSITY OF A PURE SPEECH.

LANGUAGE is the medium through which thoughts are communicated; false ideas necessarily corrupt the language used to communicate them; and the adoption of a mode of speech so corrupted entangles the thinking powers of men, and becomes an evil of no small magnitude. Living, as we do, at a time peculiar for the efforts that are made to shake off mental darkness; and struggling, as we are, with the illusions of the imagination—using a vocabulary made up in times of kingly and priestly domination, and, in the people, of pusillanimous vassalage—adopting words and phrases manufactured for superstitious purposes—and being familiar with the tales of ghosts, spectres, and hobgoblins, it is a hard matter to keep clear of the two extremes of infidel incredulity and enthusiastical debasement. The infidel sickens at the whinings and cantings of superstition, and well he may; while the christian is endeavoring to strip the truth of all this adventitious lumber—deploring the weakness and the wickedness of this pretended friendship. It is most evident that faith for many centuries has been only taking the prudent side of a speculation on the part of the leaders, and a wretchedly degrading acquiescence in things not understood on the part of the led. False doctrine too has poisoned the streams of communication, and orthodoxy has monopolized the means of thought and spiritualized away the meaning of half our terms. Under these circumstances reformation is necessary in thought, word, and deed; nor was there ever a time when Paul's admonitions were more necessary than the present, that we should use a "sound speech which cannot be condemned," even the "wholesome words of our Lord Jesus Christ and the doctrine which is according to godliness."

I was influenced to write the above from two causes—one, from reading in the "Harbinger," the other, from reading in Dr. Jenkin's "Reasonableness and Certainty of the Christian Religion." In the first I saw a leaning towards an impure speech, and in the last a surrender of the cause into the hands of its enemies. His reasoning generally is good, and especially when we consider that he wrote above a century ago. He has a long preface of 40 pages to his work, which contains some good reasoning, from which I will make one quotation:—"All men," says he, "make some pretence to reason; and those men most of all, who are so apt to deny religion upon this account, that many who profess to believe it do not always live up to its rules and instructions: but they do not consider in the meantime that men generally act as much against reason as against religion; and that, therefore, this objection, if it can signify any

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thing, must banish all reason out of the world. If there be no true religion, because so few practise it as they ought; there can be no true reason neither, because the lives of so man men contradict it. And some, perhaps, would be contented that there should be no true religion, rather than there should be no true reason; because then they must be able no longer to reason against religion." vol. 1. p. 6. London edition. And, marvellous to tell, this same author refers to the fact that "all historians of all times and places" have believed in apparitions of evil spirits, and therefore he says, "We have as great evidence from all history that there are such beings as devils, as we have for any other matter of fact whatsoever." These ghost stories have served the priests admirably; for by them they have played off a fine game upon the pockets and estates of the people. They have kept them in awe and manacled them cunningly by their tricks in all ages.

Impurities in speech are best detected and rectified before they become matured; and therefore, knowing that the readers of the Harbinger are reading to amend, I gladly call their attention to a few inaccuracies in expression and inconsistencies in practice. Apostolic purity is our aim—the doings and sayings of Christ, his apostles, and the first disciples, our guides. Under the caption of "Progress of Reform" are the following extracts:—"The day before I left Howard I taught in the meeting-house near brother ———, when two were immersed for the remission of sins, and three more made the confession required by the gospel, and were to be immersed Lord's day following." I do not recollect to have seen such a relation in the Acts of Apostles, neither can I learn how the three could make "the confession required by the gospel" a week before they were immersed. This practice is anti-christian, not being found in the New Testament; it is the offspring of expediency.—Another brother writes, "We immersed four, and two confessed who were not immersed." From these quotations and from knowledge derived from actual observation, it is too evident that there is a practice among us which is anti-scriptural, and flatly opposed to all our teachings from the word on the subject. To confess Jesus Christ is not merely to say, 'I believe that Jesus Christ is the Son of God.' This alone is the response of the heart, upon which alone the person can be immersed. Baptism is the main part of the confession, being the only act of obedience in the case. And again, in speaking we generally insist on the necessity of an immediate surrender to Jesus; that the gospel invites "to-day; that "now is the accepted time;" that delay is dangerous, "not knowing what a day may bring forth." Is it consistent to add such a commentary as the above upon our words, and make it appear really that we speak hyperbolically, and do not fully mean what we say? Or is it imitating the example of those who were immersed at midnight, dark and silent as is the midnight hour? We do not say, "See here is water, what does hinder me to be baptized?" Mark the difference in the language of the chroniclers:—"Then they that gladly received the word were baptized, and the *same day* there were added to them three thousand souls." And again, "And now why *tarriest* thou? Arise and be baptized and wash away thy sins." This historian (Luke) penned the acts of the Apostles who believed in baptism for remission of sins; they therefore acted agreeably to their faith. We too say we believe in baptism for the remission of sins; but, unfortunately for us, we have learned our practice in this institution from those who have made it void as an institution of Christ—who look upon it as an exceedingly small matter; and no wonder if we are led to act as if we thought so too. Brethren, let us reform in this matter; let us be consistent in our practice with our words, or rather with the word of God.

With the best wishes for the good cause of salvation and all the disciples of Jesus, I subscribe myself your affectionate brother,

JAMES HENSHALL.

Retreat, Essex county, Va.

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The Providence of God---No. 7.

GENERAL AND SPECIAL PROVIDENCE.

"The Lord is good: a strong hold in the day of trouble; and he knoweth them that trust in him." NAHUM.

"THE *general* providence of God" is a phrase employed by many to denote the agency which we have considered under the head of Preservation. *Special* providences, on the other hand, have usually been confounded with the interpositions of the Divine Being in the *government* of the world. It is easily perceived, however, that there are no just grounds for such a distinction between government and preservation, or for such an application of the terms general and special, since the agency employed in the preservation of men may be as special as acts of government.

Nor is it to be supposed that a general superintendence over the world consists in a mere supervision of universal laws or principles, while special providences are the particular instances in which these laws are administered and applied; for we can have no idea of the Divine agency in the affairs of men except as it is exerted in individual cases; nor can we at all regard the control of laws and principles as an end or a peculiar department of the Divine government, when it is only the means by which ulterior purposes are accomplished in relation to intelligent and accountable beings who are the only legitimate subjects of that control or interference which is termed providential.

The truth is, that as generals are made up of particulars, we cannot conceive of a general providence without involving the idea of a special one; nor can we imagine how the Divine Being can govern the whole human family without governing every particular individual who composes it. If, therefore, there be room for the distinction now under consideration, it is to be found in the peculiar *character* of the agency employed, or the *degree* in which it is exercised, rather than in the fact of such exercise itself.

In this view of the matter the distinction spoken of becomes a very just and important one. For nothing is more certain than that while the Creator governs and sustains all men, he pays more particular regard to a certain portion of the human family, which thus becomes the object of his peculiar care. This particular portion is composed of *those who put their trust in him.* And that God does so distinguish them is plainly asserted by the sacred writers. Paul declares that He "is the Saviour of all men, ESPECIALLY of *those who believe:*"—thus employing the very term by which the distinction is characterized.

We can as easily conceive this to be the case, as that God can be omnipresent—that he can "fill heaven and earth," and yet be more immediately and in a special and peculiar sense present in heaven, which is represented as his "dwelling place," and as the "throne of his glory;" or that a monarch can superintend and administer the affairs of a vast empire, and pay respect to the interests of the whole

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community, while at the same time he views with peculiar complacency his immediate followers and dependants, and treats with special favor and affection the members of his own family.

This special regard must be considered as extending itself to every thing which can in any degree affect the character or happiness of those who are the subjects of it, whether it be to the bestowment of favors or the infliction of merited punishment, which may be in different cases or at different periods equally proofs of peculiar kindness. Hence while it is declared by Paul to the Hebrews that "the Lord is a rewarder of them who diligently seek him," he reminds them of the exhortation "which," says he, "reasons with you as with children—'My son, do not think lightly of the Lord's chastisement, neither faint when you are rebuked by him: for whom the Lord loves he chastises, and scourges every son whom he receives,'" and proceeds to argue that if they were without that necessary chastisement, of which all sons are partakers, it would be a proof of neglect and would imply that they were regarded as bastards or aliens, and undeserving of the care exercised over the proper members of the family.

Such, then, is the special care bestowed by the Divine Being upon the "household of faith." He is their "Father in heaven" and they are his "children." He views with peculiar interest their *condition* and their conduct—"His eyes are over the righteous and his ears are open to their supplication." He shall "hide them in the secret of his presence from the pride of man: he shall keep them secretly in a pavilion from the strife of tongues." For the Lord "loveth the righteous" and "taketh pleasure in his people—he will beautify the meek with salvation" and "fulfil the desire of them that fear him." *Again*, he is the "king" that reigns "in Sion" and "Israel is his dominion." He "shows his word unto Jacob, his statutes and his judgments unto Israel. He has not dealt so with any nation; and as for his judgments, they have not known them." Or, he is the "Shepherd of Israel" and "leads Joseph like a flock"—he leads him to the lofty "rock" for shelter; he feeds him in the "green pastures" and makes him to drink of the "river" of his pleasures.

When indeed we wish to form a proper idea of the special care which God has over his people, we have but to contemplate his former dealings with the literal Israel, and remember who are "Israel" now. As he admitted his ancient people to peculiar privileges; as he delivered them from their enemies, and made them the instrument both of vengeance and of salvation, while he failed not to punish their transgressions and to reward their obedience; so is he now the Father and the God—the King, the Shepherd, and the Saviour of his people; and "his face" is still "against them that do evil;"—he will yet "destroy the wicked" and "cut off the remembrance of them from the earth;" and when they "draw out the sword, and bend their bow to cast down the poor and needy, and slay such as be of upright conversation, their sword shall enter into their own heart and their bows shall be broken."

In all ages have the righteous been the subjects of God's special providence, and a more particular regard has been paid to them both

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in their preservation and government than to any other portion of the human family. It may be well to observe too, that on account of the relation which subsists between God and his people, an interference on their behalf is suspended upon certain conditions which have no place where the world at large is concerned. They are the children of God, and as such are expected to ask for what they need. This is not the case with unbelievers, who will not of course call upon one of whom they have not heard or in whom they have not believed. To the latter, therefore, the bounties of heaven are dispensed, and all necessary aid administered in the general care which God has over all his creatures; while the latter are admitted to the high privilege of making their requests known to God, and of receiving from him greater and more precious favors. Thus he causes his sun to rise upon the evil, sends rain upon the unjust, and permits the wicked to enjoy unasked prosperity, that his goodness may lead them to reformation. But it is the righteous who are to pray for "daily bread," and daily preservation, who find it a "good thing to give thanks unto the Lord—to speak of his loving kindness in the morning and of his faithfulness every night;" and who can experience deliverance from the Lord "because they trust in him." The enjoyment of the wicked arises from the long-suffering of God; but if the righteous "have not," it is only because they "ask not," or because they ask for improper things or purposes.

Prayer, therefore, is of the greatest importance to the children of God. Their petitions should be as frequent as their wants; and their thanksgivings, as their blessings. Yet from their comparative ignorance of their true interests and circumstances, it is very certain that they often not only fail to ask when they ought, but desire things which would be injurious to themselves or incompatible with the happiness of others. It is in these instances that the Divine Being, like a kind parent, may bestow necessary blessings unrequired, and withhold those things which, however ardently desired, would be fatal to the possessor. Nevertheless it is highly requisite that Christians, since they know the will of God, should ask those things which are "according to his will." It is only by so doing, in an humble reliance upon the Divine promise, that they can have the assurance of being heard; and such are the only petitions which are just or proper, as the will of God is the only rule of rectitude, and there can be no higher or better wish than this, that 'the will of God should be done on earth as it is in heaven.'

We have not space at present to enter as fully upon the subject of prayer in connexion with special providences, as its importance deserves. It may be further observed, however, in relation to the objections of those who doubt the efficacy of prayer, that in order to form just views respecting it, it is necessary that several essential matters be attended to. It must be remembered that not only suitable requests are to be made, but that these are to be made in a proper manner—with earnestness, sincerity, and perseverance. Proper requests are sometimes presented in such an indifferent and careless

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way as plainly to show that the petitioner cares little about the things for which he prays, and consequently does not deserve them. At other times prayers are offered up, with the most earnest and ardent zeal, for things which are no where promised, and which, requiring miraculous or supernatural power for their accomplishment, are wholly inconsistent with the present economy of Heaven. Again, as it is impossible for men to know with accuracy what things they really need, or the proper times at which they should be granted, or even the channels through which they should be conveyed, so it would be plainly presumptuous in them to prescribe definitely in any of these matters to an Omniscient and Omnipotent Being. Christians undoubtedly are entitled to plead the promises of God; but there are no express promises or special revelations to any particular *individual*, as many have absurdly supposed while under the influence of self-love or the visions of a heated imagination; and men often err in expecting the fulfilment of promises which have been already fully accomplished, and have no relation whatever to them, or even to the age in which we live. There are certain general promises upon which Christians may securely depend; such as 'that God will never leave them nor forsake them'—and that "all things shall work together for good to them who love God;" and they manifest a much greater degree of confidence in the Divine Being, when, depending upon his regard and love for them, and sensible that he is best acquainted with their circumstances and their wants, they make their desires known to him, putting themselves at the same time absolutely in his hands—with a full persuasion that he will grant the wishes they have expressed, or what shall be better for them.

Sceptics and unbelievers have nothing to do with prayer either in theory or practice. "God hears not sinners; but if any man be a worshipper of God and doeth his will, him he hears." Sceptics profanely regard prayer as an experimenting upon the Divine promises, or a putting the Lord God to the proof; and their ignorance and folly will perhaps be apparent to themselves only when they experience the Divine faithfulness in the accomplishment of the solemn declaration that "indignation and wrath, tribulation and anguish shall be to every soul of man that doeth evil." It is the people of God who are admitted to communion with him, and who have been in all ages, as we have already remarked, the object of his peculiar care, and for whose sake he has so often specially interfered in the affairs of men.

When, indeed, we reflect upon the history of the human family, we cannot fail to be struck with the important influence which the righteous have exerted over the condition and destiny of mankind. Noah became the means of preserving the whole race of Adam from extinction; and the existence of ten just persons in the city of Sodom would through the intercession of Abraham, have saved it from destruction. For Israel's sake God smote the Egyptians, and expelled the inhabitants of Canaan; it was to punish his people for their apostacy that he delivered them into the hands of the king of Babylon, and to release them from captivity that he raised up Cyrus, and opened before him

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the two-leaved gates of that illustrious city. In short, they are represented as the "salt of the earth," and the "light of the world"—as those upon whose account long suffering is exercised towards the guilty, and who are made the instruments of dispensing the knowledge of God and of spiritual things to the sons of men. Hence it becomes their duty to pray and make intercession for all men—for kings and rulers, and not only to pray but to labor for the conversion of the world—"for this is good and acceptable in the sight of God our Saviour." And it is most important that they should remember the high responsibilities which rest upon them, and that God has been pleased to suspend his favors towards men in a good degree upon the obedience and the prayers of his own people, as in Babylon the Jews were commanded to "seek the peace of the city" and "pray unto the Lord for it."

How glorious then is Zion! "God is known in her palaces for a refuge." The "daughters of Judah" rejoice "because of his judgments," for he "preserveth the souls of his saints and delivereth them out of the hand of the wicked—the Lord God is a sun and a shield: the Lord will give grace and glory: and no good thing will he withhold from them that walk uprightly."

How precious in the sight of God are them who love him and have laid hold of his covenant! "Fear not," says the prophet, "for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thy husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment: but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.

"O thou afflicted, tossed with tempest, and not comforted! behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And thy children shall be taught of the Lord; and great shall be the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee. Behold, they shall surely gather together, but not by me: whosoever shall gather together against thee shall fall for thy sake. Behold, I have created the smith that bloweth the coals in

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the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.

"No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."

CONCLUSION.

Having in the foregoing essays (however imperfectly) defined the leading terms and sketched the main thoughts embraced by the subject of Divine Providence, I deem it expedient to close the examination of it for the present with the termination of the current volume of this work. Aware, however, of the various difficulties and objections which prevail in the minds of men with regard to the superintendence of God over the universe, I will in the mean time cheerfully receive such exceptions or questions as may be presented in relation thereto, and pay to them the attention which their importance may require.

As for you, oh! beloved and faithful, who have made a covenant with God, it is your happy privilege to repose upon his mercy and his truth, and to cast your "anxious cares" upon him, under the confident assurance that he "cares for you." It is your delight to contemplate the doings of the Most High, and to know that, in the language of the poet,

"'Tis God alone with unimpassion'd sight,
Surveys the nice barrier of wrong and right;
And while, subservient, as his will ordains,
Obedient Nature yields the present means;
While neither force nor passions guide his views,
E'en Evil works the purpose he pursues!
That bitter spring, the source of human pain,
Heal'd by his touch, does mineral health contain;
And dark affliction at his potent rod,
Withdraws its cloud, and brightens into good."

It is yours to learn in the sanctuary the end of the wicked; to comprehend why the long-suffering of God permits them often to flourish like a tree which groweth in its own soil; and to be assured that,

"If while on earth triumphant vice prevails,
Celestial Justice balances her scales,
With eye unbiass'd all the scene surveys,
With hand impartial ev'ry crime she weighs;
Oft close pursuing at his tremb'ling heels,
The man of blood her awful presence feels;
Oft by her arm, amidst the blaze of state,
The regal tyrant, with success elate,
Is forc'd to leap the precipice of fate!
Or, if the villain pass unpunish'd here,
'Tis but to make the future stroke severe;
For soon or late eternal Justice pays
Mankind the just desert of all their ways."

How important, then, that all your conduct should be regulated by these convictions! How necessary that the Divine will and approbation should be consulted in all your affairs and undertakings! And how conducive to your spiritual and eternal interest that you should ever realize the presence and unceasing care of your Heavenly Benefactor! Luther once said, "The doctrine of justification is the test of a standing or falling church." May we not indeed say that

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an abiding sense of the superintending care of God is the test of a standing or falling Christian?—That the thoughts which I have submitted to your consideration upon this subject may be acceptable and profitable to you, and tend to "justify the ways of God to men," is the earnest desire of

Yours in the faith of the gospel,
R. RICHARDSON.

NOTES ON A TOUR TO THE NORTH EAST—*No. VII.*

[CONTINUED FROM PAGE 510.]

Brother FANNING, who proceeded from Auburn, N. Y. to Andover, for the purpose of forming acquaintances with the literary men and the literary institutions of New England, had visited Boston and most of the surrounding villages before we arrived at that city. On our arrival there on the 3d of August, we found that he had gone to Lynn, where he had, as well as in Boston, successfully addressed the christian societies who profess to be governed by the Book alone. We were kindly and courteously received by our brother Himes, Elder of the Christian Church in Boston, to which we delivered several discourses during our stay in that city.

The orthodox in New England, though perhaps more liberal and less dogmatical than the orthodox of other countries, are nevertheless a long way behind the heterodox in the display of that candor, frankness, and respect for free discussion, so important at this crisis to the discovery of truth, and which has always been the characteristic of an improving age. Hence in the city of Boston we found the orthodox less forward to open their houses and ears than those whom they delight to honor with the title of heterodox. We were, however, favorably received, and regarded by some of both classes, while the latter anticipated the former in the free and cordial tender of their pulpits for the accommodation of those who wished to hear one plead the cause of primitive christianity. We had not, indeed, time to accept of half the invitations that we received, for we could only occupy the Temple on Tremont street and the Cathedral of Dr. Channing, besides the meeting-house of the congregation over which Elder Himes presides. We had, however, for the time, a candid hearing and as large an audience as those houses could contain; and, we may add, in no American city could we have had a more attentive and intelligent hearing than in the good old town of Boston.

Still it must be confessed that, between the conflicts of Unitarianism and Trinitarianism, Universalism and Particularism, and the frequent skirmishings between the various subaltern parties about minor matters, society in Boston is not in the most favorable attitude for a prompt and decisive compliance with the simple requisitions of the New Institution. There is a sort of suspicion engendered, a fondness for speculation cherished, a polite indifference encouraged, and a

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cautious calculating procrastination sanctioned by the movements, debates, and changes of religious society for the last quarter of a century in the capital of Massachusetts. There is much more of the decencies and good taste of religion than of its power, evinced in the respect paid to the Christian Institution by many of the most influential professors, of which themselves are conscious, and of which they are complaining, while they seem not to know how to help themselves out of a state which their intelligence cannot approve, and their respect for what is fashionable will not suffer them to renounce. Some of the two great parties in Boston now clearly perceive, and as candidly acknowledge, that Unitarianism and Trinitarianism are but meagre bonds of union—but feeble incentives to virtue and holiness, and very sandy foundations on which to rear an ecclesiastic superstructure. That something is wanting is the concession of all; but what that something is, few seem to understand, and fewer are disposed to embrace.

For general intelligence, decent morality, and good order, I need scarcely repeat that in the New World no city surpasses—I say more—no city equals the capital of New England. Puritanism, with all its faults and foibles, has stamped a virtuous character on the whole nation of New England, which centuries have not defaced, and which centuries to come cannot obliterate. The severe discipline, stern morality, and untemporizing conscientiousness of the pilgrim fathers demonstrate their own excellency in the moral vigor, health, and prosperity of their sons. And if the *fruit* of every tree is to test its proper character, assured I am that no system of education hitherto adopted has more to recommend *it* as a whole, than that experimented by those godly Protestants, founders of our free institutions, which has given to the world so virtuous a race as that which yet occupies the soil on which the pious pilgrims first offered the unbloody sacrifice of christian gratitude in the savage tents of Shem. I could not, on surveying the whole premises—the industry, economy, prosperity, wealth, morality, and religious regard for the Bible, generally apparent in these old states; I say, I could not but congratulate myself and my fellow-citizens of the West, that we have so pure a cradle, so healthful a nursery from which to replenish the new states with virtuous sons and daughters, who will transmit to future times the good habits of the most virtuous and prosperous people in the world.

No man can judge of the Yankees at home from that drift which occasionally in high water floats upon the current from East to West, and which is more celebrated for trick and cunning than for integrity and moral worth. There is in every country, and of course in New England, the tail of society as well as the head. But what philosopher or politician would judge of the *body politic* by that excrescence called the tail! No more should any man presume to judge of the Eastern population by those adventurers who, like birds of prey, solitary wanderers, without a country and without a home in view, roam in quest of the simple and unsuspecting, seeking whom they may devour.

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Should any one please to ascend the Capitol Hill in Boston, and place himself on the battlement of the State House, and look northward and southward, eastward and westward, he may in a few glances of his eye, grasping all the villages in his horizon, survey the dwellings of some two hundred thousand human beings, and we think we do not more than affirm the truth when we say he cannot see a human dwelling unworthy of the residence of man, or what might be called a mean habitation.

Lowell, within 20 miles, has its 18,000 inhabitants; Lynn, within 8 miles, has 10,000; Salem, within 15 miles, has its 14,000; and Charlestown, within one mile, has its 10,000 inhabitants; besides many intermediate villages and hamlets whose names no geographer has noticed. All these, filled with an intelligent, industrious, virtuous, and prosperous population, afford useful lessons and fruitful texts for the political economist, the moralist, and the christian.

In Lowell there are more than seven millions of dollars invested in cotton and woolen manufactures, giving employment to 7,500 females, besides many males. In Lynn during the last year more than 2,000,000 pair of shoes were manufactured. It would be as much beyond our abilities as it is foreign to our pages, to detail the means by which New England is able to educate so many children, to enrich so many families, and to bless with competence such multitudes on so little territory and on a soil so comparatively sterile, with summers so short and winters so long. But patient and well-directed industry, with good morals and general education, will surmount the greatest difficulties and elevate the condition of any people.

We visited both Lynn and Salem, and got acquainted with some excellent disciples, amongst whom were Elders Lane, Andrews, and Russel, of what is in those regions called the Christian Connexion. These brethren are determined to carry out the principles from which Mr. Badger and others with him have so unfortunately departed and apostatized. It was boasted by many preachers in New England and New York that the Bible was their only creed, and that by it alone they would be governed; but unless the production of great excitement, camp meetings, war against Trinitarians, and denunciations against Calvinism be *walking by the Bible alone*, I cannot see that these Eastern christians are more under the banners of the Bible than any other sect in the land. There are now as many of the fashionable *christian vices* to be met with in these communities as in Congregationalists, Methodists, Episcopalians, or any other Protestant societies. Mr. Badger has been one of the leaders in this glorious way of *walking by the Bible alone*; but these brethren (and I could name others with them) are determined not merely to profess, but to walk in all the commandments and ordinances in the Bible. We intend in the next volume to pay some more attention to the great apostacy from the Bible alone, now commanded by this redoubtable Captain, who sails sometimes under this flag and sometimes under that. However, the New England brethren are already "not ignorant of his devices," and are not likely long to marshal under his "Palla-

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dium," inasmuch as he seems not to relish the simplicity nor authority of the old sect of the Nazarenes.

The church in Salem, under the care of Elder Andrews, and that in Lynn, under the care of Elder Lane, have actually agreed, and commenced to walk in the Apostles' doctrine of continuing steadfast in breaking the loaf, as was the manner from the beginning. In Lynn there were some ten or a dozen immersed during our continuance in Massachusetts. A number also were added to the church in Boston, and the prospects of the future were full of promise. "The Christians" in New England need only to be taught the way of the Lord more perfectly. They are candid and intelligent in their own manners and customs; but much is wanting in many places to bring them nigh to the platform of apostolic usage and authority.

Brother Himes of Boston, and some other indefatigable spirits in that denomination, have founded a school for their youth at Beverly, not far from Salem. We visited the infant institution, which is in part on the manual labor plan, and from its first fruits which we witnessed we would augur a harvest of good fruit in due time. The situation is delightful, commanding the finest ocean and land scenery one can imagine. The instructors and managers all seem worthy of their place, and the objects of the institution are such as every friend of christian education must approve. It is not intended to build up an aristocracy in religious society, or to form a learned ministry; but to promote the intellectual and moral culture of the youths of that community, and to fit them for useful stations as members of the great family of man. These brethren reason thus:—Our children are born into the world as other children, alike ignorant and alike susceptible of improvement. We must educate them; and this must be done either in the schools of infidels or sectaries. We may have schools of our own as well as our neighbors, and we can have moral and religious and learned teachers under whom to place our children, as well as those of other societies. And is it not right that we should have our children educated in the principles which we most conscientiously approve? If, then, it can be done as cheap, and as well, and more in accordance with our notions of moral propriety, is there any law, or statute, or example in the good Book that forbids it; or that will not sanction it! Of the merits of such institutions we may hereafter speak.

Fatigued with the labors of so much speaking, we were constrained to hasten from New England without even touching upon the territory of Connecticut, although we left home with the intention and the desire of seeing some of our friends in "the land of steady habits." Passing through Rhode Island and down Long Island Sound, like Moses from Mount Pisgah, we only saw the goodly land and the dwellings of some of its inhabitants, but were not permitted to tread its ancient and venerated soil. Our stay in Massachusetts did not exceed two weeks; and as we allotted only five days each for the cities of New York, Philadelphia, and Baltimore, we cannot speak particularly of the state of things in those great marts of commerce.

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The churches in New York and Philadelphia received a few accessions by our joint labors, and are gradually advancing in the science and practice of the ancient religion.

So great are the improvements in travelling between these great cities, that we passed from Boston to New York, a distance of about 260 miles, in 18 hours. From Boston to Providence it is rail-road; and from Providence to New York the steam-boat Massachusetts, one of the largest and finest boats in the world, with a keel as large as that of a 74 gun ship, carried some four hundred passengers of us at the rate of 15 miles per hour from port to port.

I do not recollect that I ever before so much admired the rising of the sun as on the morning of the 16th of August. We had a very agreeable and delightful night down the Sound, but were rather crowded in our sleeping apartments. I awoke with the Morning Star, and going up on deck, from the brilliant and mild appearance of the heavens I anticipated the glories of the sun rising at sea; and accordingly hasted to awake my companions to enjoy with me the richest of nature's feasts.

Soon as we were all seated on the upper deck at the stern, with our faces to the East, while yet the Morning Star beamed in a cloudless sky, we began each to designate the spot from which we expected the sun to lift upon us his effulgent countenance. As we gazed upon the pacific and silvery bosom of the tranquil sea, which, as a splendid mirror, seemed to reflect the glories of the heavens afresh upon us with every tremulous swell which urged us to the desired haven, we saw a brightness in the Orient which indicated to us the near approach of the joyful monarch of the day. The crepuscular glimmerings gradually spread over all the East, and as they swept a loftier arch towards the Empyrean they assumed the brightness of liquid brass; while, deeply bedded in the far distant horizon, two pyramidal columns began to rise as if the clouds from the Atlantic had suddenly formed themselves into pillars for the gates of the morning, erecting a sublime porte for the entrance of Nature's luminary. Instantly the empyreal sovereign streaked with gold the inner side of those two colossal pillars, from between which he seemed resolved to enter upon the race of a summer day. Deeper and broader he laid on the molten gold till these two columns capped with rubies stood gilded from top to bottom. The curtains of night, which seemed to encircle this glorious arch, culminated over the spot where the eyelids of the morning began to open; but before we could take the dimensions of this new portico of day, the sun himself in all the gorgeousness of his own peerless glory, gently raised himself as if to peep over the silvery deep from which he was about to emerge. After a single glance, which dazzled on the back of every gentle curl on the surface around him, he suddenly, at a single bound, stood upon the sea, and by another effort drew after him from the briny deep a golden pedestal as if from a furnace of liquid fire, on which he seemed for a moment to sit, while from his dazzling locks floods of light and splendor began to flow. His yellow hairs, as if baptized in a sea of glory, dropped light

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and joy upon a world starting into life, while the gradual expanding of his wings proclaimed him about to fly the circuit of the universe. Bidding farewell to sea and land, he began his flight in heaven; and as he onward and upward bent his way, I was reminded of Jesse's son, who, while a shepherd boy, used to sing—"The heavens declare the glory of God, and the firmament showeth his handy work. Day unto day uttereth speech, and night unto night showeth knowledge. No speech nor language is there where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them he has set a tabernacle for the sun, who as a bridegroom coming out of his chamber, rejoiceth as a strong man to run a race. His going forth is from the end of heaven and his circuit to the end of it, and there is nothing hid from the heat thereof."

An incident which occurred on my arrival at Philadelphia, of some importance, requires me to state some facts concerning a certain Mr. *W. W. Sleigh*, now of that city and formerly of Cincinnati. Our regular and constant readers may remember that this person (*gentleman* I cannot call him) is named in the July number of 1834 of this work, as having had in the preceding month a debate in Cincinnati with John T. Johnson, Esq. of Kentucky, a *brother* of much esteem in all the churches of the West. The question in debate was, "*Is the remission of sin by Jesus Christ conditional or unconditional?*" —our brother Johnson affirming that faith, repentance, &c. were conditions of remission, and his opponent alleging that remission is *unconditional*.

The next notice of this said W. W. Sleigh is found in the August number of the same year, (1834,) mentioning a *handbill* forwarded to us from Cincinnati, in massy capitals—"CAMPBELLISM UNMASKED BY DR. SLEIGH, THIS EVENING, IN THE MECHANICS' INSTITUTE, AT 7 O'CLOCK."

Some time in July, 1834, a pamphlet under the name of Dr. Sleigh issued in that month from the press of Allen & Disney, Cincinnati, titled "Campbellism Unmasked, or Spurious Gospels Exposed," &c. in which, among other very polite compliments, he proposes to demonstrate "*four awful lies* in three lines" of a single number of the Harbinger; "four positive lies in three pages of the Evangelist," published by brother Scott of Carthage; and "*two wilful, determined lies* in *three* lines" of the Christian Messenger, then edited by Elder B W. Stone and J. T. Johnson. This pamphlet I judged beneath notice; and, if I mistake not, its name has not hitherto appeared on my pages.

The next notice I had of this non-descript was an assault upon my principles of christian doctrine, through some expressions garbled from the dying lips of my eldest daughter, then a few days deceased, from an account of her last moments in a communication which appeared in the Evangelist for July 1834. This was in the presence of a public assembly in the city of Cincinnati; for which he was called to an account by brother D. S. Burnet of that city, in the presence of the same assembly, and so rebuked as to be compelled to give up his lectures on "Campbellism" for want of hearers.

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The next intelligence I had of this reckless accuser of the brethren, was from two letters from my agent, G. W. Rice of Cincinnati, a brother of reputation. These letters were dated July 9th and July 21st, 1835, informing me of his having lain two days and two nights in the common jail of Hamilton county, for an attempt to defraud a Miss Williams of the sum of 1800 dollars which she advanced to assist him to come from London to America; and of his discharge on confession of his injustice, and giving bonds for the aforesaid amount, and also of his immediate departure from that city. I saw substantially the same account published in the Evangelist of September following; but yet I took no notice of it, as I had not of his gross calumnies against myself. In this case I was restrained from noticing his tragi-comic decampment from Cincinnati because of his unkind, unchristian, and ungentlemanly conduct to myself and brethren—it being a rule I have for many years prescribed to myself, not to triumph, nor even *seem* to triumph over a fallen antagonist.

On hearing of his audacity in New York and Philadelphia in presuming to defend the Christian religion against the infidels, or perhaps to raise funds on scepticism, and on being written to by Mr. Origen Bacheler of New York concerning the Cincinnati affairs which had soon followed him from the West, I wrote to him a private letter, (a part of which Mr. Bacheler thought expedient to publish in "The Sun" of New York,) stating my knowledge of these matters, my views of the man, and the reasons why I did not inform the public of the reputation he had gained in Cincinnati.

Finally, to prevent such impostures on the christian community in future as he played off in those cities, I *copied* and *republished* in the February number of the current volume some accounts of these matters, extracted from "The Veil Removed, or W. W. Sleigh Unmasked," published in New York under the eye of the said W. W. Sleigh, some weeks before I copied it.

For this high offence against the spotless reputation of this immaculate defender of religion, or perhaps to prevent me from seeking redress of him for the libellous calumnies he had most groundlessly and unprovokedly spoken and written against me, he on his own affidavit (on which we will not now comment) met me with the Sheriff and a *capias* on my landing in "the city of brotherly kindness."

It was known that I was to be in the city for at least four days; for my meetings were announced at the Musical Fund Hall from the 21st to the 24th August inclusive, for which time the brethren had rented it for 100 dollars. But as W. W. Sleigh blamed (most unjustly however) one of our friends in Cincinnati for the prosecution of Miss Williams' claims and for his being imprisoned, he thought as I was expected to arrive late on Saturday evening, he might by demanding 10,000 dollars bail (which he had in fact demanded without effecting it) have me safely lodged in prison before any of my friends could hear of it. If this had not been his design, why not have postponed it to some of my meetings in the next week! But had he contrived for seven years how to accomplish this thing to give me the least possible

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trouble, he could not have hit it better than in the course adopted. That kind Protector and Guide of my ways, who has always been my shield, had sent on board several of my brethren before the Sheriff recognized me; and on the instant of his informing me of his errand, which he did in the most courteous manner, brethren Hazlett and Morrison became my security for the amount. The Sheriff immediately withdrew from the boat, and on calling upon me in the evening according to appointment, at the house of my host, and hospitable brother Thomas Morrison, stated the chagrin of Sleigh's confidant that he had not taken me prisoner as was expected and intended.

As this whole matter is yet to become the subject of legal examination; and as it will now, however reluctantly undertaken, be my duty to give under oath the full character of this person, who calls himself *Doctor* Sleigh, and to establish his reputation from London and Canada to Philadelphia—which we shall try to do faithfully and in all philanthropy—I shall reserve all my lights upon this subject till the conclusion of the whole matter. One thing only I will add, that from my first notice of this accuser of the brethren till now, as the sequel will abundantly show, I have acted most conscientiously and in direct reference to all my responsibilities to my Redeemer and my fellow-men, and therefore I can anticipate the issue without fear.

In the city of Philadelphia we had for four successive evenings, as well as on the Lord's day morning, a very full and attentive hearing, by a numerous, intelligent, and highly respectable audience, many of whom seemed desirous to be more fully instructed in the good ways of the Lord. We left brother Fanning to stay till after the *Lord's* day, by whose instrumentality some were immersed and added to the brethren,

Our appointments in Baltimore called us there on the morning of the 26th. We delivered a few discourses to the brethren and citizens of that city, and on the morning of the 30th set out for the West. After an absence from home of 94 days, in which I delivered 93 discourses, averaging one hour and twenty minutes, and travelled about 2000 miles, I arrived safely at home, without any other injury than much personal fatigue, and found my family and all things well under the kind superintendency of Him that keeps Israel, who never slumbers nor sleeps. Brother Taffe tarried behind a few days in Maryland, and accompanied me on my next excursion to Cincinnati, of which we may hereafter take some notice. He informed me that on our whole tour to the East, and by our joint labors, some *seventy* persons were immersed. Our object, indeed, was rather to disabuse the public ear, and to excite inquiry, than to make proselytes; for owing to misrepresentations and the popular systems of preaching against reformation, we feel it incumbent on such tours rather to scatter the seeds than to gather a harvest, and to awaken that spirit of candid inquiry without which there is no proficiency, in faith, knowledge, or devotion, —rather than to build up new institutions, or simply to augment the number of disciples in any one place. Here, then, we shall raise a new Ebenezer, for hitherto has the Lord helped us. To him be praise now, hereafter, and forever. Amen! EDITOR.

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From the Cross & Baptist Journal.

ROMAN CATHOLIC DISCUSSION.

DURING the late session of the College of Teachers in this city, the general use of the Bible, as a reading book in common schools, was advocated by Dr. Wilson. This was strongly opposed by Bishop Purcell and the Rev. Mr. Montgomery, Roman Catholics. Alexander Campbell, in a lecture before the College, found occasion incidentally to remark, that the intellectual elevation and intelligence which now pervade the mass of the people in Protestant countries, where the English language prevails, are to be traced, in part at least, to the influence of the Protestant Reformation. Bishop Purcell disputed this position. The discussion was considered out of place before the College of Teachers, and was not prolonged. Mr. Campbell, however, apprized the Bishop of his readiness to meet him on the question at any suitable time and place. He gave a public address, in defence of his position, on Monday evening of last week, in the Sycamore street meeting house. Bishop Purcell replied in the same place on Tuesday evening. The reply seemed to be a total failure; and at the close, the Bishop declined the overture of Mr. Campbell for a regular and formal discussion of the whole subject. On Wednesday evening Mr. Campbell addressed a very crowded assembly in the Wesley Chapel, and at the close gave notice that he designed to prosecute the subject no further. A very general feeling of interest had been excited by the discussion, and on Thursday the following correspondence took place, by which it appears that Mr. Campbell will return in about two months and take up the subject in a formal debate, if the Catholics please to meet him; otherwise, in a series of lectures. We are inclined to the belief that good will come from this discussion.

CINCINNATI, October 13, 1836.

To the Rev. Mr. Campbell.

DEAR SIR—The undersigned, citizens of Cincinnati, having listened with much pleasure to your exposure and illustrations of the absurd claims and usages of the Roman Catholic Church, would respectfully and earnestly request you to proceed immediately to establish before this community the six propositions announced at the close of your lecture, last evening. This request is made under the conviction that the present state of feeling in this city and the critical state of the country, with reference to Romanism, demand

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this and will fully justify such a course, and also with the expectation that it may result in much good to the cause of Protestantism in the West.

Very respectfully, yours,

HEMAN NORTON,	WILLIAM PECK,
JOHN HAUGHTON,	A. G. GANO,
JOHN BURTI,	HENRY MILLER,
SAMUEL W. LYND,	STEPHEN SCHOOLEY,
S. D. GROSS,	CHARLES DUFFIELD,
CHARLES ELLIOTT,	CHARLES SELDEN,
W. B. CHRISTIE,	JOHN FULLAN,
EDWARD U. BLAKE,	JOHN SMITH,
JAMES P. KILBRETH,	JOHN SHAYS,
ALBERT KELLOGG,	SAMUEL BALDWIN,
THORNTON A. MILLS,	JOHN TWING,
A. W. BENTLEY,	R. R. M'ILWAYN,
C. P BARNES,	THOMAS MORTON,
JOHN J. LEHMANOWSKY,	S. ROBINSON,
C. M. DOOLITTLE,	ROBERT FUNSHON,
ISAAC TREAT,	M. FLAGG,
JAMES H. MUNSON,	ALEX. LENNISTON,
SAMUEL B. MUNSON,	Jo. N. M'DOWELL,
R. SHOEMAKER,	JOHN BEVAN,
W. FLINTHAM,	J. W. SHEPPARD,
JAMES FOSTER,	JOSEPH DECAMP,
SAMUEL LEWIS,	JAMES ESHELBY,
GEORGE MILLER,	JOHN OWENS,
DANIEL GANO,	WALTER M. WILSON,
W. NIXON,	SAMUEL N. RUFFIN,
ISAAC G. BURNET,	HENRY MUGGERIDGE,
E. H. ROSE,	JOHN RAMSDALE,
DANIEL CORWIN,	WILLIAM LANGTRY.
E. L. COLBY,	

One half of the city could be obtained, would time permit. Fearing your hasty departure, induces the above persons to hand it in without delay.

CINCINNATI, October 14th, 1836.

Gentlemen—When in the College of Teachers, which assembled in your city on the 3d instant, I heard Bishop Purcell, of the Roman church, object to the truly catholic views of Dr. Joshua L. Wilson, presented in his introductory lecture, because he recommended the Bible as a universal school-book. And on hearing this objection enforced by one of the inferior clergy, President Montgomery, I was not only reminded of the professed immutability of that community, but withal, somewhat astonished at the bold and pertinacious manner in which those learned Catholics, even in a Presbyterian meeting-house, sought to exclude the inspired volume from the common schools of our country. But, before I had, to my own satisfaction, fully disposed of this rather unexpected indication of the spirit of Leo X., because of an allusion, in my lecture on Moral Culture, to the Protestant Reformation, I was called to an account for having, unphilosophically, connected the present march of English society* in every country, in all the useful sciences and arts, with that

* By 'English society,' we mean all, in every country, who speak the English language.

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impulse given to the mind by the Protestant doctrine, of every one thinking for himself, on every subject, as introduced into England at the era of the Reformation. To this sentiment Bishop Purcell was pleased to object; extending its signification beyond its contextural import, strongly affirming that 'the Protestant Reformation is the cause of all the contention and infidelity in the world!'

This being an allegation, in my judgment, uncalled for, and irrelevant to any thing by me affirmed; and it having been stipulated that religious controversy was not to encumber the proceedings of the Convention, I could not honorably reply to those remarks from the Bishop in any other way than by simply informing him, that if he wished a religious discussion of that question, I was prepared for it, and would attend to it the next week, or when convenient to him; but, that in the College, I could not, under all the circumstances, do more than defend my assertion, in its bearings on education, as contemplated in the lecture.

The worthy Bishop, time after time, declaring himself in favor of free discussion, saying that his 'word was the word of God—commanding, Let there be light,'—approving of religious controversy, and rather complaining that in the College he was restricted; I took the occasion the second time to assure him of my willingness to render him all satisfaction, and to meet him, even on the consecrated ground of his own cathedral, and canvass the allegation in all its latitude and longitude. The invitation he did not, however, accept during the meeting of the College; but after its close, I made an appointment to speak on the subject, in the Sycamore street meeting-house, on Monday evening following. We met according to appointment. The Bishop, on my invitation to reply, rose and requested to be indulged with an adjournment to the next evening, which being granted, we dismissed the assembly.

On Tuesday evening, after expressing a concurrence in the necessity of persons examining the Scriptures, and of being enlightened by that good book, affirming that he would acknowledge no man as a worthy member of his community, who was not so enlightened, he went on to prove 'that the right of private judgment was annihilated by the church and the Bible; and that to the exercise of this feigned right was owing all the divisions in the world.'

He spent the evening, however, for the most part, in pouring forth a torrent of the most unqualified abuse of Martin Luther and his associates in the Reformation; representing him as a devil incarnate, the slave of the most brutal lusts and passions, to the extreme mortification, not only of every lady in the house, but to make even gentlemen themselves blush for his indelicacy and want of respect for public opinion.

The gentleman continued his speech till almost 10 o'clock, when on my motion to have the discussion subjected to a competent presidency, and to be regulated by equal laws, he positively declined any farther debate, alleging physical incompetency and the liabilities of his office to ministerial calls. To obviate these difficulties, I in vain proposed to measure the debate according to his physical strength, (which appeared to be greatly superior to mine) and to leave the time and place, whether by night or day, whether every day, or every other day, to his convenience and regulation.

In consequence of this failure to meet public expectation, and of the magnitude of the interests developing themselves, so far as this matter was agitated, and of the impressions made on the whole community, alive, as you are to the great importance of this whole subject, religiously, morally, and politically considered, you have been induced, gentlemen, to request me to deliver a series of lectures on certain propositions which I sketched in my address of yesterday evening. These propositions being of superlative interest to every American citizen, I have carefully considered, and on receiving your very kind and polite invitation, I have arranged and expressed them in the following order and style:—

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1. The Roman Catholic religion, if infallible and insusceptible of reformation, as alleged, is essentially anti-American, being opposed to the genius of all free institutions and positively subversive of them.

2. The Roman Catholic institution, sometimes called the 'Holy Apostolic Catholic Church,' is not now, nor was she ever catholic, apostolic, or holy; but is a *sect*, in the fair import of that word, older than any other sect now existing; but not 'the mother and mistress of all churches,' but an apostacy from the only true, holy, apostolic and catholic church of Christ.

3. She is 'the Babylon' of John, 'the Man of Sin' of Paul, and the empire of the youngest horn of Daniel's Sea Monster.

4. She is not uniform in her faith, or united in her members; but mutable and fallible, as any other sect of philosophy or religion, Jewish, Turkish, or Christian—a confederation of sects under a politico-ecclesiastic head.

5. Her notion of apostolic succession is without any foundation in the Bible, in reason, or in fact—an imposition of the most injurious consequences to society.

6. Boasting of unwritten traditions of apostolic authority, she has not one which she can prove by any species of credible evidence—all her traditions are the mere opinions of fallible men.

7. Notwithstanding her pretensions to have exclusively given to us the Bible, we are perfectly independent of her for our knowledge of that book, and our faith in it.

8. She is constitutionally opposed to liberty, the general diffusion of knowledge, and the general reading of the Scriptures by the whole community.

9. Her notion of purgatory, indulgences, auricular confession, remission of sins, and of other human traditions, essential elements of her system, are immoral in their tendency, and injurious to the well-being of society, religious and political.

These propositions are not more than enough to lay before the community the whole pretensions, moral and political, of Romanism as now taught, and to be taught, in the United States.

But, gentlemen, while agreeing with you, as I do, in the vast importance of a candid, faithful, and friendly examination of this whole subject at the present crisis, permit me to say that it ought to be thorough; and for the following reasons I must beg your indulgence in putting it off for a few weeks:—

1. I have been from home since last May, on an arduous tour of speaking; at present much exhausted, and having urgent duties at home, demanding a portion of my attention.

2. I have some appointments in Kentucky, which ought to be fulfilled the present week.

3. But, of still more importance, I have not all the historic facts and documents here, necessary to a full, forcible, and vivid demonstration or proof of the preceding positions.

4. Permit me, gentlemen, to add, that I wish it to be more extensively published abroad, that if any of the Catholic priesthood, more vigorous, or of higher authority than the Bishop of this diocess, out of this state, or if Bishop Purcell himself should feel desirous of a free and full discussion of the above propositions, they may have time to prepare themselves, and be present on the occasion.

For all these reasons I must ask your indulgence till about the beginning of the New Year, when I will, the Lord willing, either in lectures or in a public discussion, attempt to sustain each and every one of the above propositions.

All of which, gentlemen, is most respectfully submitted, by

Your obedient servant,

A. CAMPBELL, *of Bethany, Va.*

To Messrs. H. Norton, C. Elliott, S. Lynd, Isaac G. Burnet, Samuel Lewis, and others with them.

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QUERY.

SEPTEMBER 12th, 1836.

Brother Campbell—In the King's translation we read, (Acts xx. 7.) "And upon the first day of the week," &c.—in the new version, "And on the first day of the week." It appears to me that the literal translation of the Greek as contained in Leusden's Greek Testament, would be, 'And on one of the Sabbaths,' Εν δε τη μια των Σαββατων. If this edition be correct, I am at a loss to perceive the reason why Σαββατων in this instance is not translated Sabbaths, (instead of the first day of the week) as it is in Acts xiv. 44. xvi. 13. xxiv. 2.; and why the import of the adjective μια is thrown out of the translation. Will you explain why it is translated "upon," or "on the first day of the week"?

Your brother in the gospel,

WM. R. ERWIN.

ANSWER.

BETHANY, October 26th, 1836.

Dear brother Erwin—In order fully to understand the subject you present, it may be well briefly to notice some of the divisions of time used by the ancients. There is little question that the division into weeks of seven days, and a peculiar veneration for the seventh day or *Sabbath* prevailed among the Eastern nations from their origin: and there is as little doubt that these customs were received by tradition from the fathers of mankind, and that they were observed in commemoration of the creation of the world. The Egyptians reckoned in this way from time immemorial, and it was doubtless to them that the Greeks (who indeed were wholly indebted to the Egyptians for their early literature and science,) owed their knowledge of the sanctity of the *seventh* day which we find spoken of by Homer:

Ἑβδόματη δ' ἔπειτα κατήλυθεν ἱερὸν ἦμαρ.
Then came the seventh day which is sacred or holy.

The Greeks, however, usually reckoned by *decads* or periods of ten days. The ancient Romans did not reckon by weeks. They divided the month into three parts by *kalends*, *nones*, and *ides*, and the country people came to market every *ninth* day. but it was not until the time of the emperors that the custom of dividing time by weeks was introduced.

The Hebrews, as you are aware, observed with great solemnity the seventh day, which they called *Sabat*—rest, cessation from labor, because on this day God rested from the work of creation. From this word is derived the Greek σαββατον, and the English *Sabbath*. They used the word Sabat, however, to denote any cessation from work, whether that of the *seventh* day, Exod. xvi. 23, 25, 26, 29. &c; or of the *tenth day of the month*, Lev. xxiii. 32. (comp. Lev. xxii. 39.) or of the feast of trumpets on the *first day* of the seventh month, Lev. 24.; or that of the seventh *year*, Lev. xxv. 2, 4, 6, 8.

From the great respect paid to the *Sabbaths* they were accustomed also to reckon by them. Thus in Lev. xxv. 8. "Thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years." Here we have the *sabbath of years*, or the period of seven years. And in the computation for the day of Pentecost, Lev. xxiii. 15, 16.: "And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave-offering; seven Sabbaths shall be complete; even unto the morrow after the seventh Sabbath shall ye number fifty days." Here we have the Sabbath of *days*, or the period of seven days. In this way Sabbath came to signify, both among the Greeks and Hebrews, not merely the principal day of the week, but *the week* itself.

It is frequently so used in the New Testament. The Pharisee says, Luke xviii. 12, Νηστευω δις του σαββατου, "I fast twice in the week." It is also said, Mark xvi. 9., that Jesus rose πρωι πρωτη [ημερᾳ] σαββατου, or as some read, σαββατων, (for it is used indifferently in the singular or plural,) "early on the first [day] of the week."

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Such then are the various uses of the word σαββατον, which at first denoted the seventh day of the week. As it regards the manner in which the ancients designated the other days of the week, it may be observed, that the Romans, after the division of time by weeks was introduced, gave to each day a specific name, just as we are now accustomed to do. Thus *Dies Solis* with them was our Sunday; *Lunæ*, Monday; *Martis*, Tuesday; *Mercurii*, Wednesday; *Jovis*, Thursday; *Veneris*, Friday; *Saturni*, Saturday.

The Hebrews, however, denominated the days of the week from the order of their succession from the Sabbath. Thus the day next after the Sabbath, they called the *first* of the Sabbath; the next, the *second* of the Sabbath: and so of the rest, except the sixth, which they styled *parasceve* or preparation of the Sabbath. The same method is still kept up the Christian Arabs, Persians, Ethiopians, &c.

That this is the mode pursued by the writers of the New Testament will be evident by a reference to a few passages. Matth. xxviii. 1. Ὀψε δε σαββατων, "*after the Sabbath*," τη επιφωσκουσῃ εις μιαν σαββατων, "when it was beginning to dawn *upon the first* [*day*] *of the week*"—literally, "the first [day] of the *Sabbath*." Mark xvi. 1, 2. Και διαγενομενου του σαββατου, "And the *Sabbath being over*"—πρωι της μιας σαββατων ερχονται επι το μνημειον, "early on the first [day] of the *week*; they came to the sepulchre." See also Luke xxiv. 1. and John xii. 1. 19. In all these passages the phrase in question, (μια των σαββατων) occurs, and is evidently used to designate the *day after the Sabbath*—the first day of the week.

In conclusion, I would remark that the adjective μια, being of the feminine gender, cannot relate to σαββατον which is neuter. Μια των σαββατων, therefore, can never be translated, "The first of the Sabbaths," or "One [Sabbath] of the Sabbaths;" but must be uniformly rendered, The first [day] of the week σαββατον being here used to denote the *sabbath of days*; that is, the period of seven days, which we call a week; and μια being of necessity construed with ἡμερα understood.

In all respect and affection,

Yours,

A. CAMPBELL.

Materialism---No. 4.

Argument 11.—2 Cor. xii. 2—5. "Fourteen years ago I knew a man in Christ, whether in the body I know not; or out of the body, I know not; God knows: such a one I knew caught away as far as the third heaven. Besides I knew such a man, whether in the body or out of the body, I know not, God knows; that he was caught away into Paradise and heard unspeakable words, which it is not possible for a man to utter. Concerning such a one I will boast."

The Apostle here explicitly admits two states of man—a state in the body, and a state out of the body. The body is not man; for he conceived of man in the body, and man out of the body. The latter is usually called the separate state—in Greek, *Hades*. Entranced as he was with the visions and revelations which in Paradise he enjoyed, he could not tell whether he himself left the body, and, abstracted from it, had, in a spiritual state, listened to the communications of the unseen world—the delightful conversations in the Paradisaical circles; or whether the spirit, together with the body, had been borne

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away from earth to those blessed regions in which Jesus sojourned until the third day, in the company of Abraham and all the righteous disembodied ancients, of which joys he spoke on the cross to the dying thief who acknowledged him. I say, the Apostle was constrained to speak ambiguously of himself as embodied or disembodied; but had he not fully admitted two such states, it would be impossible to justify his course in a matter so supernatural as favoring an idea wholly unfounded and absolutely erroneous, if indeed there be no such separate state; especially, too, not in a parabolical, but in a literal description of himself as favored above all his contemporaries.

This is indeed one of the most singular incidents in all sacred history. We have Enoch and Elijah soul and body translated to heaven; we have Moses and Elijah revisiting our planet, and standing upon Mount Tabor; we have Jesus and the thief disembodied in Paradise; and we have Paul the Apostle returned to earth, boasting of having made a flight to Paradise and back again to his own amazement as well as to that of the whole world. He knew that Paradise was the place of disembodied, pure, and happy spirits; and how it was possible for him to make this tour in the body, he could not comprehend; and how he could make it out of the body, he could not explain; but that he was in Paradise, and saw and heard what human speech could not reveal, is that which he positively and unhesitatingly affirms. And in doing this, he speaks honestly and in perfect harmony with his own views and convictions of all the states and modes of human existence. Those who cannot reason themselves into the knowledge of these matters, had better then believe Paul, who hesitates not to speak of man in the body and of man out of the body—of man on earth, in Paradise, and in heaven.

Argument 12.—Luke xxiii. 43. "To-day shalt thou be with me in Paradise."

Paradise is indeed a figurative representation of blessedness; because a *garden*, which in our language represents the word *paradise*, is literally a place of pleasure and enjoyment. Hence the Jews always called the garden of Eden in which God placed Adam, *Paradise*. This, then, became the name of a blessed state; and as the righteous dead were by the Jews and Patriarchs supposed to be in a state of bliss, it was natural to speak of them as in Paradise. Immediate bliss was therefore pronounced to the dying but penitent thief. Now as the body of the thief yet lies in Judea, for of his resurrection we have neither faith nor knowledge, it follows that the Saviour spoke of spiritual enjoyment in a state of separation from the body. This must be the import, else the promise has not yet been accomplished.—"*To-day* shalt thou be with me in Paradise." No fact, analogy, or figure will justify the application or interpretation of these words as referring to the sepulchre or grave, or to a period after the resurrection from the dead.

I would only add, that as Paradise both literally and figuratively imports any thing rather than death or the grave, its latitude is such as to include all future bliss, even that after the resurrection as well

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as that intermediate. Thus says Jesus to the conquering christian, "To him that overcometh will I grant to eat of the tree of life which grows in the midst of the Paradise of God." And in the preceding passage from Corinthians we find the *third heaven* and *paradise* used interchangeably.

Argument 13.—Phil. i. 22, 24. "To live is Christ, to die is gain." "But whether to live in the flesh would be to my advantage; or what to choose I do not know; for I am in a strait between the two, having a strong desire *to depart and be with Christ*, which is by far the better."

This passage clearly teaches, if any thing is taught in it, that THE SOONER FROM THIS STATE THE SOONER WITH CHRIST. But if there be no intermediate state of bliss between death and the final crown, after the day of the resurrection of the just, then Paul was deceived in all his reasonings; for then it is not true that the sooner from time the sooner with Christ.

To be *with Christ* is not to be unconscious in the grave, for Christ is not in the grave. "Say not, then, "Who shall bring him up from the dead." To be with Christ is not to sleep in unconsciousness in the dust, for then saint and sinner are equally with Christ. To be with Christ is not to have communion with Christ in the body; for Paul had that communion with him while *in the flesh*, or present in the body. "To be with Christ," then, is to be in a more intimate, spiritual, and sensible communion with the Lord, than the present body and religious ordinances in the church can bestow.

If Paul meant no more than an escape from his toils and sufferings, he could have expressed all that in the words "I wish to *depart*." But he has more in vision than departing from this life—he expected immediately to enter upon another. Words have no meaning if Paul does not here teach that the righteous after death are present with the Lord in a state of bliss superior to any thing which can be enjoyed on earth, and that this is not the final or ultimate state of reward of which Paul sometimes spoke; but a state of separate and spiritual existence antecedent to it.

Argument 14.—"Lord Jesus, receive *my spirit*." Stephen. Acts vii. 59. "Father, into thy hands I commend my spirit." Jesus. Luke xxiii. 46.

In both these passages it is *pneuma*, spirit; not *breath* nor *blood*, but *spirit!* It is not 'Take care of my body,' nor 'Preserve my breath;' but "*Receive my spirit*" when it leaves this body! It is not 'Raise me up at the last day,' but "Receive my spirit." To explain this, is to *illustrate* sun-light by moon-light!

Argument 15.—John iv. "God is spirit, and they that worship him must worship him in *spirit* and in truth."

That God is spirit, and that therefore we have a spirit, are not primarily matters of reason, but matters of faith. Some of our brethren write to me and speak to me on this subject as if I ought to show them a spirit—an abstract spirit—to authorize them to admit the existence of spirits. They do not perceive the lurking scepticism, or rather

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atheism, in this demand. I believe in the great abstract, eternal, immutable, self existent Spirit; and therefore I easily believe that he can *more easily* give me a *spirit* than a *body;* because, speaking after the manner of men, it is more easy for an eternal, self-existent Spirit to produce a spirit than a body. But I cannot show a spirit; neither can I show the great abstract Spirit! Will any one thence infer there is no eternal Spirit—no self existent *Pneuma!!* Forbid it, faith, reason, and philosophy!

God is spirit; and man in his image made has a *spirit*, else he could not worship him: for no being without *pneuma*, or spiritual nature, can worship the great Spirit. I argue, then, that as God is an abstract Spirit, as far as we can conceive of any thing abstract from the terraqueous; and as he can be worshipped acceptably only by spirit and in spirit; therefore, man, whose worship is acceptable, has a spirit abstract and heaven descended as sure as there is one great Spirit, "the Father of Spirits."

Argument 16.—The disciples said, "It is not Peter—*it is his angel.*"

The belief in disembodied or abstract spirits, is as ancient as the Bible; and to the end of the New Testament there are frequent allusions to, and recognitions of, the common faith. The familiar spirits of the olden time, and the satanic influence from Cain to Judas, all go to prove that abstract spirits can influence human passions and incite to evil actions. If the ideas so often expressed in both Testaments concerning possessions and legions of demons were unfounded, a single word from Moses, from the Prophets, from Christ, or the Apostles, denying such existence, would have relieved the world from much error on this subject, if so be that spirits are non-entities, and that there is no region prepared for abstract spirits, good or evil. But the whole Bible countenances the idea, and on various occasions it is clearly asserted. Here we find in Jerusalem the disciples assembled, the disciples converted by the Holy Spirit sent down from heaven—the apostolic first fruits—concurring, and Luke reporting without comment, that it was Peter's spirit or angel; for sure it could not be his body, incarcerated as it was!—"It was his angel!" They were, however, mistaken in the fact; for it was not his angel—it was Peter in person.

That spirits can operate upon, and by and through human nerves and muscle, is abundantly evident, else all the demons and possessions of the Bible are mere fictions. These, however, are all matters of faith—not of sense—as is the being of the self-existent Spirit, whose mode of existence is unsearchable.

Argument 17.—"I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not a God of the dead, but of the living; for they are all alive to him." Luke xx. 38.

Thus at a single stroke the Messiah dissipated the Sadducean hypothesis, for the denial of the resurrection of the dead with them was but the consequence of their disbelief of spirit—of abstract spirit—whether human or angelic. There was no other nor future

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life. All were dead—forever dead. Jesus aimed a blow at the root of this whole error by asserting that God was not a God of those that were dead, but of those who were alive. Abraham, Isaac, Jacob were, in his mode of reasoning, certainly alive; inasmuch as God, the living God, had chosen to be known and called by their names. If, then, Abraham, Isaac, Jacob were wholly dead and in the grave, God is a God of the dead! But he is not; therefore they are not dead. This is the point of this most triumphant refutation of materialism and Sadduceanism. With this I shall close my present series in the present volume. I have not exhausted the subject, nor have I fully expressed myself upon all the premises; but as I think that there is enough said for those who take the Book alone, and as I trust those who urged this labor on our hands are no longer desirous of being dogmatical on this point, I will dismiss it for the present. EDITOR.

"SCEPTICISM."

Dedicated to Dr. S. UNDERHILL, *of Cleaveland, Ohio; by his friend, the Editor.*

Amongst my numerous acquaintance and many friends, I know of none more deserving of an inscription than Dr. *Underhill*, and none to whom such an inscription as the following could be more appropriate. He will therefore please accept of the following lucid remarks as a memento of my *continued* regard for him.——A. C.

"The pushing of investigation without first principles, competent instruction, and study, is another fruitful cause of scepticism. The dependence of high and sublime truths on those which are obvious, is such, that no man who neglects the elements of knowledge can possibly unlock and enter her secret chambers. What mind can reach the depths of mathematics, the heights of astronomy, or the secrets of chemistry, without attending to the alphabet of these sciences? What progress has ever been made by man in knowledge, but as theories have been abandoned, and intuition, and experience, and evidence made the basis of knowledge; and yet, without, lamp, compass, or chart, or study, men plunge into the profound depths of theology, and grope, and rend, and involve the subject, until desperation or despondency puts an end to their fruitless labor, in a state of scepticism. It is a law of Heaven that men shall acquire knowledge on all subjects, in the first instance, by instruction, and careful, persevering mental application. But sceptical men insist on being self-taught, and that also without the tax of patient mental application.

"The pushing of investigation beyond the bounds of knowledge is a frequent cause of discouragement and scepticism—going beyond the sphere of consciousness, or of intuition, or of the senses, into the territories of theory, and twilight, and conjecture. There often are men of vigorous mind and impatient desire; who, comet-like, launch forth in their fiery career; but having gone beyond the centripetal attractions of the moral universe, they fall by their own density, and flounder amid the bogs and quagmires of chaos and old night; or, like the adventurous navigator, they launch out on an unknown sea, tempest-tossed and not comforted; ever dreaming that some land is near, and straining their sightless eyeballs upon darkness, in the constant expectation of the bursting out of some great light, to whom is still reserved the blackness of darkness. For though their strength were equal to that of Polyphemus, it is exerted without vision, smiting upon the waters, to raise a mist about their own heads.

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"The society of sceptical men, who are scoffers and partizans in the warfare against Christianity, is a powerful cause of scepticism. All whose confidence in the Bible falters, are not scoffers. Many venerate Christianity, and would by no means impair its influence on other minds; who feel, and sometimes lament the unsettled condition of their own. But there are men who are inflamed with the madness of unbelief, who associate and systematize their efforts to undermine the confidence of the community in christianity; and to the young, who fall under their influence, their words of scorn are terrific as batteries, contagious as the plague, corrosive as canker, and deadly as poison. In their associations they assail the inexperienced with false statements which they cannot answer, and with blasphemies made eloquent by the inspiration of the bowl, which amaze and confound them. The den of lions and the retreat of adders and vipers are not more perilous to life than these evil communications are to a sound mind and confidence in evidence.

"The attempt to repress scepticism by authority, and the odium of bard names, has served rather to augment than to stay the malady. It is not the plan of Heaven that truths which lie within the sphere of evidence should be obtained without mental effort. Acquisition by investigation, and delight in action, is a part of the mind's everlasting employment and blessedness. Men ought to think for themselves as really as they ought to eat for themselves; and if to prevent infidelity you repress investigation, you may have uniformity, indeed, but it will be that of vacant minds. You may avert storms, but it will be be to secure stagnation and putrefaction. It is not true, however, that free and independent thought tends to infidelity. There always have been minds, and there always will be, who will not submit to dictation, or tamely commit to memory other men's opinions; and it is to such men that the Reformatiou owed its birth, and from whom the Bible has received its most able defence. And if, as incident to such high action, there should be some who sometimes miss the mark, they are not to be treated as outlaws. You may intimidate the abject in this manner, but assuredly you will raise up around the church an army of powerful, embittered assailants, to make reprisals by the subversion of her sons. No doubt men are accountable to God for their dangerous errors; and their mischievous tendency may properly be exposed; but it should be done in the language of compassion towards them that are out of the way, and not in the language of contempt and vituperation. It is not uncommon for men to mistake their feelings of unreconciled aversion to truth, for lack of evidence. We are not satisfied, they say—we are not convinced—we are ready to believe when the evidence is sufficient. When the whole secret is that they are not pleased. To the disobedient, law always appears unreasonable. The entire anti-social conspiracy of thieves, robbers, burglars, pick-pockets, and swindlers look upon our laws and institutions with aversion, and are deeply prejudiced and virulent in their opposition. They regard separate property and government as usurpation, and their own disgrace and exile as an unreasonable persecution. And thus, for the same reasons, do sinful men feel towards the government of God, and they call that insufficient evidence which fails to remove the discontented feelings."—*Dr. Beecher.*

Order---No. 4.

SERVICES.

R. R. to F. W. E.—Letter IV.

DEAR BROTHER,

THE most superficial observer may perceive, as you have shown in your discourse upon Acts ii. 42., that the "ordinances of divine service" which appertain to the Christian church have been either greatly perverted or entirely changed during the lapse of eighteen

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centuries. So great indeed has been the corruption of the whole Christian Institution, and so numerous and discordant are the views and practices of professed Christians in latter days, that the person who would form a correct idea of the church of Christ, or understand the genius and character of the Christian religion, must banish from his mind all modern exhibitions of them; he must, so to speak, *forget that such things are*, and, by means of the authentic memorials of primitive ages, come to the examination of the doctrines and ordinances of Christianity as *things that were*. In other words, he who would now enrich himself by the possession of true religion must become a RELIGIOUS ANTIQUARY; must learn to prefer the pure and ancient coin, however dimmed by the rust of ages, to the glittering but alloyed product of a modern mint; and reject from his collection every piece which was not issued in the first century and stamped with the image of a DOVE.

The reformers of Popery in the 16th century found the simple, expressive, and instructive ordinances of the Christian church, wholly superseded by a singular and mysterious combination of Jewish, Christian, and Heathenish ceremonies; while the worship of the congregation was for the most part carried on by proxy and veiled in the ecclesiastic tones of the Ambrosian or Gregorian chants. It was perhaps this absurd practice of chanting not only the praises but the prayers of the congregation, (which yet prevails more or less in the Church of England,) which led Calvin in a great degree to restrain singing in his establishment of a church at Geneva. He nevertheless admitted it to be a part of divine worship, and divided the whole service into *prayer*, *preaching*, and *singing*. Luther, who was a lover of music, regarded singing as of more importance, and went so far even as to form a musical liturgy or psalmody for the churches. As it regards this matter, however, when we refer to the apostles we find that the singing of "psalms, hymns, and spiritual songs" constituted a conspicuous part of public worship; and as to the music employed, we have reason to suppose it of the simplest character, since the practice of singing different parts of music was then unknown, neither the Greeks nor Romans being in possession of "harmony" or "counterpoint," the invention of which is usually ascribed to Guido about the year 1022.

But I presume it is unnecessary to descant upon the particular acts or exercises of public worship, after what has been already written and conceded upon this subject. So far as you yourself have touched upon it you have expressed my sentiments, and exhibited the public worship of the Christian church. If then we were to exclude those peculiar duties, such as ministering to the poor and taking care of the sick, and confine ourselves to those which are properly regarded as acts of public worship or the public exercises of the church, we might briefly enumerate them as follows:—*Reading the Scriptures; teaching; exhorting; presiding; praying; singing; giving thanks: breaking the loaf; contributing for the poor.*

In your discourse upon the "Ancient Order of Things in the Public Worship of the Christian Congregation," you make a very proper

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distinction between the *exercises* themselves and the *order* in which they are to succeed each other. With regard to the latter, I beg to observe that I have not yet seen any thing to produce the belief that the order in which the exercises are named in Acts ii. 42. is their order in public worship; and in closing this correspondence at the close of the 7th volume of the Harbinger, I am sorry that I am not furnished with your "additional reasons" for this view of the matter, that they might be laid before its readers, and properly considered. In the absence then of any scripture testimony to the contrary, I remain convinced that the order of the services is not prescribed; and that, while the *services* themselves must be duly attended to, their *order* may be changed and modified according to the circumstances in which the congregation is placed.

In the church at C——, to which I have already alluded, the order is as follows: When the disciples are convened, the President of the day arises, and after announcing that the hour of public worship has arrived, proceeds to offer up prayers and supplications for all men—kings, and all that are in authority—Jews, Gentiles, and the Church of God. The readers then advance in succession to the reading desk and read the New Testament; the Prophets; the Psalms; and the Law—proceeding regularly through the book, with the omission of genealogies and sundry matters relating to the civil polity of the Jews which do not tend to general edification. The teachers immediately follow, and take up in order the scriptures which have been just read, calling the attention of the congregation to the important things contained in them, and comparing prophecy with its fulfilment, or law with gospel. The breaking of the loaf is then attended to, with thanksgiving, in the most simple manner, after which comes the fellowship; finally, a general invitation is given to those who have a word of exhortation, and more especially to strange brethren, if any be present; and the president then dismisses the assembly with a benediction. I should add that appropriate psalms, hymns, and songs are interspersed through the worship between the other exercises. This order seems to tend greatly to the edification, and to promote the enjoyment of the disciples. It differs, however, from that which you propose; which is, 1st. the reading; 2d. the fellowship; 3d. the breaking of the loaf; and 4th. the prayers.

Eusebius says that from the beginning the Christians assembled on the first day of the week, called by them the "Lord's day," for the purpose of religious worship, "to read the scriptures, to preach, and to celebrate the Lord's supper;" and Justin Martyr observes, "that on the Lord's day all Christians in the city or country meet together, because that is the day of our Lord's resurrection, and then we read the writings of the apostles and prophets; this being done, the president makes an oration to the assembly, to exhort them to imitate, and to practise the things they have heard; then we all join in prayer, and after that we celebrate the sacrament. Then they who are able and willing give what they think proper, and what is collected is laid up in the hands of the president, who distributes it to orphans and

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widows, and other necessitous Christians as their wants require." Here we have 1st. the reading of the scriptures; 2d. teaching or exhortation; 3d. prayer; 4th. the Lord's supper; and 5th. the fellowship or contribution—which you will perceive are, with the exception of the prayers (unless the thanksgivings before the supper be so understood) precisely, so far as given, the exercises and order of exercises in the church at C——, and quite different from the order which you prefer, which, if it were the order of the first churches, must evidently have been changed as early as the time of Justin, who flourished in 138, not more than 40 years after the Apostle John, and who conversed with those who had enjoyed the company of the apostles. We remark here also that it is the *president* who is represented as delivering the discourse and receiving and distributing the contributions. Something like this was the case at first in the church at Jerusalem, when the apostles both taught, and attended to the daily ministration, until necessity compelled them to commit the latter duty to Stephen and others, that they might devote themselves to the word of God. This shows, as I have already observed, that the offices originated in necessity, and were for useful purposes; and that one member may, if it be requisite, perform more than one duty or function.

But I do not adduce the testimony of the early Christians to prove that the order of the church at C——, or any other arrangement of the acts of worship, should be the precise order of other churches; for, as I have before stated, there is no Divine precept given in relation to it, and I am content to leave it, where the scriptures have left it—to the churches themselves. Nevertheless, if uniformity were desirable and practicable in this matter, and a rule were to be adopted, I should undoubtedly prefer that order or arrangement of the exercises which was most common among the primitive disciples. It should never be forgotten that the order of the acts of worship is of the least importance compared with these acts themselves, and that the great command is, "Let all things be done to edification." 1 Cor. xiv. 26. To edify themselves and those who meet with them should be the great object of every church, and their arrangements should be made accordingly. The commemoration of the gospel facts, the prayers, praises, teachings, and exhortations all tend to refresh the mind and purify and exalt the affections; while the weekly contribution for the poor, and the kind offices of all the members to each other, and to all men at all times, prove the excellence of the Christian Institution, and commend it to the attention of the world.

The Christian church indeed will never occupy its proper sphere until greater care is taken to "maintain good works;" until more liberal contributions are made for the poor, and better provision for the distressed. It is not in numbers, or talent, or a punctilious attendance upon the forms of religion that the power of a church consists, but in the amount of pure Christian truth and character actually exemplified. It is for the exhibition of "religion pure and undefiled before God and the Father;" for visiting the orphans in their affliction, and causing the widow's heart to sing for joy, that the "church of

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the living God" should be pre-eminent; and until these things are duly carried out into practice, the truth can never obtain its great and noblest triumph. Nothing can be more beautiful than a congregation of disciples who strive together for the faith of the gospel; who love each other; and who are "zealous of good works," being purified unto God, and redeemed from all iniquity. No spectacle is more interesting than the church of Christ with her officers, her ordinances, and her privileges; animated by the highest hopes; filled with the purest joys, and diffusing the knowledge of salvation and the benign influences of heaven-born charity through all her borders.

May Christians meditate upon these things; and every congregation be thus devoted to the glory of God and the good of men! Then indeed shall "the bride" be glorious and beloved, and the King "greatly desire her beauty." Then will she be "brought with gladness and rejoicing into the King's palace"—her name be "remembered in all generations," and 'the people praise her for ever and ever.' —Favor be with you.

R. RICHARDSON.

The Apostolic Advocate.

A WRITER in the "Gospel Advocate," September number, signing himself "*Plain Dealing*," speaks of brother *Thomas* as a schismatic.

No person can regret more than I do the course of the unhappy discussions and dogmatisms of the *Apostolic Advocate*, from the date of the suggestions on the subject of re-baptism to the church in Baltimore down to the present time. Yet still I cannot by any means approve the spirit or the suggestion of the author of "Plain Dealing." It is not yet evident, and I hope never shall be evident, that our brother Thomas is a factionist. That his reasonings and writings may have that appearance, and that they may have a tendency that way, I am too sensible; but that is quite another proposition. Every schismatical writer or speaker is not a schismatic; nor is every factional author or preacher, a factionist. Every speech or motion of a treasonable tendency will not stamp the indelible character of a traitor upon its author. It is therefore wise in our government that *constructive* treason shall not be known or acknowledged in our laws. Nothing short of the overt act of levying war against this government shall be called treason, or constitute a traitor in these United States. And amongst those who live under the reign of the great King—of the gospel of peace and love, let there be neither faction nor factionist of the constructive kind. Let the evidence be full, clear, and indisputable that the person makes and heads a party, or seeks to "lead away disciples after him," before he be regarded as a factionist, or treated as such. This, I hope, shall never be the case, and certainly it is not yet the case with our brother Thomas.

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He has been indeed unfortunate in selecting his subjects, and still more unfortunate in his manner of prosecuting them; but I am glad to see in his last or September number (I have never seen the August number) that he disclaims my *inferences*. If so, let him dismiss the subject from his pages, for I have no desire to fasten upon him a single erroneous sentiment. I will bear the blame (if there be any) of misunderstanding him; and let him write on themes on which he can understand himself and on which we can understand him more clearly and usefully.

He complains (for I have just now glanced over his last number) of my not republishing almost the last volume of the "Apostolic Advocate" on the pages of the Harbinger; for indeed to have printed all that he has said on re-baptism and materialism, would be to leave but little of the last twelve months. This is censuring me for my kindness—for my not injuring him!! Why should I re-publish all his work, or the major part, on my pages? His readers are generally (I have presumed) my readers; and for the rest I positively affirm that I was actuated by kindness and personal esteem for him, as much as by a due regard to the edification of my readers, in not transferring his speculations to my pages and obtruding them on the attention of those who were comparatively uninterested, and never to be edified by them, and who, in my opinion, would think more of the author the less they read of his writings. I made liberal extracts, and have not intentionally misled any person on the whole premises.

His complaints that I have not treated him as I have treated an opponent (like Mr. Meredith, &c.) are injudicious and short-sighted. It is in truth blaming me for my kindness. And as for assuming to be judge, &c. of his opinions, or what is an opinion, &c. I pass over without the apprehension of any mistake on that subject. I am willing to bear all the blame he imputes to me in the September number, (all that is just and unjust, as the reader may please to interpret,) provided only, he leave off all matters of doubtful disputation, and give himself wholly to the work of converting the world, reforming christians and edifying the saints. I will not be farther particular in my defence till I see the course of my brother of the Advocate.

EDITOR.

Cincinnati, October 7th, 1836.

POLITICAL ZEAL.

JAMESTOWN, O. September 18, 1836.

Brother Campbell,

SUPPOSING you to have returned from your Eastern tour, I, with with my usual familiarity, resume my pen to address you.

On yesterday I attended a political meeting in our county seat (Xenia,) to hear the pretensions of General Harrison to the presidency advocated, and to appoint delegates to the young men's convention to be holden in the metropolis on the 20th instant; from which I learned a practical lesson. And on to-day I attended a meeting of the friends of Jesus Christ to advocate His pretensions to govern this world of ours. But how different the meetings! On yesterday

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a large congregation assembled, who all seemed interested in the cause, and listened with eagerness to the advocates of General Harrison, and the best speakers and most zealous advocates had been selected for the occasion, that a deep and lasting impression might be made on the minds of the people in behalf of the General's pretensions.

And then the young men who were selected for the enterprize were found eager to enter upon the discharge of their duties: they stuffed a few bank-bills into their pocket-books, and mounted their horses, or jumped into hacks or stages; and at their own, or their friends' expenses, set out for the capital to fulfil their mission.

But how different the meeting to-day! Only a few came to the place appointed, some of whom seemed to be uninterested in the affairs of the meeting, and to pay but little attention to those who advocated the pretensions of Jesus. I, who attempted to advocate his cause, could not help drawing the contrast. Perhaps *ten thousand dollars* will be expended by those zealous advocates of the cause of Harrison in this one expedition. I could not help saying, O that the friends of Jesus were thus zealous! If such zeal were manifested by those who profess to be his friends—if committees of vigilance were appointed in every town and village, how his cause would flourish!

But, alas! alas! the cause of the Captain of our salvation is but feebly sustained and advocated. Who among his friends are found willing to expend time and money to further his cause? We are all, or nearly all, delinquents. And why are we so? Is it because the constitution and laws of his government are inferior to the constitution and laws of this Republic? Not so. If his laws were extended over this Republic all *intrigue* and *corruption* would be at an end; and this is the very thing that we, as politicians, are aiming at. We contend for equal rights, and for an equal diffusion of the public treasure; we want to place a man in the chair of state who loves the whole community, and who is free from sectional biases. Are there any whose qualifications will bear a comparison with those of our "Chieftain," the "Captain of our salvation"? No, not one. Where, then, is our zeal? Let us all learn a lesson from the politicians of the day, and shake off our sloth. What say you, brethren?

As ever, yours,

M. WINANS.

Progress of Reform.

EXTRACTS FROM LETTERS.

MILL BROOK, O. September 27, 1836.

A co-operation of churches was established in this country on the 24th of August of last year, having for its object the more efficient re-proclamation of the gospel of the blessed Saviour to perishing mortals. From the opposition of some, and the unwillingness of others to engage in any ordinary means to effect this purpose, the matter could not then, nor even yet, be brought to any great degree of operation. Some churches, however, and individuals of Wayne and the neighboring counties in Ohio, agreed with brethren J. Porter and G. Lucy to travel and proclaim in such places as they might find it most useful, for one year, the brethren being accountable for their support in the mean time. A meeting in course would be expected at the end of the year to consider the past and anticipate the future success of these united efforts.—Another meeting was appointed to commence on the 2d day of September, and accordingly was held three days, at which brethren Porter and Lucy reported that they had immersed one hundred and eighty persons for the remission of sins. At our last meeting we had present, who had labored in the word, brethren Porter, Lucy, Sanders, Vanvohrus, and several others. During the meet-

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ing eighteen were added to the disciples by immersion. Sufficient encouragement therefore seemed to be realized by the brethren to continue their efforts for at least another year; and in accordance with this resolution, brethren B. Sanders, J. Porter, and E. Vanvohrus were appointed to travel the ensuing year on stipulated conditions between in general eight churches. Thus we go for reformation in these parts. May we yet become more united and energetic in the good cause, is our prayer to the King eternal and the only wise God—to whom be glory ascribed for ever. Amen!

MANY DISCIPLES.

DUBUQUE, September 15, 1836.

The little congregation, organized here about the first of October last, is in good health; and this epistle is designed to stir up the pure minds of all the holy brethren, that in every prayer of theirs for us they may make request with joy for our fellowship in the gospel. Since the organization of the church there have been added thirty-four members, ten of them by immersion. This to some may appear like a small ingathering; but to us, in the wilderness, it is a rich harvest. Nevertheless, we anticipate a much greater work the ensuing season, provided we can obtain the help of some of the laboring brethren. Will none come over and help us? or are they all situate like myself—their fields larger than they can cultivate? Here is a country, say two hundred miles square, without a proclaimer, so far as my knowledge serves, with the exception of brother Chance and myself, and he is situate about one hundred and fifty miles to the south of me. I have understood that he has of late organized a church near Fort Madison, of ten members, and the next day immersed five others into the name of Jesus Christ.

J. BAUGH.

MIDDLEVILLE, Barry co., Michigan, October 7, 1836.

Agreeably to my intentions when you were at Brockport, I have progressed thus far on my journey, and have found a company of disciples in this place, about a dozen in number, who have emigrated from near Rochester, New York; and notwithstanding they are situated in the wilderness, some 10 or 15 miles from any settlement, meet together on every first day of the week to obey the apostolic traditions. I have sometimes regretted that so many of our brethren in New York should remove to the "far west;" but when I see them situated here like a city set on a hill, shedding forth the rays of divine light to scores of travellers who are frequently obliged to sojourn with them and witness their worship on the Lord's day, I can but hope that it may have the same effect as the scattering abroad of the disciples from Jerusalem. They are often mourned over on account of their "destitute situation," and inquired of how they can enjoy themselves without "the means of grace;" but they answer with all confidence that they enjoy the stated ministry of the word in the apostolic writings. How important is it that those who have learned the truth as it is in Jesus should honor their Lord and Master in observing faithfully his own institutions; indeed I know not how any who have been purged from their old sins can deprive themselves of the satisfaction to be enjoyed in continuing steadfast in the teaching, the fellowship, the breaking the loaf, and the prayers.

The prospects in Western New York were better when I left there than for some time previous. I have immersed a few in Barry, Orleans county, and some also have been immersed in Greece since you were there.

J. M. YEARNSHAW.

RICHMOND, Ky. October 19, 1836.

It will no doubt afford you pleasure, as well as a majority of your readers, to learn that the gospel is achieving victories to Jesus Christ our Lord in this town and vicinity. Since the first Lord's day in September more than seventy of our citizens have been persuaded to confess with their mouths what they believed with their hearts, viz.—that Jesus the Nazarene is God's own Son and

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their Saviour. I have never witnessed a more joyful time among the brethren and sisters; their souls are all alive to these great matters; many of their sons and daughters have come out from among the world and joined them in their heavenly march towards that city whose maker and builder is God. We now have "joyful days" in the county of Madison. The public ear has been gained, and the most intelligent among our citizens begin to see the beauty and simplicity of the gospel—that it is adapted to all their wants and high anticipations. The brethren here, as well as many of our citizens, feel under lasting obligations to those brethren who have been the faithful laborers in the field; truly they have gathered a rich harvest to the Lord, and these dear souls whom they have gathered shall be stars in their crowns. Our beloved brother Johnson has been with us nearly all the time; and could I express my own gratitude, as well as that of all our friends, for his work of faith and labor of love, I would willingly do it: but this is impossible: indeed it appears to me that he has forsaken all—that his soul is so perfectly imbued with the spirit of Christ, that he desires nothing that this world boasts of. We would not forget our brothers Creath Jr. Challen, and Scott, who have labored with us. Since I saw you in the city of Cincinnati twenty persons in a few days obeyed the gospel.

O. C. STEELE.

Lexington, Ky. October 19, 1836.

I am requested to report for the encouragement of your readers, a great conversion in Madison county, Ky. It originated like those of Versailles and Warsaw, under the superintendence of that very eminent servant of your Master, John T. Johnson of Georgetown. The number immersed within a few weeks amount to near one hundred, and appearances continue to grow more and more flattering. His last visit to us added twenty to the number. A lady 88 years of age was one of them. At a meeting held by the same person, eight days previous, eleven individuals turned to the Lord and were immersed. John Gano was present with him at said meeting, and acquitted himself like an approved servant of Christ. This person is justly esteemed an accomplished evangelist and a faithful and zealous minister of Christ.

After the Messiah has borne the public odium of our infantile efforts as public speakers, and has sustained us in our blunders, errors, and ignorance, until he has made us reach that point at which we can be to him a little useful and a little honorable, we not unfrequently turn a right angle, and, at the bidding of the world and the temptation of the devil, (very politely?) most insultingly, and with an impudence that ought to send us to the devil, say, "Good bye, Saviour."

Gold is of more use, I perceive, in the church than at first sight it might seem to be; for let her bestow enough of it on those among her number who secretly entertain a love for it, and she will promptly be delivered from the burden of their ministrations. If an artist attain to riches he expends them in perfecting himself in his own profession; but if a minister is smiled upon by Fortune, a thousand to one but he abandons his profession—a proof that he never liked it. John T. Johnson, for the love of Christ and his cause, has treated Fortune, as we say, most rudely, absolutely spitting in her face. It is to be regretted that Kentucky affords us examples of a very different nature.

X. Y. Z.

Beaver Creek, Washington county, Md. September 16, 1836.

The congregation on Beaver Creek, Washington county, Md. has been in existence, attending to the ordinances "on the first day of the week," about three years and six months; it numbers sixty members, consisting principally of those who have obeyed the voice, "Come out of her, my people;" but also of some who had not received "the mark of the beast"—all now harmoniously walking together in the commands of the heavenly Father; thus demonstrating that the rough stones from these different mountains can, when prepared by God's hammer, (the Word,) form a living temple compacted together, "a habi-

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tation of God through the Spirit." The building is growing more compact, as well as receiving additions occasionally. Brother Darsie from Alleghanytown, and W. Lanphear of Ohio, visited the congregation a few weeks since and fitted several stones into the temple. There are several more under the hammer, who will, I hope, soon bear their part in the heavenly compact. May the Lord add daily to the saved!

I returned from Ohio a few weeks ago, and found brother W. Lanphear diligent in proclaiming the word to the people, and had the pleasure of an introduction to him at "the bath of regeneration," near our old friend Witmer's, where perhaps more than a hundred have acknowledged the Lord, having been "planted in the likeness of his death." I accompanied brother L. to Carrtown in the evening, where he addressed the citizens concerning the things of the kingdom of heaven. I also made some remarks. Two of the "called and sent" of the German Reformed Church, considering, I suppose, their "craft in danger," came to the place, and spoke against those things contradicting,—whom we could not appease, notwithstanding some citizen moved that Mr. Glessner was out of order: at length, however, having brought him with some difficulty to agree to discuss in order a proposition made by brother L. on the following Wednesday in the grove near the village, we adjourned. The proposition for discussion was, "The design, subjects, and act of baptism." We met according to arrangement, at 9 o'clock A. M. on the 24th of August. The meeting was organized by appointing Mr. Lambert and Mr. Witmer as Moderators, who made choice of Mr. Fishauk for a third. The speakers concerned in the discussion were two of each party—Mr. Glessner and Mr. Freeze on their part, and brother Wesley Lanphear and myself on ours; a fearful disparity, as we had to contend with these men who had professed publicly to be Greek scholars; and who, to express it in the language of some of the people, were going to "lick us up like salt." However, we were not terrified much, although we had not smoothed our heads against the walls of any Greek, Latin, Hebrew, or French institution.

After endeavoring in vain to have some written rules to govern us while discussing the subject, and after correcting a misrepresentation, *viz.* that we preached that "water washed away sin," and some other too-tedious-to-mention matters, we proceeded to state the first part of the proposition, and the arrangement we had adopted to establish the whole, namely—That baptism was that institution in which believing, penitent sinners enjoyed the *remission* of all their past sins, and that we would sustain the proposition—1st. From the Scriptures. 2d. From the primitive Fathers, so called. 3d. From ecclesiastic history. 4th. From eminent writers of commentaries, &c. 5th. From the creeds and catechisms of the leading orthodox churches of the present day, not excepting that of our opponents. This arrangement being strictly adhered to,—and as they slandered us with "Campbellism," we concluded they and these authors were all "Campbellites."

Baptism was proved to be "for remission," I think, to the satisfaction of all the honest, intelligent persons, who listened to the arguments; and apparently almost to the conviction of the opponents themselves; for they admitted that baptism was in some way or other connected with remission; so that one of the Moderators friendly to them said he could not see that there was much difference between us. They affirmed, however, that baptism was a seal, sign, or symbol of remission, instead of admitting Peter's "view" of it, "for remission." We, however, asked whether a believing, penitent person could attend to the seal and not receive the impression, or the sign and not receive the thing signified, or the symbol and not receive the thing symbolized? To which question no answer was given. We then proceeded to discuss the second part of the proposition, which was of course discussed in effect already; the first having been so clearly shown to be for remission,—that infants, poor little lovely innocents, needed no remission, or reformation, having never transgressed any law; because no law given to them as such; I, said Jesus, came not to *call* the *righteous* but *sinners* to repentance. After each speaker had made fourteen

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speeches of 15 minutes length, except our opponents, who did not fill up their time, night put an end to the combat. It ought to have been observed that about 12 o'clock the "Rev." gentlemen made an effort to shuffle out of the contest, in order, I suppose, to verify their private boasting that they wanted only two hours to put us to flight; but being urged by us to continue the discussion, and some of their friends fearing a defeat, persuaded them to hold on till night, when the subject was not half examined. They refused to adjourn from day to day till the subject was finished; but Mr. Glessner stated for the comfort of his "beloved hearers," that he would take the whole subject into *his pulpit* the following Wednesday. We replied we would meet him there, and reply; but he positively refused. We then made an appointment for the Thursday of the succeeding week to complete the examination of the subject. We met accordingly, and proved, at least to our *own* satisfaction, that immersion is the *act* corresponding with the word baptism—from the etymology of the word, from the figures corresponding with the meaning of the word, and from the circumstances under which the baptism was attended to in the apostolic age. Suffice it to say, that we came off victorious, not having our opponents to contend with.

LAUNCELOT BELL.

QUERIES.

Query 1.—WHAT is the meaning of Paul in the 36th, 37th, and 38th verses of the seventh chapter of the first epistle to the Corinthians?

L. B.

Answer.—The following is Macknight's paraphrase of the passage. "As to your question concerning fathers who have virgin daughters: If any father is of opinion that he acteth improperly towards his virgin, if she be above age unmarried, and so needs to be married, whether the necessity ariseth from her conscience or inclination, or her being sought in marriage, let the father do what she inclineth; he does not sin in complying with her inclination; let such virgin daughters marry. But he who continueth firmly persuaded in his mind, that it is no sin in his daughter to remain unmarried, and is under no necessity from her opinion or inclination, or circumstances, to give her in marriage, and hath the direction of his own will in that affair, being a freeman and not a slave, and hath determined this in his own mind to keep his daughter unmarried, agreeably to her own inclination, doth what is preferable. So then the father, who giveth his daughter in marriage, when need requireth it, doth a lawful action, even in the present distress: but he who giveth her not marriage doth what is better for her."

An anonymous translator gives a free version of the passage, in which he makes *virgin* denote celibacy in either sex. It is as follows, beginning with the 35th verse: "And this I say for your particular advantage, not to lay any constraint upon you, but as that which is most suitable to a state of uninterrupted attendance upon religion. If any man thinks it would be a reflection on his manhood to be a stale bachelor, and so ought to marry; let him follow his bent, he is at liberty, let such marry. But he that has been steady in his purpose, and finds no necessity to alter it; if he is a master of his passion, and is heartily determined to keep his virginity, it is well. So that

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he who marries does well; but he who lives single may have less trouble."

This translation, however, cannot be justified by the original: more particularly as the words which he translates "marries" and "lives single," in the 38th verse, imply in the Greek, *giving* in marriage, and must of necessity relate to the parents or guardians of the unmarried.

The practical import of this passage is obscure; and it is no doubt owing to the imperfect knowledge which we have of the laws and regulations concerning marriage among the Greeks. Ancient writers differ very much respecting these matters, and indeed the regulations concerning marriage were different at different periods in Greece, and even at the same period at Athens or at Sparta, at Sicyon, Thebes, or Corinth, or in the various petty states into which it was divided. One thing is certain, that marriage was greatly encouraged among the Greeks, and celibacy, even in men, regarded as dishonorable. The Spartans, you are aware, were accustomed to pay great respect to age; but when Dercyllidas, who had commanded their armies with so much glory, came into the assembly in the decline of life, a young man said to him, "I shall not rise to you, because you will have no children who may one day rise to me."

According to the laws of Solon an orphan, the only, or eldest daughter of her father, might, if she had no fortune, oblige her nearest relation to marry or provide her with a dower: if he refused, the orphan could compel him under the penalty of a fine of one thousand drachmas. Parents and guardians too in those days had far greater power in regard to the marriage of their children and wards than is at present permitted. It was not unfrequent for them to betroth their children while infants, and they could bestow them upon whomsoever they pleased. Thus Clisthenes, of Sicyon, proclaimed by the voice of a herald at the Olympic games, that all who aspired to the hand of his daughter Agarista might repair within sixty days to Sicyon, and that at the expiration of a year the successful competitor should be made known. During this period Clisthenes observed the behaviour and character of the various suitors, and finding Hippoclides of Athens to be the most accomplished, had in his own mind decided in his favor; but being offended by an improper levity on the part of Hippoclides upon the very day on which the final decision was to be made known, he suddenly changed his mind and bestowed his daughter upon Megacles.

Upon the whole, the view of the passage given by Macknight appears to be most in accordance with the original and with the customs of that period.

Query 2.—Why is Bishop Otey silent? He either feels that his castle of Episcopalianism has been demolished by the Editor of the Harbinger, or he does not. If he feels that it has been overthrown, as an honest man he ought to acknowledge it. But if he still thinks that he is adorning *"the doctrine of God"* by sustaining Episcopalianism, let him show his strength to such as wish to read both sides of the question. It is an apostolic admonition to "contend arnestly for the faith once delivered to the saints." If he is sent of God, as he

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professes to be—as a faithful watchman on Zion's walls he should not remain mute; but cry aloud, seeing his opinions have been politely assailed.

PERCONTATOR.

Answer.—Many reasons might be *imagined* for Bishop Otey's silence, but I will venture upon only one, viz. that, like M. De La Motte, he is waiting for a *reply to his silence.*

Query 3.—Does the phrase *apo kataboles kosmou*, Rev. xiii. 8. mean from the time the earth was first founded upon the waters, (for they existed before the week of creation,) or does it refer to a time subsequent to the birth of Jesus Christ? The Baptist once said, "Behold the Lamb of God that taketh away the sin of the world!" The Lamb of God was not then slain, and yet he is said to have been slain from the foundation of the world. Just before this Lamb was slain he said to his disciples, "I go to prepare a place for you, and if I go and prepare a place for you I will come again and receive you unto myself." He was then going to the Father. John xiv. When he comes again he will say to his disciples, "Come, ye blessed of my Father, inherit the kingdom *prepared for you* from the foundation of the world"—*apo kataboles kosmou.* From the above passages and their contents I am inclined to infer that *kataboles kosmou*, in the places under consideration, alludes to a period after the birth of Jesus. *Id.*

Answer.—That a kingdom could be "prepared from the formation of the world" can be easily understood; but that "the Lamb" could be "slain from the formation of the world," is, it must be confessed, difficult to reconcile with fact, or even to comprehend. It will be seen, however, upon reference to Rev. xiii. 8. that this passage will admit of a somewhat different rendering from the one given to it by Doddridge.

The phrase *apo kataboles kosmou* occurs six times in the New Testament, in the following places: Matth. xiii. 35.; xxv. 34.; Luke xi. 50.; Hebs. iv. 3.; Rev. xiii. 8.; xvii. 8. In Rev. xiii. 8. it may be rendered, as in Luke xi. 50. "*since* the formation of the world," and may have relation to the 'names written,' instead of the 'Lamb slain.' In Luke xi. 50. the Saviour, in addressing the lawyers, says, "The blood of all the Prophets which has been shed *since the formation of the world*, shall be required of this generation; from the blood of Abel, to the blood of Zechariah, who fell between the altar and the house of God." Here it does not denote any *particular moment* at, before, or since the creation of the world, but the *whole period* from the creation to the time at which the Saviour made this declaration. And in Rev. xiii. 8. the 'names of the inhabitants of the earth' are represented as having been written from time to time *during this period* as they became worthy of the honor. Malachi, when speaking of a particular period, says, "Then they that feared the Lord spake often one to another: and the Lord hearkened and heard it; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." And it is immediately added, in accordance with the vision related in Rev. xiii. "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him."

The passage in question then may be thus rendered: "And all the inhabitants of the earth shall worship him, whose names are not writ-

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ten in the book of life of the slain Lamb, since the beginning of the world." That this is the true sense of the passage, and that the words, *tou arniou esphagmenou*, "of the slain lamb," are thrown in as merely further definitive of the "book" spoken of, is corroborated by the 8th verse of the 17th chapter where these words are omitted. It reads as follows: "The beast which you saw, was, and is not; and he will ascend out of the bottomless pit, and go to destruction; and the inhabitants of the earth (whose names are not written in the book of life, from the foundation of the world) shall wonder," &c. The meaning would be still more evident if *apo* were here translated "since," as in Luke xi.; but the preposition *from* will in English often admit of this construction.

Query 4.—Mr. Wickliffe, at Thomas Goodal's, has amused and instructed me much; yet on one subject he has left me where he found me—the *imprisoned spirits* mentioned by Peter. Does Mr. Wickliffe understand that the spirits are now in prison and have had Jesus to preach to them in their disembodied state? or does he think that they were in prison when Noah's ark was being built, and that *then* was the preaching mentioned by the Apostle? *Id.*

Answer.—Mr. Wickliffe has not expressed an opinion upon this point. He appeals to what Peter affirms of the ungodly antediluvians, to wit, that they were, at the time at which he wrote, "spirits in prison," in order to prove the existence of disembodied spirits. As it regards *the time* at which proclamation was made to them, it was undoubtedly when they were in their bodies. Noah was a "preacher of righteousness," through whom the "spirit of Christ" spoke to them, as he spoke also by the Prophets. 1 Pet. i. 11.

Query 5.—What is to be understood by the phrase, "In hope of eternal life, which God, that cannot lie, promised before the world began"? Titus i. 2. If the promise was made before the earth was formed, to whom was it made? May we not conclude that the promise was made to Abraham *before* the commencement of the Jewish age, and that the Apostle so intended his words to be understood? Gal. iii. 16—18. Hebs. vi. 13—20. *Id.*

Answer.—"Before the world began" should be translated, *Before the times of the ages.* It refers to the Jewish age or state, as you have correctly supposed. See Appendix, No. L., new version.

R. R.

NEW VERSION.

From the Baptist Register.

A. Campbell's new translation, which was originally alleged to be composed of the different parts of the New Testament, as translated by G. Campbell of Aberdeen, Doddridge and Macknight, has been revised thrice, it seems, by Mr. A. Campbell, who has taken no inconsiderable liberties with the original, if report speaks true, and we have no reason to doubt it, coming as it does from brother Waller of Kentucky, the intelligent editor of the Baptist Banner. The following are extracts from the Banner, which have a squinting towards Unitarianism, which the three gentlemen above named would hardly be willing to sanction were they living. This translation is called the "Living Oracles."

"Philippians ii. 6. in the common authorized version, reads as follows: 'Who (Christ) being in the form of God, *thought it not robbery to be equal with God.*' In the *first* edition of Mr. Campbell's translation it reads thus: 'Who being in the form of God, *did not think it robbery to*

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be like God!' In the second edition it reads: 'Who being in the form of God, *did not equally assume things equal with God!*' The third edition presents the verse thus: 'Who, *though he was in the form of God, did not affect to appear in the divine majesty!!*' We need not now point to the Unitarian cast maintained in each of the editions, nor the want of perspicuity or good sense they betray, but we ask which one of the versions of this text was made by Messrs. Campbell, Macknight, and Doddridge? If the first, certainly not the second or third; and if the second, or third, certainly not the others! The posthumous works of men can never be changed by the authors.

"Another similar instance is cited by the editor of the Banner. Matthew xiv. 33. reads in the common version thus: 'Then they (the disciples) that were in the ship came and *worshipped him*, saying, *Of a truth thou art* THE SON OF GOD.' In the first edition of Mr. Campbell's New Testament the same version is rendered, 'Then those in the bark, came, and *prostrated themselves* before him, saying, Thou art assuredly A *Son of God!*' In the second and third editions it is changed to this reading: 'Then those in the bark came and prostrated themselves before him, saying, *You are assuredly* THE SON OF A GOD.' Which of these translations was made by the learned men whose name they bear? Surely not both! Multitudes of similar cases in the living oracles have, at different times, attracted our attention.

"We advert to this matter for three reasons: first, to show that the 'living oracles' is not the translation, as it is declared to be, in the title-page, of Doctors Campbell, Doddridge, and Macknight; secondly, to exhibit the Unitarian cast of the version; and thirdly, to show that the leader of the reformation is a very superficial linguist."

Is this candid, Mr. Beebee? Is this your interpretation of the golden rule? Blessed the man who taketh up a reproach against his neighbor! Is this your practical version of Psalm xv. 4.?

Mr. Beebee knows as well as he knows any thing at all about me, that I have not a single leaning towards Unitarianism. He has as much reason and truth and evidence in his favor, should he say I am a Papist or a Musselman, as that I am, in the popular and sectarian sense of the word, a Unitarian.

With regard to the version of the passages quoted, I am reproached even for what any other than an envious person would commend me. On a passage which is justly esteemed one of the most difficult in the New Testament, and on which volumes have been written, I have endeavored, regardless of my own reputation for immutability, to present it in three different dresses in some ten years of my labors on the original and on the different versions. Does this look like following a favorite author or work, right or wrong, as some are accustomed to do?

Martin Luther altered his version in every edition of it, till the last one. Dr. G. Campbell says that for *thirty years* he kept his version of the Four Gospels by him, and was on every examination making alterations and emendations, (as he imagined,) and he adds that if he were to keep it for as many years longer under his own criticism and reconsideration, he would probably have still been altering it. But in the estimation of such learned men and profound linguists as Messrs. Waller and Beebee, this is proof positive that we are all a set of 'superficial linguists'! or perhaps have a 'squinting toward Unitarianism!'

Gentlemen, permit me to counsel you to appear to be a little more candid, and cautious how you represent matters which perhaps you do not sufficiently understand; and when you quote translations which you know are affected by a single point, not to say whole words, do it more correctly than you have now done: for you have (unintentionally I trust) most grossly misquoted the passage in question.

The time for this savage warfare, I trust you will soon discover, is past; and especially on the subject of translations. I candidly avow my conviction before God and man, that I am perfectly satisfied (and can show a thousand good reasons for it) that the "Living Oracles" is the best translation of the apostolic writings in our own tongue that can be produced; yet I do not believe that it is unalterably perfect, or that I or others might not still improve it farther and farther to keep pace with the shifting genius of the vernacular. If I were to read it for a hundred years, I doubt not but I might still discover happier phrases or terms to express the meaning of what was well expressed two hundred years ago, but which the improvements and changes in our language continually demand. I am always thankful for a new idea, or a better word or phrase: if, then, these gentlemen can furnish a better version of those passages than I have given in the stereotyped edition, I will thank them for it. And as they profess to be above superficial in the style of their censures, we shall

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expect to see something better from them than mere gratuitous slander or unmerited reproach. Now as I have given to my readers their strictures and reproaches, will these gentlemen, in their superior orthodoxy, have the candor, and the justice, and the impartiality to let their readers see what might be said, if we chose to say it, in our own defence. ED. M. H.

ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE.

"FESSENDEN & Co's. ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE; or, Dictionary of the Bible, Theology, Religious Biography, all Religions, Ecclesiastical History and Missions; containing definitions of all religious terms; an impartial account of the principal Christian denominations that have existed in the world from the birth of Christ to the present day, with their doctrines, religious rites and ceremonies, as well as those of the Jews, Mahomedans, and Heathen Nations; together with the manners and customs of the East, illustrative of the Holy Scriptures; and a description of the quadrupeds, birds, fishes, reptiles, insects, trees, plants, and minerals mentioned in the Bible. A statement of the most remarkable transactions and events in ecclesiastical history; biographical notices of the early martyrs and distinguished religious writers and characters of all ages. To which is added, a Missionary Gazetteer, containing descriptions of the various missionary stations throughout the globe—by Rev. *B. B. Edwards*, Editor of the Quarterly Observer. The whole brought down to the present time, and embracing under one alphabet the most valuable part of Calmet's and Brown's Dictionary of the Bible, Buck's Theological Dictionary, Abbot's Scripture Natural History, Wells' Geography of the Bible, Jones' Biographical Dictionary, and numerous other similar works. Designed as a complete book of reference on all religious subjects, and companion to the Bible. Forming a cheap and compact library of religious knowledge.—Edited by Rev. *J. Newton Brown*.—Illustrated by wood cuts, maps, and engravings on copper and steel. Brattleborough. Published by Fessenden & Co. —1833."

Such is the title of a volume of 1275 quarto pages, which fell into our hands in Boston in August last. From the examination which we have given it, we have no hesitation in saying that it well sustains its title—as well and as fully as any work of the same size and price ($5,00) could, in our judgment, be expected to do. It is decidedly superior to any work of the sort which we have seen, and greatly to be preferred to any of the works named in its title, for that kind of knowledge which it proposes to communicate. It deserves a place in every good library. *Ed. M. H.*

CHRISTIAN PUBLISHER.

The "*Christian Publisher*," a periodical of the same size of the "Apostolic Advocate," and on the same conditions, edited by our excellent brother, R. L. Coleman, Charlottesville, Va. has just made its appearance. We have glanced at the first number, and are much pleased with the good sense and the good spirit which it displays. The "Appeal to the Baptists" we would lay before our readers if we had room for it. It is just such a document as suits the occasion. The spirit that it breathes, as well as the remonstrance which it tenders, cannot but be approved by every intelligent and pious Baptist in the country. We shall probably insert it in a future number. We want more of the *manner* and *spirit* of the Christian religion in our periodicals than of the *doctrine* of Christ. I trust the brethren will appreciate the labors of our much esteemed brother Coleman. *Ed. M. H.*

☞ An EXTRA, to which shall be added an Index, shall close the volume. It will appear in a few days.

☞ Letters from "A Reformed Clergyman," on the Prophecies, are deferred to the New Series.

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EDUCATION.

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MILLENNIAL HARBINGER---EXTRA.

NO. IX.

Bethany, Va. December, 1836.

NOTE.—The following Essay by the Editor of the MILLENNIAL HARBINGER has been read before the "*Western Literary Institute and College of Professional Teachers*," at their late annual meeting in Cincinnati. As the Editor has promised his readers something more upon the important subject of Education, and it is deemed probable that they are not yet fully acquainted with the character and objects of the "College of Teachers," I have thought the publication of this Essay would be both a means of introducing this most respectable institution to their notice, (see Appendix, Note A.) and of promoting the interests of education in general. R. R.

ESSAY

ON THE IMPORTANCE OF UNITING THE MORAL WITH THE INTELLECTUAL CULTURE OF THE MIND.

IF, in accordance with the philosophy of things, we could trace effects from their immediate to their remote causes, it is presumed that we would find the momentous changes already accomplished in English society, whether in the Old World or in the New, to be the legitimate consequences of a single maxim, consecrated into a rule of action, both by the precept and the example of the master spirit of the Protestant Reformation. That maxim is, 'Man by nature is, and of right ought to be, a *thinking* being.' Hence it is decreed that, as a matter of policy, of morality, and of religion, he ought not only to think, but *to think for himself*. This, as the paramount duty, was most successfully inculcated by that illustrious Saxon, to whom, more than to any other mortal being, the sons of Japhet in Europe and America owe their best literary, moral, and political institutions. To the inculcation of this obligation, more than to any other precept in the religious or moral code, was Martin Luther indebted for that eminent success which elevated him to the highest niche in the temple consecrated to the memory of European and American benefactors. Nor is the day far distant in our anticipations of the approaching future, when the philosophic historian, in his attempts to trace to its proper cause the general superiority of that portion of our race which speaks the English tongue, in whatever land, under whatever sky it may happen to have its being, will find it supremely, if not exclusively, in the single fact, that the English nation first adopted the Lutheran creed of thinking, speaking, and writing without restraint on every subject of importance to the individual and to society.

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But to set the mind abroach, to take off every restraint but that of moral law, to encourage free inquiry, especially in an age of comparative ignorance and superstition, both in things political, religious, and literary, is always a hazardous experiment. In such a revolution as must necessarily ensue, not only the institutions of false philosophy, unequal policy, and arbitrary legislation; but also the altars, the temples, and the ordinances of reason, and truth, and justice may be blended together in one promiscuous ruin. Who can arrest the progress of free inquiry? What human spirit can ride upon this whirlwind and direct this storm? What philosopher or sage can with effect say, "Hitherto shalt thou come and no farther," and here shall your investigations cease? Experience says it is much easier to communicate the spark than to arrest the flame. Still, however, we have this consolation, that truth is in its own nature indestructible; and that however for a time it may be hid among the rubbish of human tradition, or buried in the wreck of revolutions and counter revolutions in human affairs, it will ultimately gain the ascendant and command not only the admiration but the homage of all mankind.

To those of the most enlarged conceptions of human affairs, and of the natural tendencies of things, we imagine it will appear most evident that it is safer and happier for society that the mind should be permitted to rest with full assurance only upon its own investigations, and that perfect freedom of inquiry should be guarantied to every man to reason, to examine, and judge for himself on all subjects in the least involving his own present or future destiny, or that of society.

Happy is it, then, for the general interests of all science and of all society, that when men begin to think, and reason, and decide for themselves on any one subject, unrestrained by the proscriptions, and unawed by the authority of past ages, it is not within their own power, nor within the grasp of any extrinsic authority on earth, to restrain their speculations, or to confine them to that one subject, whatever it may be, which happened first to arouse their minds from the repose of unthinking acquiescence, and to break the spell of implicit resignation to the supposed superior wisdom of the reputed sages of ancient times. Hence the impetus given to the human mind by the Protestant Reformation extends into every science, into every art, into all the business of life, and continues, with increased and increasing energy, to consume and waste the influence of every existing institution, law, and custom not founded upon eternal truth and the immutable and invincible nature of things.

This spirit of free inquiry first seized the church, then the state, then the colleges, then the schools; and now, even now in the second quarter of the 19th century, it has invaded not only the *penetralia* of every temple, but even the inmost recesses of the nursery, the infant head, the infant brain; and in full harmony with the divining spirit of the age, are we now in solemn conclave assembled to inquire if aught of error yet remains unscathed, or of truth undiscovered in the most useful among sciences and arts—that of educating man.

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The philosopher, the politician, the moralist, and the christian regard the subject of education as of transcendent importance to the individual and social well-being of man. If in other matters they differ, in this they agree—that nothing connected with time or sense so supremely deserves the best thoughts and most concentrated efforts of the human mind as the proper method of training and developing the physical, intellectual, and moral powers of man. For whatever may be, in the eye of the philanthropist, the chief *desideratum* in the future earthly destiny of man—whatever may be the measures of temporal bliss or temporal glory to which he would exalt his species, as the *ultimatum* of all his aspirations, he contemplates and designs to effect it all by a system of education in perfect unison with the whole nature of man. The christian himself, in seeking the eternal happiness and glory of his own offspring and of society at large, forms no scheme, can conceive of no means in human power, to further his wishes, and to secure his object, other than an education in perfect harmony with human nature, as it now is under the remedial administration of Heaven.

One of the most exhilarating and promising signs of a better era in human destiny, is the increased and increasing interest displayed on this very subject. Happy are we to find that not only in the East and in the West, in the North and in the South, in the length and breadth of our own happy land; but in the land of our forefathers, and in all the regions of English and American commerce, wherever the Protestant religion is known, men are awaking to the examination of how much has been done, and how much remains to be done, not only in extending the means of education of some sort, but in adapting that education according to the lights of true science to the whole constitution and circumstances of mankind.

Much, very much, indeed remains to be accomplished to meet the exigencies of the times and to dispel the clouds and darkness yet resting upon various questions either intimately connected with a rational system of education or forming a part of it. This is true, not only of our own country, but of the most enlightened portions of the Old World. Among the Resolutions of the British and Foreign School Society, of March, 1831, it is repeatedly acknowledged that "ENGLAND IS YET UNEDUCATED." Lord Brougham in 1833, in his speech at the Wilberforce meeting at York, strongly affirms that in England "IGNORANCE PREVAILS TO A HORRIBLE EXTENT"—ignorance too of a proper system of education. And certainly this is true of large portions of our own country.

Creditable it is in the highest degree to our country, that, in the estimation of all mankind, she stands foremost in the work of education; and to the honor of the founders of "the College of Teachers" in the Valley of the Mississippi, it may yet be said that this institution has been the commencement of a new era in the literary annals of the West.

But the subject before us demands, at least as preliminary, a definition not merely of the term *education*, but of that which is to be

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educated. And yet plain and hackneyed as the subject is, it is not altogether without its difficulties. Education, as usually defined, imports no more than "the formation of manners in youth," or the cultivation of the intellectual powers. But, in its true and philosophic signification, it takes a wider range, and denotes the full development and proper training of all the human powers. These are generally called physical, intellectual, and moral. But as our physical powers are held in common with inferior animals, they are not regarded as strictly human; and, therefore, with the most accomplished thinkers the human powers are purely intellectual and moral. Still it will be conceded that even man's animal powers are susceptible of improvement under a scientific education; that even his external senses, with all his physical organization, by proper exercise and discipline can be greatly improved.

But who has accurately defined the intellectual and moral powers? Agreed it is on all hands, that the human mind is composed of various innate and primitive powers, however they may be enumerated or defined; and that these are the proper subject of education. But because they have never yet been defined with authority—because no two philosophers, from the days of Plato to the beginning of the present century, have agreed in any one theory of the intellectual and moral powers, every system of education hitherto patronized is, in some respects, inadequate or imperfect. The words "intellect," "moral powers," and "affections" are of universal currency, and appear on many a learned and eloquent page as the well established representatives of the most precise ideas in mental philosophy. It has been our misfortune, however, never to have met with an author of standard value, in any of the schools of English or American literature, who could make us understand what are the intellectual and moral powers, "the understanding, will, and affections," which constitute that *something* called the human mind or soul, and concerning the education of which so many hundred authors have written to so little purpose.

The mental and moral philosophy of the schools, especially the latter, in spite of all our efforts and predilections, yet appears to us a science about words rather than things—a science without a solid basis. Fine discourses have been written, and eloquent speeches have been pronounced about the passions and affections, the intellectual and moral powers; but whose definition of these is canonical or of general credit? Such being the fact, who can affirm that the science of mind is perfect, or that a perfect system of education can exist, while no two philosophers or teachers of note agree about what it is that is to be educated!

In the schools of the highest reputation there appears little certainty in the department of the intellectual powers. Operations of the mind in one school are regarded as primitive powers; while in another the primitive powers are ranked amongst mere operations of the mind. Thus we read of the faculty, or primitive power of perception—of attention—of reflection—of memory—of consciousness, &c.—while,

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according to other authorities, these are but mere "*modes of mental action*"—mere operations of certain energies or powers innate, which are known and designated under other names.

Need we a single argument to show that a system of education which sets about improving operations, mistaking them for the operating powers, must fail, wholly fail of any practical utility? And such, unless we are greatly mistaken, is one of the most injurious errors in *all* the systems that have reigned from Aristotle to Doctor Watts.

It is to be hoped that the present century, already distinguished for many useful discoveries, inventions, and improvements, if it have not already, in the new science of phrenology, ascertained a solid basis for a truly inductive system of mental philosophy, and literary and moral education, will add to its renown the glory of substituting psychological fact for hypothesis, and of discarding from our schools and colleges the imaginative conjectures and metaphysical theories of ages more speculative and romantic than the present. Then we are disposed to imagine it will be universally conceded that the excellence of education will consist in three things—in teaching and training man to *think*, to *feel*, and to *act* in perfect harmony with his own constitution, and with the constitution of nature and society around him; not merely to think, not merely to feel, not merely to act right; but to think, to feel, and to act rationally, morally, and religiously; or in harmony with the whole universe, and with his relations to each and every part thereof.

If we might be indulged in another preliminary and introductory observation, we would hasten to suggest that as there is but one way of learning mind—viz. by its own manifestations, so there cannot be a proper or philosophical system of education that is not founded upon the manifestations of mind. In the universe there is nothing to be seen but the manifestations of mind, for it is all the effect of mind, and under the dominion of one Supreme and Omnipotent Intelligence. If there be sublimity, grandeur, or beauty in the height and depth, in the length and breadth of creation—in the extent, number, and variety of organic and inorganic existences, it is in the manifestations of mind that all this beauty and magnificence consist. Hence the most refined and exquisite pleasures of which we are now, or ever shall be susceptible, are the pleasures of mental communion with that infinite intelligence which will be manifesting itself to us in an infinite series of creations through an endless succession of ages. If there were no mind displayed in the universe, to human eye there would be no beauty, grandeur, or magnificence in it; and exactly in the ratio of mind possessed by each individual will be the sources of enjoyment opened in all the works and ways of the Infinite Intelligence. He that has most mind will see and enjoy most mind in creation; and in this will be found the philosophy of that oracle which says, "The fool hath said in his heart, There is no God."

But neither the divine nor the human mind can be manifested to human reason but by an organized system. If we are not too san-

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guine—and if it be not yet discovered, in this truth will be found the immoveable basis of the true philosophy of mind and of education. The created universe is not God, but God is manifested in and by the universe. The human mind, so far an image of the divine, is not the human head, nor heart, nor body, but in and by these it is manifested. God, however, is not more distinct from the universe which manifests him, than the human mind from the brain, and heart, and body, by which it manifests itself.

As, then, we learn God by and through his works and words, or through the universe; so we learn the human mind through that organic mass through which it operates, and by which it is operated upon. Now it is obvious that all our organs, whether called the brain, or the muscles, or the external senses, are the means or energies by which our spirit operates, and by which, so far at least as mundane things are concerned, it is operated upon. Consequently no philosopher can overlook the organs by which the mind acts, and by which it is acted upon in adopting a system of education suited to the culture and development of our intellectual and moral powers.

To illustrate this view of ascertaining and educating mind, let it be supposed that we have a thousand or any definite number of concentric circles, the common centre of which is a radiating point: it will then be apparent that all the light in these thousand circles is in fullest splendor in the innermost circle. The manifestations of light will improve in every circle from the one-thousandth to the first. The most brilliant manifestations will, of course, be found immediately around the radiating centre. So of the supreme and human *intelligence*. The manifestations of the Deity are found in ten thousand concentric spheres. But it is in the innermost circle, in the palace of the universe, the *sanctum sanctorum* of creation, that he is seen and known in his glory.

The human mind is manifested in all the works of man, as the architect is seen in the castles he has reared, or the author in the volumes he has written. Still we approach nearer to the human spirit when we approach the human body, and to the head of that body in which it is located. The cranium is the innermost circle which the spirit, the radiating point, fills with the most splendid manifestations of itself. Hence the "mind illumined face," with the five senses most ingeniously situated around the head and in it, with all the displays of the organs of thought, moral feeling, and passion which adorn its outside, manifest all that is to be educated, whether we call it mind or spirit—the animal, intellectual, or the moral man. The activity of the human spirit, that great intellectual and moral radiating centre in the human system, must necessarily first appear in the walls of that apartment in which it first begins to operate. We ought not then to wonder that at this *punctum saliens* its strength should be equal to manifesting itself by indenting and depicting its activities on the bony circumference which encloses all those organs by which it *first* acts in all its animal, intellectual, and moral operations.

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Thus have we very circuitously arrived at the solid basis of mental philosophy and rational education, if indeed there be yet any such basis found. It is indeed already fully ascertained that the mind acts, and that as a matter of course it will have power and variety of action according to the variety, strength, and activity of its organs. Again, it is ascertained that as the mind sees by an eye, hears by an ear, strikes by a hand, and thinks and reasons and feels by a brain; and as the strength of every organ is in the ratio of its size and firmness, so the mind's energies or faculties will be improved as these organs are enlarged, strengthened, or made active by well directed exercise.

If now we may be pardoned for this circular approach to our subject, it would be presumption to expect remission should we farther delay by an attempt to detail either the organs or faculties intellectual and moral to be improved by education. This, indeed, we are not able to do; for these all are not yet to us individually and fully ascertained. It is, however, generally agreed that we have intellectual and moral powers, and that both are innate and primitive and susceptible of improvement; and this is all that our subject, strictly regarded, demands. Moreover, there is, perhaps, a more general concurrence in the number and distinct character of our moral, than of our intellectual powers, and these are they whose culture is the burthen of the present essay.

What the metaphysician, or the moral philosopher, calls the active powers, or affections, and the phrenologist the moral impulses or instincts, are much nearer allied than their theories of the perceptive and reflective powers. All men of sense of all philosophic creeds agree that benevolence, veneration, hope, self-love, love of approbation, a sense of justice, conscientiousness, firmness, &c. are essential elements in the formation of moral character; and that they are positive, primitive, and independent powers of mind, susceptible of culture, and that they ought to be educated.

True science affirms that all that is in man, and only what is in him is to be educated; that every organ, and sense, and power, whether animal, intellectual, moral, or religious, can be improved, and ought to be improved by education. The accomplished teacher aims not indeed at working miracles, by creating new powers or faculties of any sort; he regards only what is innate in man as the proper subject of education. He has two objects supremely in view—the improvement of the faculties, and the communication of knowledge. As respects the improvement of the faculties his theory is very simple. With him every faculty has some organ or organs susceptible of improvement. These organs are improvable only by exercise. His whole creed contains but *seven articles*, and these are rather definitions of terms than abstract speculations. They are the following:—

1. The human soul incarnate operates only through organs, and through organs only can it be operated upon.

2. An organ is a natural instrument, such as the brain, the eye, the ear, the tongue, the hand. The human soul thinks and feels by

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the brain, sees by the eye, hears by the ear, speaks by the tongue, and operates by the hand.

3. A faculty, contradistinguished from its organ, is the power of the organ. The eye is an organ, but seeing is its faculty or power. The ear is an organ, but hearing is its faculty.

4. Organs and faculties are simple and compound. The eye and the ear are simple organs—the brains and the hand are compound organs. Each and every subdivision of the brain, as every finger on the hand, is a single organ, and has a single faculty. But there are faculties which require a plurality of organs: thus, while the faculty of apprehending requires but a finger, the faculty of comprehending a substance requires the whole hand. The faculty of perceiving a single object requires but one organ of the brain, while the faculty of remembering an event requires various organs. The faculty of perceiving requires the organs of perception; the faculty of reflecting requires the organs of reflection; the faculty of remembering requires all the organs originally employed in perceiving the object and in reflecting upon it.

5. Operations are to be distinguished from the organs and the faculties. Organ is the instrument—faculty, the power of the instrument: operation, the act of the faculty or of the organ. Thus the eye is an organ—seeing, the faculty of that organ; and a particular look, sight, or seeing, the operation of that organ. Again, there is one organ of the brain by which we perceive color—this is the organ of color: perceiving color is the faculty of that organ, and the observance of any particular color the operation of that organ.

6. The strength of an organ is its size and firmness. *It is a law* of the animal economy that exercise directed by reason enlarges and confirms every organ; hence every fibre of the human system is improved by exercise. To improve a faculty is to enlarge and confirm its organ or organs. By strengthening and making more active an organ, we not only improve its faculty, but also every particular operation of that organ. Education, if rational, will, therefore, seek to improve the mind by improving its organs—it will seek to improve the organs by improving the faculties, and the faculties by improving their operations. The natural order of education in seeking to improve the intellectual and moral powers is first the operation—then, the faculty—then, the organ—then, the mind. It is by this course the painter, the sculptor, the musician, the orator, and the practical moralist attain to perfection. Single acts precede habits and strengthen faculties; and these faculties strengthen the organs; and then the organs in turn strengthen the faculties, and the faculties strengthen their particular acts and operations. Thus we strengthen the muscles in the arm by acts or operations; these operations strengthen the faculty of the whole arm, or increase its muscular power; and that strength increased redounds to the improvement of those very acts by which it was itself improved. Hence if the natural organs did not decay by age, the mind would, like the rotation of a wheel on an infinite declivity, be perpetually increasing its activity and its momentum

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in a series of infinite progression; which, no doubt, after it has "shuffled off this mortal coil," will be its eternal destiny.

7. It must be laid down with all the formality of a positive precept, that *the exercise of any one organ only improves itself*. That we cannot improve the eye or the ear without exercise, is not more incontrovertible than that we cannot improve the eye by improving the ear, or the faculty of tasting by the faculty of smelling. No person will, therefore, seek to improve the memory by improving the imagination, nor the organs of perception by the organs of reflection; neither will a wise man seek to improve the moral powers by exercising only the intellectual.

This synopsis or summary of definitions, constituting the essential articles of the skilful teacher's creed, lead us directly to the very point of the specific task assigned us—viz. "*the importance of uniting the moral with the intellectual culture of the mind.*"

In the proposition that it is important that the culture of the moral powers should be united with the culture of the intellectual powers, it is implied that both are susceptible of cultivation, and that both are to be cultivated. It is only affirmed that both are to be cultivated at one and the same time. But the point to be elaborated is, that *the moral powers are especially to be educated*, or that moral culture is the chief end of education.

Three good reasons are, in our judgment, sufficient to enforce the superlative importance of moral culture.

Of these the first is, that man has received from the hand of his Creator certain innate moral powers, and that these are, without education, not more perfect than his physical and intellectual powers. Now as the five senses, the perceptive and reflective faculties, require the special attention of those entrusted with the formation of the human constitution and human character, certainly the moral affections and feelings simply as an essential ingredient in man, as one of the gifts and endowments bestowed on him by his Creator, are deserving of improvement. But this argument is not yet set forth in all its strength; for it is agreed that the moral powers, because of the peculiar and ever-changing character of the objects on which they are to be employed, and of the actions to which they impel, are more imperfect by nature; or, what is the same thing, differently expressed, naturally more unfit for discrimination and guidance than are our physical and intellectual powers; therefore, their cultivation is the more necessary.

But, in the second place, the paramount necessity of moral culture is argued from higher considerations than can be offered in favor of the development and proper training of our physical and intellectual powers. It is argued from the fact that moral nature is superior to intellectual and to animal nature, as the means are superior to the end. For in man animal organization is but the means to intellectual organization, and intellect itself is but the means to moral endowment. A proof of this is experienced by all the cultivated, in the fact that animal pleasure is but the positive degree—intellectual

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pleasure the comparative; while moral pleasure is the superlative of human bliss: just as man's animal organization is the positive, his intellectual the comparative, and his moral the superlative of his excellence and glory, graduated on the scale of all earthly existence. True, indeed, we cannot view these as simple elements, and compare them as so many ingredients in the human composition; still we have no difficulty in forming a comparative estimate of their respective value in human nature, and in human character. Our second argument, therefore, is—that as three superlatives, viz. that of moral nature, that of moral pleasure, and that of moral glory constitute the superlative of human excellence, moral culture above the physical, above the intellectual, deserves to occupy the superlative place in the education of youth.

The evidence of this position, and consequently the conviction of its truth, are susceptible of much augmentation as we improve in the knowledge of man as a social being—as related to other intelligent and moral agents. It is for society, and for society alone, that man possesses a moral nature; and, therefore, it is only in society that man can fully enjoy himself. Need we ask of what use were benevolence, justice, generosity, compassion, love of approbation, any more than the power of communicating intelligence, were there no kindred beings as objects of the exercise of these endowments! And certain it is, that without benevolence, a sense of justice, the love of approbation, and the power of communicating information, man would be unfit for society, and incapable of enjoying any pleasure from it. Hence the conclusion that the animal passions are not more necessary to the preservation of our own existence, or to the continuance of our species, than our moral nature is to the enjoyment of society. And hence, says the moralist, oxygen is not more essential to combustion, nor respiration to human life, than morality to the well-being of society. The christian philosopher ascends only one step farther, and alleges that, as without a material constitution a material universe could not be enjoyed—as without a moral nature society could not be appreciated; so without that religious affection called veneration, a sublime part of man's moral constitution, God himself could not be known or enjoyed.

But to reinforce this topic we shall only add, that it is not the simple possession of any capacity or power, but the *exercise* of it, that affords either utility or pleasure to ourselves or others. Hence it is not the possession of a moral nature, any more than the possession of an animal organization, but the employment and exercise of that nature in society—in all religious and moral feeling, according to enlightened intellect, that promotes our own felicity or that of others. So important is it, then, that our moral nature should be properly educated.

Our third argument is, that *nature itself, or the "universe is constituted in harmony with the supremacy of the moral powers guided by intellect."* Our most profound moralists and our most accomplished teachers have been constrained to announce it as the result of their

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most studious and deep researches into the physical constitution of the world, that "*it is actually arranged on the principle of favoring virtue and punishing vice*," just as evidently as it is "*adapted to all the faculties of man, as an intelligent, moral, and religious being*." "Whenever," says one of our best writers on the constitution of man—"whenever the dictates of the moral sentiments, properly illuminated by the knowledge of science and of moral and religious duty, are opposed by the solicitations of the animal propensities, the latter must yield; otherwise, by the constitution of external nature, evil will inevitably ensue." This is what we mean by alleging that nature is constituted in harmony with the supremacy of the moral feelings, guided by intellect. Hence the happiness not merely of the individual himself, but of the whole human race, by the insuperable arrangements of the Creator, are made consequent upon the obedience of a cultivated and enlightened moral nature, to a moral code. This being conceded, as indeed it must be, by every philosopher enlightened in the studies of nature, it authorizes the conclusion that the voice of the Creator is heard, in all his works and by all his laws, bearing testimony in favor of bestowing superlative attention on the moral culture of youth. May we add, that if this be apparent to the philosopher, who sees the bearings of physical nature upon the physical and moral constitution of man, much more evident is it to the student of the Bible, that the violation of moral principle, not only in consequence of the constitution of the realms of nature, but also and more especially in pursuance of every divine law and institution, must be accompanied with pain. So important is it, then, that moral culture should not only occupy a place, but the most prominent place, in the education of youth.

Although we have in these three arguments, as we judge, evidence enough of the sovereign importance of moral culture, still to illustrate and enforce the importance of the subject, we shall confirm our reasonings by the testimony of two or three other distinguished names in the commonwealth of letters:—

Lord Kaimes says, "It appears unaccountable that our teachers generally, have directed their instructions to the head, with very little attention to the heart. From Aristotle, down to Locke, books without number have been composed for cultivating and improving the understanding: few in proportion for cultivating and improving the affections. Yet surely, as man is intended to be more an active than a contemplative being, the educating of a young man to behave properly in society, is of still greater importance than the making him even a Solomon for knowledge."

Locke says, "It is virtue, direct virtue, which is the hard and valuable part to be aimed at in education, and not a forward pertness, or any little arts of shifting. All other considerations and accomplishments should give way, and be postponed to this. This is the solid and substantial good, which tutors should not only read lectures and talk of, but the labor and art of education should furnish the mind

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with, and fasten there, and never cease till the young man had a true relish of it, and placed his strength, his glory, and his pleasure in it.

"Learning must be had, but, in the second place, as subservient only to greater qualities. Seek out somebody (as your son's tutor,) that may know how discreetly to form his manners: place him in hands where you may as much as possible secure his innocence, cherish and nurse up the good, and gently correct and weed out any bad inclinations, and settle him in good habits. This is the main point; and this being provided for, learning may be had into the bargain."

"But under whose care soever a child is put to be taught, during the tender and flexible years of his life, this is certain, it should be one who thinks *Latin and language the least part of education;* one who, knowing how much virtue and a well tempered soul is to be preferred to any sort of learning or language, makes it his chief business to form the mind of his scholars, and give that a right direction; which, if once got, though all the rest should be neglected, would, in due time, produce all the rest; and which, if it be not got and settled so as to keep out ill and vicious habits, languages and sciences, and all the other accomplishments of education will be to no purpose but to make the worse or more dangerous man."

Milton says, "The end of learning is to repair the ruin of our first parents, by regaining to know God aright, and out of that knowledge to love him, to imitate him, to be like him, as we may the nearest, by possessing our souls of true virtue, which being united to the heavenly grace of faith, make up the highest perfection."

And St. Pierre, in his "Studies of Nature," often enjoins that religion and morality should be the first lessons communicated to children, because this education more than any other fits them for society, for usefulness, and happiness.*

Unpopular and unpleasant as the task may be, it is necessary to the accomplishment of the object contemplated in the discussion of this question, that we not only state the fact that *moral culture is an essential part of national and popular education almost wholly neglected,* but also examine the reasons why it is so. That it is neglected to an alarming degree, is, alas! too easily proved from the fact that the great majority of the best educated portion of our youth are decidedly immoral, at least in the christian acceptation of that word.

It is to be regretted that we have not regular and authentic statistics of the educated classes of society as respects the influence which they exert in society for or against religion and morality. Had we correct reports of the amount of moral and immoral influence exerted upon the whole community through only the graduates of English and American colleges and universities, we should feel ourselves much more able to understand and set forth their actual value in forming the character and in deciding the destiny of a people. In the absence of such definite information we have to depend too much on gross estimates, founded upon our own observation and the con-

*14th *Study.*

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jectural calculations of others. Something very like what we want, yet not exactly in kind, has been attempted in the Reports of the Minister of Public Instruction in France. From a recent report on the state of education in that country, by M. Carle, it appears that, in that country, at least, there is no apparent connexion between education and morality; but, upon the whole, that education is extremely prejudicial to both religion and morality. And certainly from every document to which we have access, it would appear that in Germany, Spain, Italy, and indeed on the European continent generally, the educated classes, taken as a whole, exert a very immoral influence upon the whole community. It were, indeed, well for our own and the mother country, that the evidence were less decisive than it is, that such at present is the actual tendency of the established modes of education in both communities.

Were I to make my own personal observation and acquaintance the exclusive data of my estimates of the moral tendencies of the grammar school, college, and university course of education, judging from hundreds, if not from thousands of individual cases that have come under my inspection both in Europe and America, I must say that the tendencies are decidedly immoral; and that I remember no instance of distinguished moral worth that owed not its existence to the influence of parental piety, which at an early period had so deeply imbued the mind with moral sentiment, or so fully developed the moral powers as to place the virtuous youth beyond the contaminating influence of the polluted fountains of Grecian and Roman literature, or the vitiated and impure atmosphere of licentious classmates, who happened to be less favored with a pious parentage than himself.

It is remarkable how much more men are wont to admire intellectual than moral worth. Parents are usually far more delighted to perceive in their children the dawnings of talent and of genius than of benevolence and philanthropy; and history dwells with peculiar complacency upon the names of those who have rendered themselves illustrious for depth of learning, or for genius and ambition—of sages and philosophers—of chiefs and warriors; while most of the true benefactors of the human family are scarcely noticed, and their superior merits are undiscovered and forgotten. This disposition to enhance mental endowments above moral excellence is manifested in the admiration bestowed upon those in whom they receive a precocious development. Thus men are filled with astonishment when they read of a HENDERSON who taught Latin at 8 years of age, in Kingwood school; and Greek at 14, at Lady Huntingdon's college in Wales—of a CANDIAC who could translate Latin at 5 years, and at 6 read Greek and Hebrew to the admiration of the learned, being at the same time well versed in arithmetic, geography, history, geometry, and antiquities—of a BARATIER, who at the age of 4 could converse with his mother in French, with his father in Latin, and with the servants in German; who was perfectly acquainted with Greek at 6, with Hebrew at 8, and in his 11th year translated from the Hebrew into French the travels of the Rabbi Benjamin of Tudela,

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which he enriched with valuable annotations; and who, when upon visiting the University of Halle, he was offered the degree of A. M. in his 13th year, drew up 14 theses, upon which he disputed next morning with such ability and precision, that he delighted and surprized a crowded audience—or of a MIRANDULA, who, when a boy, was one of the best poets and orators of the age; who commenced the study of the canon law at 14, and at 16 comprized the "Essentials of the Decretals", (contained in 3 vols. folio,) in an abridgment which won the applause of the most learned canonists; who, at 18, knew a great number of languages; and at 23 published at Rome 900 propositions in logic, mathematics, physic, divinity, magic, and cabalistic learning, drawn from Latin, Greek, Jewish and Arabian writers, upon which he challenged the learned in all the schools of Italy to dispute with him.

Hence a CRICHTON has been surnamed "The Admirable," and excited the wonder of the age in which he lived. Before he was 20, he spoke and wrote ten different languages, and was master of all the sciences, of riding, singing, and dancing, and played upon almost all sorts of musical instruments. At Paris he challenged all who were skilled in any art or science to dispute with him in any of them, in Hebrew, Syriac, Arabic, Latin, Greek, Sclavonian, French, Spanish, Italian, English, Dutch, and Flemish, in prose or verse, at the end of six weeks; during which time he regarded nothing but his amusements, while his learned competitors were preparing for the contest. He acquitted himself beyond all expectation. At Rome also he displayed astonishing powers and knowledge, and sustained for three days a scholastic conflict against all opposers, *in any form* they chose.

Hence, too, a DOUSA, who was conspicuous as a translator and a poet, was called by Joseph Scaliger "the ornament of the world;" and we are called upon to admire a MARCILIA EUPHROSYNE, who at 10 years of age had made extracts from the most famous historians and orators, and could write Latin and Greek correctly, and at 13 was conspicuous for her knowledge and taste in architecture; or the self-taught CONSTANTIA GRIERSON, of Kilkenny, who was mistress of French, Latin, Greek, and Hebrew, at 19, besides having a good knowledge of mathematics and other branches of learning; or a DERMODY, who was an eminent linguist and poet at 10 years of age.

And hence JULIETTE D'AULINCOURT, who at the age of 11 was perfectly acquainted with ancient and modern history, and possessed of great powers of mind and memory, was cited by French mothers as a model for their daughters; while those of Italy pointed to a LILIA FUNDANA, who, though she died in her 15th year, was celebrated beyond the Roman territory for her learning and accomplishments.

Yet, after all the applause and admiration which men are accustomed to bestow upon mere intellectual superiority, it is no more to be compared with moral virtue than is the transient splendors of the meteor to the life-giving radiance of the orb of day. Some of the illustrious persons just enumerated died in childhood, or in youth,

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from the delicacy of their organization, while the gifted Dermody perished through intemperance, and "the admirable Crichton" lost his life in a quarrel about a mistress in the streets of Mantua. None of them can be said to have benefited humanity, and the world is nothing the better for their having lived in it.

Far different, indeed, are the merits of those honored spirits, and their conduct far more worthy of imitation, who have devoted their intellectual powers to the service of morality and their lives to the happiness of mankind, and who, if they have not been crowned with bays, have been embalmed in the tears of the orphan, the widow, or the oppressed; and by their example have so illustrated the beauty and dignity of virtue that generations yet unborn will feel its influence. The names of PENN and WILBERFORCE will deserve to be remembered while men have rights and human nature has a friend: while to the remotest ages the victims of misfortune will be cheered by the name of HOWARD, who, in the language of Burke, "visited all Europe, not to survey the sumptuousness of palaces, or the stateliness of temples—not to make accurate admeasurements of the remains of ancient grandeur, nor to form a scale of the curiosities of modern art—not to collect medals or to collate manuscripts; but to dive into the depths of dungeons—to plunge into the infection of hospitals—to survey the mansions of sorrow and pain—to take the guage and dimensions of human misery, depression, and contempt—to remember the forgotten—to attend to the neglected—to visit the forsaken—and compare and collate the distresses of all men in all countries. His plan was original and as full of genius as it was of philanthrophy. It was a voyage of discovery—a circumnavigation of humanity."

It is a misfortune that parents not a few often speak in the presence of their children as if they would rather see them great than good, talented than moral, cunning than candid, selfish than generous, knavish than honorable. They would seem as if at all pains to cherish in their infant bosoms contempt for the poor, pride, arrogance, deceit, ambition, selfishness, rather than to have them admire goodness for its own sake, whether associated with wealth or poverty, beauty or deformity. And yet they are sometimes heard to complain that their children are what they have taught them to be, and are not what they never inculcated by precept or example.

So commonly have all the rank vices of the age been found most conspicuous among the educated classes, that philosophers for the last century have been often employed in inquiries into the causes of this sad discrepancy. They have generally agreed that it is owing in a great measure to the devotion to Pagan literature, mythology, and morality, necessary to collegiate honors. There is so much more of Grecian and Roman ambition, cruelty, perfidy, murder, rapine, injustice, selfishness, debauchery, general licentiousness, and lewdness in an academic course, than of the christian virtues and morality, that most theorists on the moral condition of the learned would ascribe to this the delinquencies of the age. "I do not hesitate a single moment," says that moral and beautiful writer, St. Pierre,

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"to ascribe to our modern education, the restless, ambitious, spiteful, pragmatical, and intolerant spirit of most Europeans. The effects of it are visible in the miseries of the nations. It is remarkable that those which have been most agitated internally and externally, are precisely the nations among which our boasted style of education has flourished the most. The truth of this may be ascertained by stepping from country to country, from age to age. Politicians have imagined that they could discern the cause of public misfortunes in the different forms of government. But Turkey is quiet, and England is frequently in a state of agitation. All political forms are indifferent to the happiness of a state, as has been said, provided the people are happy. We might have added, and provided the children are so likewise.

"The philosopher Laloubere, Envoy from Louis XIV. to Siam, says in the account which he gives of his mission, that the Asiatics laugh us to scorn, when we boast to them of the excellence of the Christian religion, as contributing to the happiness of states. They ask, on reading our histories, How is it possible that our religion should be so humane, while we wage war ten times more frequently than they do? What would they say, then, did they see among us perpetual law-suits, the malicious censoriousness and calumny of our societies, the jealousy of courts, the quarrels of the populace, the duels of the better sort, and our animosities of every kind, nothing similar to which is to be seen in Asia, in Africa, among the Tartars, or among savages, on the testimony of missionaries themselves? For my own part, I discern the cause of all these particular and general disorders, *in our* ambitious education. When a man has drunk, from infancy *upward*, into the cup of ambition, the thirst of it cleaves to him all his life long, and it degenerates into a burning fever at the very feet of the altars." Here we have the fact and one of its chief causes clearly and forcibly set before us. To this we would add a second cause, viz.—

Intellectual greatness is estimated far above moral excellencies. Intellectual splendor is as the ruby and the diamond, while moral goodness, however eminent, is as the pavement in the street. The eulogies on splendid talent, great eloquence, diplomatic skill, forensic tact, and clever management, are long, and loud, and numerous; while the praises of virtuous deeds, in gentle whispers, short and far between, in private corners, fall upon our ears as matters of inferior moment.

But a third reason of the neglect of moral culture is found in a very common error, viz.—in the supposition *that in cultivating the intellect we are cultivating the moral sentiments and feelings*—that in enlightening the head we are improving the heart.

Were it not a matter of fact forcing itself upon our daily observation; that there is a possibility of intellectual culture without moral culture, one might be induced, from speculative reasonings, to conclude that in cultivating the mind he was cultivating the morals of youth. To the philosophic christian it is impossible to study nature

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without seeing God in every law and in every arrangement of nature. The christian philosopher will therefore be apt to conclude that the knowledge of nature and the knowledge of God are not only intimately, but in some degree inseparably connected; yet society, as it now exists, presents to him the phenomenon of an avowed atheistic philosopher—of one who not only studies nature without seeing God the Supreme Architect and Lawgiver of Nature; but of one who, while he boasts of the knowledge of nature, denies the existence of the God of Nature. This being possible, it must not be thought incredible that we may have a system of intellectual culture without any moral influence; or that the intellectual powers of youth may be in some degree—nay, in some sense, highly cultivated, while the moral powers are in no respect improved.

True, indeed, philosophically and religiously regarded, every man is uncultivated, uneducated, and impolite, who is immoral or profane. With the man of true science every person is uneducated who cannot, or who does not discern moral excellence—who cannot, or does not appreciate it. And if we except pure mathematics, we find it difficult to conceive how a person can understand any one science without discerning and appreciating the nature and value of moral and religious truth: for vapors do not more naturally ascend to the tops of the mountains, nor rivers more uniformly descend the vallies, than do all the facts and truths of genuine science lead to religion or morality. Yet by some unpropitious management intellectual and moral culture have been divorced, and we have got up systems of education and schools for youth, the unnatural and unscientific object of which is to cultivate the perceptive and intellectual powers without the moral, and to give a fashionable, a popular, and a scientific education without any knowledge of religious or moral truth. The consequence has been that amongst the most highly educated there is often less religion and less morality than amongst the uneducated community. So generally has the notion obtained that religion and morality are neither sciences nor arts, neither useful nor elegant accomplishments, that it has become expedient to prove that moral culture is an essential part of a good education.

The innumerable instances of moral degradation and ruin found in the ranks of the most talented and best educated in popular esteem, are beginning to excite a laudable interest on the subject of education. The fact that thousands of the flower of the community are forever ruined by receiving a college education, and that thousands of the wisest and best fathers who have sons full of promise, and ample means of giving them a liberal education, are deterred by the countless bankruptcies in fame and fortune amongst the educated, imperiously demand a change in the whole system, or at least furnish an unanswerable argument in favor of uniting a rational system of moral training with the intellectual, in the education of youth.

Not only the absolute ruin of many of the educated, but the wide-spreading mischief entailed upon society by the powerful influence of educated talent, shows that there is no necessary union between

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talent, education, and morality; and also admonishes us of the necessity of a more infallible moral culture than is at present in existence. All the world acknowledge that education gives power; that it enables its possessor to be greatly advantageous or greatly injurious to society. A few educated persons in society are like an armed band well practised in all the tactics of war, amongst an unarmed and undisciplined community. They may be its best friends or its worst enemies, according to circumstances, and as they employ themselves. We all know what talent and some learning could achieve in the life and labors of Voltaire, Diderot, D'Alembert, Rousseau, and in the other profane and licentious wits that introduced the "reign of terror" and the horrid scenes of the French Revolution, and whose writings to this hour, sustained by Hobbes, Volney, Chesterfield, Hume, Paine, Taylor, and others of minor fame, are flooding society with profanity, impiety, debauchery, rapine, duelling, assassination, and every species of sensuality, fraud, and injustice. The influence on society of such men, contrasted with that of Bacon, Locke, Newton, Boyle, Euler, Addison, Milton, Grotius, Butler, and a thousand kindred spirits who have bestowed science, religion, and morality on millions of our race, fully proves that talent and learning, with religion and morality, are the choicest blessings. Without these, they are the most grievous curses to the individual and society.

A fourth reason we shall now offer for the general neglect of moral culture in popular systems of education, is, that 'religion and morality are matters of private and individual concern, and that it belongs to parents and ministers of religion, rather than to the preceptors of literature, or to schools and colleges, to take charge of *such* concerns.'

And what shall become of those who have irreligious and immoral parents, and no ministers of religion! This view of the matter appears to us exceedingly erroneous and in the highest degree detrimental to the whole community. I am aware, indeed, that, like the Berlin and Milan Decrees, it is a special arrangement authorized only in preternatural circumstances, by the great belligerent and antagonist powers, in contravention of the common and supreme decisions of the international code in times of general amity and peace. It is, indeed, a melancholy fact that we have no common religion even amongst Protestants, and that in a distracted, divided, and alienated community, to secure party interests and to prevent rival ascendancies, we make a decree that it shall be unfair, ungenerous, impolitic, and even immoral, if not irreligious in any teacher, guardian, or other person having in ward any infants or minors, to make a single suggestion on the whole subject of religion, lest in so doing his party should gain some advantage, or its rival some loss by the operation. Therefore it is decreed that the subject of religious instruction shall belong exclusively to parents and ministers of religion, and by consequence all the grand vital impulses to morality are taken away from schools and teachers. For in spite of scepticism, deism, atheism, or pantheism, there is an inseparable connexion between true morality

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and true religion. It is religion, the religion of the Bible, as we all agree, that suggests the master motives and controlling impulses to morality. It is the belief of the Self-Existent, of the Eternal Majesty, whose omniscient eye pierces night and day, earth and sky, time and eternity; whose ear tries every sound, hears every whisper, and whose memory records every thought and word and action for a day of trial, that prompts, impels, and guides the heart, the tongue, the hand, the foot in the paths of virtue and morality. Apart from this belief, morality is mere policy or public utility, or the hypocrisy of a polite education.

And can we not have a common religion and free ourselves from this incubus that paralyses every vital effort to introduce a purer, a brighter, and a happier day on our country and the world? Protestants will all say, We may—we can—we ought. Let them say, We will—we shall; and it is done. Meanwhile let the simple facts, without the theories of religious belief—let the belief of God, of Christ, of immortality, of eternal life and eternal death, without any partizan theory—let temperance, righteousness, benevolence, and judgment to come, without metaphysics, be inculcated on one—on all, by every parent, guardian, teacher, and in every school, and college, and university in our land; and we may have—nay, we shall have, quite another and a better state of things. The evidences, the absolute certainty and divine authority of the Christian religion, of the Old and New Testaments, ought to be taught and inculcated as an essential part of a good, and liberal, and polite education, in every high school in christendom.

But there are some, who, in their ultra republicanism, say we ought to keep our children from religious bias, creed, or sentiment till they are of mature age and reason; and then leave it to themselves to choose what religious or moral system they may, in their independent judgment and full maturity of intellect, judge most suitable and profitable. This is the superlative of ultraism. Such a being as that described, free from religious or moral bias, educated too in the principles of literature and general science, marching forth in manhood's prime, in quest of a religious creed, in search of religious and moral principles, never yet appeared amongst the children of men. It is full as rational and as probable as the late theory of making man immortal. Some French physiologist recently discovered that all the diseases that infect the human family are swallowed down into the stomach in the form of aliments of nature; and therefore logically argues that men would never be sick, and consequently would never die if they could live without eating, and very philosophically recommends a new art of living by absorption, as a most salutary substitute for the dangerous and alarming process of eating and drinking.

Some principles of religion and morality, or of irreligion and immorality, must be imbibed in society as it does now, or as it ever did exist, by every child before it can reason or judge for itself; and the only alternative left is to decide whether parents and teachers shall leave it to accident what these principles shall be; or whether they

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shall attempt, in obedience to philosophy, to Solomon, and to Paul, (for in this, these three are one,) to "train up the infant in the way he should go," in the persuasion that "when he is grown he will not depart from it."

The soil of the human understanding and heart must receive some seed before we arrive at boyhood, much more before we arrive at manhood. The question then is, whether we ourselves, the parents and the teachers of our youth, ought to plant the seeds of piety and humanity in their understandings and hearts; or whether we ought to let the soil bring forth the thorn, the thistle, the briar, or such rank weeds of vice and immorality whose seeds may happen to be borne upon every polluted breath, which at this hour infests the city and the country, the public and the private walks of life. It is not, methinks, the place of reason or of rhyme to prove a self-evident proposition; we therefore proceed to the last point of our discussion, without which it would seem to be without any interesting point, and without much profit. That point is embraced in the question—

How shall moral culture best accompany intellectual in the education of youth?

If at any time we might indulge in a solecism, or in a paradox, or in something not exactly represented by either of these words, we would here ask the privilege to say, ***that moral culture must always accompany intellectual culture, by always preceding and always following it.*** But how can it precede it, and at the same time accompany it? It can precede it in the work of training or improving the moral faculties themselves, by exercising them before we artificially exercise the intellectual faculties. By presenting an object worthy of sympathy or of benevolence, and by exercising the mind, or the faculty of benevolence, upon this object, we may thus improve the special organ by which the mind operates, if there be any, and certainly the faculty of benevolence; and while the object is presented and the faculty exercised, we may direct the perceptive and perhaps employ the reflective powers upon this object. In some such way would we explain ourselves when asked to unriddle this too enigmatic representation. One thing we know, that all the feelings have appropriate objects in nature, and that the objects must be present before the senses or the mental vision, or the feelings can be moved.—Now it so happens that the feelings in infancy are much more easily moved and directed than the intellectual powers, and this is one reason, and the best reason, why they should be first exercised in order not merely to give them a proper direction, but to strengthen and improve them. There are but few who have not observed how soon an infant can feel the expressions of anguish or distress, and sympathize with them. Now if any one wish to give a strong bias this way to the mind of a child, on the principle that frequent and healthy exercise always strengthens, or makes more active and easy of operation every organ and faculty of man, all that is necessary to secure this distinctive attribute of character is to accustom the infant to many such scenes, accompanying and following them up with

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suitable instructions addressed to the intellectual powers. And so of every other affection and feeling in its constitution; for all are under the same law, and what is true of one is true of all.

Another reason why the moral feelings ought to be first cultivated is found in the fact, that if not cultivated soon, they can never be so fully and successfully cultivated afterwards. This Nature points out by giving them the greatest susceptibilities at first. Indeed, the excellency of the human constitution requires this: for if at more advanced developments of the mind, and if at riper years the moral nature of man could easily take on a new color, or immediately assume another hue, then stability, the very basis of character, without which every thing in morals is modish and freakish, would be unattainable. It is therefore necessary to human excellence that only in early youth the moral nature of man should be susceptible of being gently moulded into any form. It is then true in philosophy, because true in fact, that moral culture must be attended to in perfect infancy and childhood, if we would have our pupils to attain to high degrees of moral excellency.

In harmony with this, we believe, are all human experience and observation. So that in the inductive science of mind and morals it has become a law, or rather it is ascertained to be a law of human nature, that *early impressions are always the strongest.* Therefore, sings the poet,

"Just as the twig is bent the tree's inclin'd."

And it is a maxim fast passing into popular use; and Heaven speed its progress through all nations and languages!—'There is but one moral seed-time in human life'—one time for moral training with certain effect, and that one and only period is that of infancy. The perceptive and reflective powers almost to the end of life are susceptible of improvement, and have been improved; but whether the moral feelings become too rigid or have not room for expansion, it may not be the province of philosophy ever to decide; but the fact is certain, that they are not greatly to be improved by education after the period of infancy and early childhood have passed away. Hence, always excepting the omnipotent power of truth and love divine when interposed, we find the cunning, knavish, and covetous lad a dishonest, secretive, and roguish man; while we have in the benevolent, noble, generous youth, the liberal, magnanimous, and philanthropic citizen.

The Bible offers no theories of astronomy, geology, chemistry, nor mental philosophy. It fears nothing, however, from the developments of the science of matter or of mind. Ignorance of nature, of the Bible, and of true science led the Pope and his ecclesiastics to denounce all the leading scientific innovations upon ancient opinions, on the ground, or under the pretence, that they were unfriendly to religion, and would finally destroy the credibility of the Bible. But a better knowledge of nature and of the Bible has shown that there is no discord or contradiction in their testimonies. Hence, without theorizing, the Bible says, "Train up a child in the way he should go,

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and when he is old he will not depart from it." The most improved science of mental philosophy says the same. Phrenology, rightly understood, demonstrates it.

The philosopher of human nature, to illustrate the formative influence of early education, will tell us, that if we habituate an infant to acts of cruelty towards animals or to his associates—if we will early familiarize him with blood and carnage, though it were only with the destruction of innocent birds and innoxious insects—if with this we accustom him to deceit, debate, contention, it will require no spirit of prophecy to foretell that such a child will become a cruel, resentful, and savage tyrant, fit for wars, and stratagems, and spoils. The Bible, without speculating on the force of habit, prohibits the use of blood as an article of food; forbids cruelty to animals; enjoins benevolence to all; and only affirms that the sable Ethiopian and the spotted leopard can as easily change their color as those who have been habituated to doing evil can cease from it and change their course of action.

Every monster in crime, when he tells the truth, tells such a story as Murrel, the famous land pirate of the West, now in the Nashville penitentiary, has told. "My mother," says he, "was of the pure grit; she learned me and all her children to steal as soon as we could walk, and would hide for us whenever she could. At ten years old I was not a bad hand." We have not the history of any one who has come to an infamous end, whose story does not begin with some early depravity that was fostered, or, if not fostered, that was not restrained by the hand of discipline of those whose office it was to be the guide and the guardian of his youth.

That there is the *bona indoles* [illegible]he Romans, a good natural disposition, a better and a best, though sometimes this may be owing to an early and unperceived bias, and that in such cases less labor will be requisite to form a strong moral inclination, will be admitted; and that there is also the *prava indoles*, a bad, a worse, and a worst disposition, though this is not unfrequently the creature of bad nursing; and that in such instances much more attention will be necessary, even at the beginning, will not be denied: yet still it will be contended that both the good and the bad disposition will be overcome by education, and that by the early appliances of a rational moral culture the worst natural disposition may be completely subdued, and the best greatly improved.

In proof of this innate and incorrigible *prava indoles*, and of the natural bias to a certain course of action, it is said that Alexander the Great when asked in his youth to contend for a prize in the Olympic games, answered 'he would if he had kings to run against him.' And Cassius, who conspired against Cesar for the good of Rome, is said when a lad to have struck the son of Sylla, because he said his father was master of the Roman people. Now of these, and many such instances, it may be affirmed with all certainty, and proved by many incidents that a proper education might have changed their character—might have turned the ambition of Alexander into

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another direction, and the patriotism of Cassius into the love of human kind.

In illustration, if not in proof of this, also, this same Alexander may be again summoned from the repose of many centuries. On the authority of his most credible biographers, it is said that he was naturally and decidedly of a generous, and even of a merciful disposition; yet he was guilty of some very barbarous actions—such as the dragging at the wheels of his triumphal chariot the conquered governors of vanquished cities. Plutarch, says the Spectator, explains this by informing us that "Alexander in his youth had a teacher named Lysimachus, who, though he was a man destitute of all politeness, ingratiated himself both with Philip and his pupil, and became the second man at court, by calling the king Peleus, the prince Achilles, and himself Phenix. It is no wonder if Alexander, having been thus used, not only to admire Achilles, but to personate him, should think it glorious to imitate him in this piece of cruelty and extravagance."

There are none so good or so bad by nature as not to be greatly improved by moral culture. I know that Seneca, in his own pretty style, has somewhere said, "As the immortal gods never learned any virtue, though they are endued with all that is good; so there are some men who have so natural a propensity to what they should follow, that they learn it almost as soon as they hear it." Still let it be remembered, that it is conceded by this distinguished philosopher, they must *hear* it and *learn* it. There is nothing that lives, animal or vegetable, that is not susceptible of improvement by proper training. Plants, and flowers, and fruits of every sort are improved by the science and art of man. But even here the hand of cultivation must be timously applied.

If any thing farther on the *power* of early education were necessary, we should remind our hearers that it will be found in Spartan history. The care of the Spartans, and their ingenuity in the early training of their children, have become proverbial; and history amply testifies that "Sparta became the mistress of Greece, and famous throughout the earth for her civil and military discipline, as the fruit of her system of infant education." The Spartan boy who suffered the fox he had stolen and concealed under his garment to eat into his bowels rather than be detected in a theft, which, according to his education, was the most shameful of all things imaginable, speaks volumes to those who are entrusted with the education of children.

But enough, and more than enough for the intelligent, has been said on the necessity, importance, and power of early moral culture; and that moral training must, and, of right, ought, if possible, to precede, to accompany, and to succeed every other kind of education, from the very dawnings of mind to the valedictory oration of the University, is, we presume satisfactorily decided in the judgment of all.

But yet in answer to the question, How shall moral culture be most successfully promoted as the most important branch of early education? we would presume to suggest, that, in addition to all that intel-

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ligent and virtuous parents and nurses can accomplish at home, infant schools, *exclusively for moral culture*, should be patronized in every city, village, and hamlet in the land. These schools having *behaviour* alone for their object, could be made most interesting and pleasing to children. It would not be easy to describe any thing more interesting than a class of infants from two to six years old, formed into a little commonwealth, for the sake of learning, practising, and displaying all the social virtues. Under an accomplished male or female teacher or teachers, by oral instruction, by precept, by example, by the early and healthy exercise of the moral powers, every thing that is pious, just, true, good, kind, merciful, benevolent, honorable, dignified; by a thousand incidents, amusements, recreations, adapted to health, pleasure, and the development and control of passion, feeling, and propensity in perfect unison with nature and age, could be most happily and successfully inculcated and deeply impressed upon the juvenile constitution.

The only thing we recollect to have met with in our reading similar to this project are the *Persian schools of equity*, of which Zenophon, in his life of the great Cyrus, gives some account. It would appear from those brief notices that the Persian children went to this school to learn justice, sobriety, temperance, and the social virtues useful to the state, as children in other countries went to the schools of literature to learn the arts and sciences of a liberal education. We are told that the governors of these schools spent much of the day in adjusting differences and in teaching their pupils to give judgment against their companions convicted of the crime of violence, cheating, slander, or ingratitude.

We would be far from proposing these Persian schools as a model to a Christian community; yet so far as they bear witness to the supremacy of morality, they deserve our admiration; and suggest to us the utility and practicability of having schools for the cultivation of the social virtues.

Perhaps the present infant-school institutions might be converted into seminaries of moral excellence, or have appended to their literary and scientific character a moral regimen, which would for the first years be rather their principal than their secondary concern, and thus make the simple rudiments of knowledge an interlude between the different scenes of moral culture.

To the domestic and infant-school system of moral training, which only gives a bias to virtue and sows the seeds of moral excellence in the human constitution, must be added the influence of every school and every seminary through which the pupil advances in his literary career. Every teacher must himself be moral; and whatever truth, or fact, or event he teaches or communicates to his pupils, if moral meaning or moral bearing it have, he must either point it out himself or induce the students to point it out to one another. They must be made to perceive and to feel that in man's physical endowments and in his intellectual powers there is neither virtue nor vice, good nor evil, honor nor dishonor, only as they are or are not guided by the moral

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sentiments. It must be placed before them in the strongest colors and enforced by the brightest example, that the most beautiful person and the most splendid intellect render not their possessor respectable or amiable, unless he is adorned with the graces and excellencies of virtuous character! To them it must be made most pleasing and acceptable that honor comes not from country, family, place, or fortune; but from good behaviour: and that not a renowned or titled ancestry, but virtue itself is the true and the sole nobility—that, in one word, and in the true sense of that one word,

"AN HONEST MAN'S THE NOBLEST WORK OF GOD."

Gentlemen of the College of Professional Teachers,

Permit one, who for several years has experienced your toils, who has felt your responsibilities, and shared in the pleasure of your calling, both in Europe and America, to remind you that you are engaged in an object of superlative importance, not only to the present generation, but that, in a good measure, is entrusted to you the destiny of the future. The youth of this generation are the hope of the next; and, consequently, in forming the intellectual and moral character of this germ of future generations, you cannot but in some good degree shape their destiny. But, further than this, gentlemen, your influence extends beyond the mere temporal conditions of our being. On the bias which you may give in favor of truth and moral principle, may depend the eternal destiny of many generations.—Next to the parents of your pupils, you possess a power over human character paramount to any officers in the whole community—I would say, if I had time to qualify it, beyond even the ministers of religion. It is only sometimes that we can trace to the conscientiousness and benevolence of an individual benefactor the happiness and prosperity of a whole community; but this has been occasionally done, as in the case of Roger Williams and William Penn: and were we more observant of the concatenation of things in the way of cause and effect, we would more frequently find that to the nursery and to the school we are indebted for that first impulse which has turned the current of human action into a new channel and materially changed the complexion of society for many generations. May it not then be in your power, co-operating as you do, in your efforts to introduce a more philosophical and moral system of education in harmony with the human constitution,* to stamp a character upon future times alike honorable to yourselves and beneficial to the world?

Give me leave, then, gentlemen, to say to you, and through you to all entrusted with the formation of a better character for the next and future generations, than that to which the present has attained, that this cause can never flourish as it ought, till the public mind is so imbued with its importance and practicability, as to make it the paramount duty of the whole government of every state to take into its

* APPENDIX, note B.

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most grave and deliberate consideration the whole chapter of the ways and means by which it will be impossible for ignorant and vicious parents to exist, or, if existing, to corrupt their offspring; and by which a solid, substantial literary and moral education shall be made accessible to every child born upon its territory: and not only accessible, but unvaoidable in all cases where nature has not withholden the powers and susceptibilities necessary to its attainment.

It is only, indeed, when the maxim that intelligence and virtue are the essential pillars of the state, shall have deeply penetrated the public mind, and indelibly engraven itself upon the apprehension of all, that it will become entirely obvious that it is incomparably more rational and commendable to legislate for the training of children than for the punishment of vicious men; that it is much more economical and philanthropic to raise funds to educate and discipline the youth in the paths of true science and moral excellence, than to erect houses of correction or to provide ways and means of preventing rapine, violence, and murder, or of suppressing tumults and insurrections among the people; that the rational education of youth is the highest object to the whole community—to the patriot—the philanthropist—and the christian; and that those who will improve and elevate its character and facilitate its operations are to be honored and ranked amongst the most useful citizens and the best benefactors of mankind.

You have the honor, gentlemen, to have begun at the right place, to have selected the best subject in existence on which to concentrate your powers of doing good. While other friends of human *kind*, the patriot, the politician, and the economist have taken the country, its convenience, its trade, its commerce, its resources under their kind auspices, you have wisely selected the human species—the human soul itself—on which to exercise all your powers of doing good. If, then, he who, by his science and devotion to his country's interest, has made two blades of grass to grow where formerly Nature produced but one, is worthy to be ranked amongst a nation's benefactors, how large the dimensions of his fame, how wide the circumference of that christian's glory, who shall have doubled, trebled, and perhaps more than quadrupled the powers and capacities of his race for knowing, for doing, and for enjoying good!

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APPENDIX.

[Note A.]

THE "College of Professional Teachers" is one of the most important literary institutions in the West, and certainly deserves to be encouraged and sustained by all the friends of education. It is to be regretted that its character and objects have not yet become sufficiently known to the community; and it was partly with a view of presenting to notice its claims, and a specimen of its fruits, that I have assumed the responsibility of publishing, in lieu of a contemplated essay upon a different topic, and, (in the absence of the Editor,) from an imperfect copy, the foregoing interesting Lecture upon the "importance of uniting the moral with the intellectual culture of the mind."

It is the design of this association of Teachers to elicit and diffuse truth in relation to the various branches of education, and to introduce and promote a more just and rational system of instruction, by concentrating the information and experience of those who have been engaged in literary pursuits. The public owe to it already some valuable essays by Dr. Drake, Mr. T. Grimke, E. D. Mansfield, Esq. and others, upon 'the Proper Discipline of Youth'—"The Classics," "American Education," &c. published in the "Transactions" of their fourth annual meeting, in 1834. Many of the most interesting matters appertaining to the mental and moral improvement of society have been discussed in it at different periods; but none of its meetings have been (so far as I am informed) so profitable and interesting as the one which has just terminated, and it is confidently hoped that an institution so well organized, and conducted with so much liberality and ability, will exert the happiest influence upon the destinies of the future.

The following brief account of its origin is taken from the Preface to the printed volume of its 'Transactions for 1834:'— R. R.

"The idea of the 'College of Teachers,' in its present form, was first *cast* in the 'Academic Institute;' an institution of similar character, but more limited operations, established in 1829. The project was the work of Teachers, as may be easily imagined; but the sympathies of noble-minded and patriotic citizens, more ambitious of usefulness than fame, have been the animating cause of its permanence and success. The first General Convention of the Teachers of the Western Country was called in June, 1831, under the auspices of the 'Academic Institute.' The proceedings and addresses were published in No. 1, of the Academic Pioneer. The second General Convention was held in October, 1832. 'The College of Teachers' was embodied in a Constitution of its own, and officered. The proceedings have come only partially before the public; and although the addresses were replete with spirit and sense, and worthy of being more generally known, they have never been published. It was our poverty, and not our will, that consented to this failure.

"The third General Convention took place in October, 1833. There was an increase of power and interest; and addresses of various descriptions were listened to by crowded audiences of intelligent citizens; but not more than a brief view of their proceedings appeared. Yet even this, when circulated through the Western Country, attracted general attention, and proved how warmly the cause was espoused.

"Of the fourth Annual Convention of October last, we are able to present a more extended view than we could of the two former. We are sensible, however, that this publication exhibits but imperfectly the most interesting features of that meeting. Words, especially written ones, are but dead images after all, of living things. We trust that impressions of a more glowing character are engraven on the memories of those who attended. Let not the utility of the 'College of Teachers' be judged of merely by these *apparent fruits*—its best effects are to be looked for in the improved understandings of rising generations."

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[Note B.]

The foregoing note from brother *Richardson* informs our readers of the occasion of the appearance of the preceding lecture, and intimates to the community that the Western Literary Institute, &c. has very strong claims upon public patronage and regard. I know of no human institution in our country which deserves to be cherished with more respect, nor supported with more zeal than this one, which proposes to improve that which alone can radically improve the human race.

"*'Tis education makes the man;*"

and to improve the system of education is one of the most promising enterprizes to ameliorate the condition of human existence.

But in consequence of a single incident which occurred at the last meeting of the College, which may yet interest the community and that Institution, I wish to narrate the circumstances which induced my appearance in Cincinnati on that occasion.

Some time in 1834 I was informed of the designs and prospects of the aforesaid Institution, and invited to attend some of its meetings. That invitation was renewed in 1835 by Dr. Joseph Ray, one of its active and devoted members, who was so kind as to present me with a copy of the Transactions of its fourth annual meeting. In the month of May, 1836, I read a printed letter from the Executive Committee, requesting my attendance in October last, and proposing to me a subject on which to furnish a lecture to the College at the then approaching session. This letter came to hand a few days before my departure on my Eastern tour; to which I replied, that, all things concurring, I would attend and deliver said lecture.

I did not return from my Eastern tour till in September, and the College was to meet in Cincinnati the 3d day of October. In the numerous and pressing obligations which crowd upon one standing in so many relations to society, on returning from an absence of more than three months, we could not find that leisure and abstraction of mind necessary to a satisfactory discussion of so important a question as that on which our views were solicited. We sketched a few thoughts, as expressed in the foregoing essay; and, rather in token of our good will to the Institution, than in hopes of rendering it any essential service, we hastened to the city at the time appointed. I had not the least expectation of meeting with any Roman Catholics in such a College; for amongst all their sins, that of being exceedingly zealous in diffusing information among all classes of society, and in supporting free institutions, is neither the most common nor the most mortal. But yet, until in the pulpit reading my lecture, I did not imagine that there was in it a single allusion to that superstition which could provoke any controversy with any American Roman Catholic. And certainly I did not intend it; nor, in my judgment, was it either necessary or expedient for any of that priesthood to take exceptions at a single reference to the Protestant Reformation in its literary bearings and influences.

But so it was, that Bishop Purcell, of the Roman Catholic community, took exceptions against that allusion, and made it the occasion of the most serious allegations against the Protestant *religion*, not merely in a *literary* point of view, but as deeply affecting the best interests of society in being the cause of infinite contention and infidelity. It was by the most dexterous management, and great forbearance on the part of all the Protestants present, that this occurrence was so over-ruled as not seriously to mar the operations of the College. It has, however, occasioned a discussion of the claims and pretensions of that religion, which, we trust, may be of some value to the whole community. Of this some notice has been taken in the pages of the December number; and we have only room to add, that at present we are, as opportunity offers, preparing for a discussion of the whole subject of the Catholic Religion; for this the crisis seems most imperiously to demand.

It is devoutly to be wished that Bishop Purcell, or the Bishop of Bardstown, Ky. or of St. Louis, or that Mr. Hughes of Philadelphia, or some other compe-

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tent prelate of the Roman persuasion, will be on the ground in January next, to sustain the lofty and bold pretensions of that ancient sect.

It will not satisfy this community to be told of what has been achieved in Rome, in Philadelphia, in New York, by the defenders of that religion. We all wish to hear what they can say for themselves in the Valley of the Mississippi; for we are fully persuaded that this is the place to which they look with most earnestness as the seat of their American empire; and therefore it behooves them to be most ready to sustain themselves, if they feel that assurance and infallibility which they profess. And surely amongst the vigilant and able shepherds of that orthodox flock some one will be prompt to defend from Protestant wolves their feeble sheep, now scattered in this vast wilderness. Our confidence in the Protestant principles is such as to banish all fear of the issue of meeting any prelate of the East or West, on any of the propositions which have already been most respectfully submitted.

EDITOR.

CONCLUSION TO VOL. VII.

These reflections will close the second series of our labors. The *Christian Baptist* in its seven volumes composed the first series. This volume, which we now conclude, completes the second series. Till within the present year I had almost resolved not to commence another, or a third series. But the reflections, the suggestions, the various communications and demands of every month, of every week, of almost every day, *vetoed* that policy and constrain another effort. The cardinal points, the grounds of a real radical reformation in faith and manners, are already in various forms laid before our readers. But every year brings thousands of new converts into the ranks; and many new opponents who know not that their objections have been met and their arguments refuted a hundred times, will still renew their hostilities and urge their crude speculations and fallacious reasonings upon the community. All this calls for some attention on the part of those set for the defence of the gospel.

Besides, there is much teaching yet requisite to unteach the theories of other times, and many fine themes in Nature—Providence—the Bible, are yet untouched or faintly noticed on our pages. Many new books are written—many new questions agitated—many new difficulties are occurring—many strange events happening, and many things expected to happen, of great moment—that intimate and enforce a new levy upon our time and resources.

Moreover, we dare not bury a single talent in the earth. We have learned something more than we have yet communicated, and the age demands all that we know, all that we have learned, all that we can learn, and all that we can do. The prospects are good at home and abroad; better than at any former period. The principles which we advocate commend themselves to all candid, intelligent, and religious men who examine them; and if prejudice yet exists in multitudes, multitudes there are who have surrendered, and are now more willing to hear than before. From all corners of the land we hear the Macedonian cry. From the Canadas, from England, from Scotland, from Ireland, from every state and territory on which English men live there is one voice, crying, "*Let there be light*"—let there be free, full, and impartial discussion. And shall we put our candle under a corn-measure, and leave others to fight the battles of the Lord? Shall we hear these importunities and unfeelingly and ungenerously turn away from them? We cannot. We must preach and teach with the tongue, and with the pen, and with the press; and for this pur-

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pose we must read, and converse, and travel while we have health and strength and the means of assisting our fellow-pilgrims in this state of trial and discipline.

We are not six-months nor six-years' men. We have enlisted for the war—for life. From what we have attempted and from what has followed, experience teaches us that we can do something. There are even among our brethren many for the sake of whose children we would write seven years and preach seven years more if the Lord pleases, if they would only read attentively and learn the ways of truth and righteousness, that they might be able to plead this good cause and transmit it to future generations.

We have by no means exhausted many themes, and some we have scarcely broached. The times, Roman, English, and American—Catholicism, Protestantism, education, and our own personal, relative, and social affairs, call upon us for many essays. There are many reviews, criticisms, censures, and commendations necessary: something to admire, something to reprove, and much to examine.

We are *reformers* in profession, and, I trust, in practice. We expect to reform (for still we have it in our power) in the next volume. A new series we propose, and a new series we hope to accomplish: and that we may not create expectation which we may have to disappoint, we shall only promise conscientiously and faithfully to discharge the duties of our office to the full extent of our abilities and opportunities and a due regard to all relative obligations.

Time, notwithstanding it bears upon its wings all the sons of men, with all their cares and fears, flies swift as the arrows of light, and bears us onward to the shoreless ocean of a vast eternity. Now is the spring-time of our existence—the seed-time of the everlasting harvest. It is our wisdom now, as it will then be our felicity, to "labor not for the food that perishes, but for that which endures to everlasting life."

> "'*Thou shalt not covet*' *is a wise command,*
> *But bounded by the wealth the sun surveys:*
> *Look farther—the command stands quite reversed,*
> *And avarice is a virtue most divine.*"

No person can be too covetous as respects "the true riches"—too ambitious in "seeking the honor which comes from God"—too aspiring after the enjoyments and glories which are immortal.

As in the kind dispensations of our Common Father our health and energies are greatly improved, we intend to be still more industrious; and our success hitherto shall only stimulate our future exertions in contending earnestly for the faith, and temper, and manners of the first converts to God and to the Lamb.

May mercy and peace and salvation be multiplied to, and upon, every kindred spirit, in every language and clime, from where the sun rises to the place of its going down!

EDITOR.

ERRATA.

May No., page 237, line 14 from top, for "I" read *one*.
Aug. No., page 367, 9th line from top, for "wilderness" read *wildness*.
" " " page 368, 3d line from bottom, and page 369, 16th line from top, for "Luna" read *Lunar*.
Oct. No., page 469, 2d line from top and 13th from bottom, read *eccentric* for "erratic."

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